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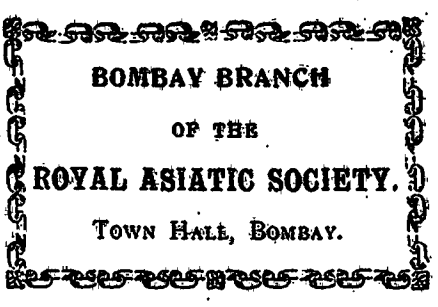

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THE

TWELVE PRINCIPAL UPANISHADS

(*ENGLISH TRANSLATION*)

WITH NOTES FROM THE COMMENTARIES OF SANKARÁCHÁRYA

AND THE GLOSS OF ÁNANDAGIRI.

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PREFACE.

THE Philosophy taught by the *Upanis'ads* has been the source of solace to minds like Schopenhaur, and the human intellect has not been able to conceive of anything more noble or sublime in the history of the world. It is indeed necessary that in reviewing a work of this kind all prejudices and preconceptions should be carefully avoided; but it looks somewhat strange when a learned scholar like Mr. Gough, with all apparent zeal to deal impartially and without prejudice and preconception with the Philosophy of the Upanis'ads, declares that there is little that is spiritual in all this, and that this empty intellectual conception void of spirituality is the highest product the Indian mind is capable of. His notion of the "Spiritual" must not be higher than the anthropomorphism of dogmatic Christianity, for otherwise he would not have found merely "low thoughts in high words" in a body of teaching which neither Kant nor Hegel would in substance be able to surpass. It is pity that our Orientalists do not allow themselves to be free from the very prejudices and preconceptions against which they preach with so much vehemence and zeal. Even the great Max Müller, the greatest of Oriental scholars and the professed follower and worshipper of Kant, solemnly asserts in his Hibbert's Lectures that the *advaita* is that stage in the development of the human mind which will lead to the philosophical (?) ideal taught by Christianity!

The chronology of the Old Testament has in like manner influenced almost all the speculations of Oriental scholars in regard to the possible date of the *Védas* and the *Upanis'ads*. It is very difficult to say anything with positive confidence on this subject, but this much is certain, that the Upanis'ads,

at least the ten principal ones, are not in any way posterior to the *Védas*. The argument that a philosophy like that embodied in the Upanis'ads cannot exist side by side with the nature-worship of the *Védas*, loses its force when the *Suktas* of the *Véda* are regarded as symbolic only of those esoteric truths which were taught through the *Upanis'ads* to the select few. Symbology helps the solution of many a riddle over which philology has either sat in despair or which it has understood only to misunderstand. The history of all the great religions of the world shows that there is nothing inconsistent in the possible existence of a sublime philosophy with the empty formalities of popular religion. And this circumstance in itself is an indirect argument against the later origin of the *Védas* and the *Upanis'ads*.

Véda means knowlege, and *Upanis'ad* means both the exoteric philosophy of *Brahma*, the *Advaita*, and sittings for the discussion of that philosophy. The *Upanis'ads* are aptly called the *Védānta*, the end of the *Véda*, that which is reserved for those who have freed themselves from the useless bonds of formal religion. The *Véda* consists of three parts: *Mantra*, *Brāhmana* and *Upanis'ad*, including the *A'ranyakas*. The *Mantra* portion contains hymns addressed to various powers, all symbolic of important truths intended, on the one hand, to teach the religion of rith and forms to the ignorant, and the philosophy of sublime unity to the initiated, on the other. The one is the *Karma-mārga*, the religion of *forms*, and the other is the *Jnāna-ma'rga* the religion of philosophy or knowledge. There is a way between the two, leading from *Karma* to *Jna'na*, called *Upa'sana* or the invoking of any particular power of nature. This is different from the general *Karma-ma'rga* inasmuch as *Karma* does not mean anything performed with a special aim and for a special

purpose. *Karma-ma'rga* is only the general religion of faith which leads to *Upa'sana* and *Jna'na*. The word *Karma* should in this place not be confounded with that philosophical law of necessity which is called by that name.

The *Upanis'ads* teach the philosophy of absolute unity. By unity is meant the oneness of the subject, all experience of objective existence being regarded as in and of it. Experience implies consciousness, and consciousness, apperception or "pure reason" is the only reliable, self-illumined, absolute factor of our knowlege. All else is but mere representation in and through the mode of this consciousness. The world of being is nothing, considered apart from consciousness which, in its turn, is entirely independent of experience. It cannot in any manner be negatived, for the very negation implies its existence. This is the realm of the absolute, ever-existent, *Brahman*, an abstraction appropriately expressing this idea of unity in duality, being a term expressive of the whole of that which can be none other than a compound of Thought and Being.

This Absolute is not the Unknowable of Agnosticism, nor the inexplicable atom of Materialism. Materialism is in fact out of question, inasmuch as the Absolute of the Upanis'ad is not a result of organisation nor a property of matter. It is something always independent of everything, and self-illumined, self-subsistent. It is everywhere; but for it the world of experience is nowhere. But the Agnostic who stands half-way between Materialism and Transcendentalism identifies the Absolute with the Unknowable and makes it the source of all that translates itself into experience. This doctrine is entirely untenable, for that which is Unknowable is not the Absolute, but that which produces the various modifications and representations of it through experience. That something which IS and is not known *per se* by

the very law of consciousness not permitting such knowledge, is the Unknowable par excellence. But to describe the fountain of knowledge, absolute consciusness, which is seen in daily individual experience, as the Unknowable or even the unknown would, at least, be a strange perversion of metaphysical language.

The effect of this philosophy on practical ethics is immense. Any system of ethics not based on some clearly demonstrated world-idea falls short of practical use, and is *pro tanto* a deviation from the path of adequately fulfilling the object of existence. The variety of experience is not real, nay even experience itself is nowhere from the point of the Absolute. To lead that life wherein the variety of experience does not affect either for weal or woe is the highest practical rule of conduct in accordance with the proper aim of existence. This does not imply entire inertia as Mr. Gough and others would understand it. The variety of experience *creates* distinction, and sets up false limits where there exist none. Pain and pleasure, good and evil, virtue and vice, merit and sin, are all conventions based on this variety of experience, and admitted for the sake of that experience. But in the Absolute no such distinctions are possible, and the highest bliss which cannot be described in words other than those implying negation of everything positive known to us, consists in forgetting this source of separateness and realising that unity which is the very being and nature of the cosmos. And more than this philosophy holds that the individual is a copy of the great cosmos and that through the unity of the two in the Absolute there is always possible an easy way from the one to the other. When the sense of separateness is killed out, the Absolute is realised in the individual, and the microcosm is at once understood as the macrocosm. Pain and pleasure, evil and

good, are all merged in the unity of the Absolute where all is that indescribable something which is neither pleasure nor pain, but something supremely sublime and happy, so to speak. This process of killing out the idea of separateness is no inertia, so far as ordinary language is understood; and though it may not be that blind submission to the will of an anthropomorphic deity, it is certainly the highest possible activity and energy on a superior plane. It is not neglect of duty nor renunciation of the world either; it is mere forgetting of self and its environments. This is *moks'a*. *Moks'a* in the Christian sense is a something to be achieved, in the *Upanis'ad* it is already achieved, every being is one with the Absolute, is, in fact the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, *moks'a* is easily realised. The disregard of this vital difference between the two ideas has led Mr. Gough and many other Orientalists to regard the *moks'a* of the *Vedanta*, and the *nirvána* of the Buddhists, as something bordering on pure inertia or entire annihilation.

The illusion-theory is another puzzle in the way of many, and Mr. Gough has rightly raised his voice against Colebrook and others who wanted to set it down to later interpolation. That this is not so, will be evident from the text of the *Upanis'ads*; but a suggestion by the way may be usefu y given. Experience is endless, and this endless variety creates distinctions which lead to the sense of separateness. All that is illusion in the phenomenal, is only these distinctions or limitations and the sense of separateness created by them. The basis or substratum of the illusion cannot be said to be nothing nor something. It is as indescribable as the Absolute and is known to BE, though never apart from or outside of the Absolute.

Many students of Indian philosophy enamoured of the idea

of *moks'a* taught by it seek to achieve it by various processes, physical or mental, generally known as *Yoga*. Those who do so without being fully saturated with the spirit and substance of the *Upanis'ads* merely take a leap in the dark and court certain death, spiritual as well as physical. The first requisite is proper familiarity with the first principles of *Advaita* philosophy (*S'ravana*); and entire love with them (*Manana*). Then follows that sublime state wherein the sense of separateness is being slowly forgotten. But even here nothing but strict practice of the noble virtues and perfect altruism will be necessarily required of the student.

The value of these pages to those who seek knowledge is simply incalculable. I have no time to enter into a critical examination of the translation, but I trust it is sufficient to give to any careful student a pretty clear idea of what he most urgently wants. Mr. Tookaram Tatya has certainly laid the public under deep obligation by placing Dr. Roer's, Cowell's and Raja Rajandralal Mitra's translations within reach of all ; and the Secretary and Members of the Asiatic Society have done no small service to the public by readily according permission to our enterprising and energetic friend for publishing the same.

NADIAD, 1*st May* 1891. M. N. D.

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(*Translated by Dr. E. Röer.*)

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INTRODUCTION.

THE Aitaréya Upanishad has been translated by Colebrooke (Misc. E. Vol. I. pp. 47-53). It is taken from the second Á'ranyaka of the Aitaréya Brámhana of the Rig-Véda, where it constitutes the 4th to 6th chapters. As an Upanishad it is divided into three chapters, the first containing three sections the second and the last one section each.

The first chapter describes the creation of the universe by God, or the Almighty, Omniscient, &c., supermundane being viz., the creation of the worlds, of the soul of the mundane egg (Virát, Prajápati), of the gods as his parts, of man as the microcosm of the universe, and of food for the preservation of the world. The individual soul penetrates man, where it abides in three places or states, viz., the states of awaking, dream and sound sleep. Reflecting, however, on the universe and its relation to it, the individual soul finds no other reality but the supreme spirit, who is the same with itself (the individual soul).

The second chapter gives a description of the three births of man, and enjoins thereby the necessity of liberating one's self from all desires for the obtainment of true knowledge. The first birth is the condition of man in the shape of a seed, of a fœtus; the second birth his condition when he is born; and the third his state, when departing from this world to be born again in a new body. The consequence of ignorance about the worldly state of the soul is, that it is proceeding from one birth to another, while a knowledge of the same liberates from transmigration, as is illustrated by the example of Vámadéva.

The third and last chapter explains the nature of true knowledge and of the soul. The soul is not the instruments of perception (as the eye, ear, &c.), it is not the mind ; it is merely knowledge, and the several acts of knowledge are modifications, to be comprehended by knowledge alone. The soul, as knowledge, is the foundation of the whole world ; it is Bramhá the creator, it is the creation, the gods, the elements and all the beings that are produced from them.

This alone is true knowledge, that the individual and universal soul are the same, and thereby the liberation from the world and immortality in Bramha are obtained.

The Aitaréya Upanishad shows about the same degree of development in Philosophical thinking as the Taitaréya Upanishad, which it greatly resembles in the number and nature of its ideas, and in the exposition of them. Both start equally from the notion of the supreme being, beside whom there is nothing else ; both describe the creation of the material world, from its commencement to the entrance of the soul, in very similar language ; and both teach that liberation proceeds from the knowledge of the supreme soul as distinct from the world. The Aitaréya Upanishad, however, is more compendious and more distinct in its notions. The sketch of the material creation in the third chapter, S. 3, is almost the same as that given in the system of the Vedánta, from its commencement down to its division of the fourfold bodies, and in its enumeration of the modifications of knowledge it gives evidence of a close observation of the mind and of a not inconsiderable progress in abstract thinking.

THE
AITARÉYA UPANISHAD
OF THE RIG-VÉDA.

FIRST CHAPTER.

First Section.

SALUTATION to the Supreme Soul! Hari, Om!

1. This (world) verily was before (the creation of the world) soul alone, and nothing else[1] whatsoever active (or non-active). He reflected: "Let me create the worlds."

2. He created these worlds, viz., the sphere of water, the sphere of the sunbeams, the sphere of death,[2] and the sphere of the waters. The sphere of water lies above the heavens; the heavens are its resting place;[3] the sphere of the sunbeams the atmosphere; the earth the world of death; the worlds which are beneath it, are the sphere of the waters.

3. He reflected: These worlds indeed (are created). Let me create the protectors of worlds. Taking out from the waters a being of human shape, he formed him. He heated him (by the heat of his meditation). When he was thus heated the mouth burst out, as the egg (of a bird),—from the mouth speech,—from speech fire (Agni, the presiding deity of speech). The nostrils burst out,—from the nostrils breath,—from breath

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[1] Vid. B. A., B. I. Vol. I. p. 26—na ive'ha kinchanágra ási't I c. p. 168, a'tma va idam éka éva'gra ásít.

[2] Ambha, according to A'nanda, Maha and the other worlds above the heavens, where at the commencement of the creation the waters were placed.

[3] The sphere of death, the place where the inhabitants die.

the wind (Vâyu, the presiding deity of breath). The eyes burst out,—from the eyes sight,—from the sight the sun (A'ditya, the presiding deity of the eye). The ears burst out,—from the ears hearing,—from hearing the quarters (the presiding deities of the ear). The skin burst out,—from the skin the hairs,—from the hairs the annual herbs and the regents of the forest the trees (the presiding deities of the hairs of the body). The heart burst out,—from the heart the mind,—from the mind the moon (the presiding deity of the mind). The navel burst out—from the navel the vital air which goes downwards,—from this death (the presiding deity of the descending vital air). The organ of generation burst out,—from the organ of generation seed, from seed the waters (the presiding deities of the seed).

Second Section.

1. When created, those gods fell into this great ocean.[1] Him (the first male, the cause of the different places, organs and presiding deities) he (the supreme soul) had attacked by hunger and thirst. They (as his parts, assailed by hunger and thirst), spoke to him (the first male, the creator): "Do prepare for us a sphere of rest, wherein abiding we may eat food."

2. He brought the cow to them (after having taken it out of the waters and formed it, as before). They said: "This is verily not sufficient for us." He brought the horse to them. They said: "This is verily not sufficient for us."

3. He brought to them man. They said: "Well done in truth;" therefore man alone is well formed. He said to them: "Enter him each according to his sphere."

[1] Of the world, the last cause of which is ignorance; on this account, the world of the gods does not give absolute liberation—*S'*.

4. Fire, becoming speech, entered the mouth ; wind, becoming breath, entered the nostrils ; the sun, becoming sight, entered the eyes ; the quarters, becoming hearing, entered the ears ; the annual herbs and regents of the forest, becoming hairs, entered the skin ; the moon, becoming mind, entered the heart ; death, becoming the vital air, which goes downwards, entered the navel ; the water becoming seed, entered the organ of generation.

5. Hunger and thirst spoke to him : " Do thou prepare for us (places)." He said to them : " I will give you a share in those deities, I will make you partakers with them." Therefore, to whatever deity clarified butter is offered, hunger and thirst are partakers with him.

Third Section.

1. He reflected : " Those worlds and protectors of the worlds (have been created). Let me (now) create food for them."

2. He heated the waters (with the heat of his reflection). From them, when heated, a being of organised form sprung forth. The form which sprung forth, is verily food.

3. When created, it cried (by fear) and tried to flee. He (the first-born male) desired to seize it by speech, had he seized it by speech (all) would be satisfied by pronouncing food.

4. He desired to seize it by breath ; he could not seize it by breathing. Had he taken it by breathing, all would be satisfied by smelling food.

5. He desired to seize it by the eye ; he could not seize it by the eye. Had he seized it by the eye, (all) would be satisfied by seeing food.

6. He desired to seize it by the ear ; he could not seize it by the ear. Had he seized it by the ear, (all) would be satisfied by hearing food.

7. He desired to seize it by touch, he could not seize it by touch. Had he seized it by touch, (all) would be satisfied by touching food.

8. He desired to seize it by the mind, he could not seize it by the mind. Had he seized it by the mind (all) would be satisfied by thinking on food.

9. He desired to seize it by the organ of generation ; he could not seize it by the organ of generation. Had he seized it by the organ of generation, (all) would be satisfied by emission.

10. He desired to seize it by the vital air which goes downwards ; he seized it.—This is then the taker of food ; it is the vital air which has been mentioned, that is the consumer of food.

11. He reflected : "How could this (body) exist without me (its ruler) ?" He reflected : "How (by what road) shall I penetrate it (the body) ?" He reflected : "If I were pronounced by speech,—if (without me) breath would breathe,—if the eye would see,—if the ear would hear,—if the skin would touch,—if the mind would think,—if the vital air that decends, would carry downwards,—if the organ of generation would emit,—then who am I ?"

12. Making an opening, where the hairs (of the head) divide, he penetrated by that door. This is called the door of division. This is the door of rejoicing (because it is the road to the Supreme Bramha). It (the individual soul, having entered the body) has three dwelling places,[1] three states

[1] Viz. the right eye is the place of the senses at the time of awaking, the internal mind at the time of dreaming, and the ether of the heart at the time of sound sleep. According to another explanation, those three places are the body of the father, the place of the embryo in the body of the mother, and the own body.

resembling drèam.[1] This is a dwelling place (the right eye),—this a dwelling place (the internal mind),—this a dwelling place (the ether of the heart).

13. He (the individual soul), when born, reflected with reference to the elements. How could he desire to declare any other thing different from him? (That is to say, he found nothing else but the reality of the soul). He beheld this Bramha, who dwells in the body (Purusha, in accordance with the derivation "Puri S'ayánam") who pervades everywhere, (and thought) "I have seen" this (Bramha like me in nature).

14. Therefore the name (of the Supreme Soul) is Idandra, (because it sees this, idam pas'yati) for Idandra is indeed his name. (The knowers of Bramha) call him with a name which cannot be recognised (in its true meaning) "Indra," although his name is Idandra; for the gods do not like to be recognised, as it were; for the gods do not like to be recognised, as it were.

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[1] Viz. the state of awaking, the state of dream, or the state of sound sleep. They are called dreamlike states, because in neither of them the soul appears in its true nature.

SECOND CHAPTER.

Fourth Section.

1. That (individual soul) exists at first as a fœtus (in the form of seed) in man. This is the seed which is the essence (of the body) produced from all parts. He bears this self (átma, the fœtus in the form of seed) even in his (own) self (body, átma). When it (the seed) touches the woman, then he (the father) produces it.—This is the first birth of him (of the individual soul in the form of seed).

2. It gets the same nature with the woman, in the same manner as her own members ; therefore it (the fœtus) does not injure her ; she (again) nourishes the self of him (her husband) which has entered there (into the womb).

3. She who nourishes is to be nourished (by her husband) The woman bears the fœtus. He (the father) nourishes the son even before and after the birth. By nourishing the son before and after the birth, he nourishes even his own self for the sake of the continuation of these worlds ; for thus continue these worlds. This is his second birth.

4. This self of him (the son, being the self of the father,) is made to take his place for sacred works. Then (after having made over his duties to the son) his (the son's) other self (the father) having accomplished his duties (his duties to the Rishis, gods and forefathers) leaves this world at a high age, and having left it, he is born again. This is his third birth. Thus it is said by the Rishi :

5. " Within the womb, I know well all the births of those gods ; hundreds of bodies, *strong* as iron, kept me ; looking

downwards, like a falcon, I shall be gone in an instant," thus said Vámade'va,[1] while dwelling in the womb.

6. Thus knowing he (Vámade'va) after the destruction of this body, being elevated (from this world) *and* having obtained all desires in the place of heaven, became immortal, became immortal.

[1] Vámadéva, Vid. B. A., I. 4. 10. B. I. Vol. II. pt. 3, p. 111.

THIRD CHAPTER.

Fifth Section.

1. Of what nature *is the soul which* we worship by the words, "this soul?" and which of the two[1] is the soul? (Are the instruments, by which objects are perceived, the soul, or the perceiver? No, not the instruments.) Is it that by which it (the soul) sees form, by which it hears sound, by which it apprehends smells, by which it expresses speech, by which it distinguishes what is of good and what is not of good taste?

2. The heart and the mind (here, according to S'ankara, one and the same, the internal organ, which is divided into the different senses, and in which the supreme Bramha is manifested) knowledge about one's self (consciousness), knowledge about one's power (pride of dominion, Ajnánam), science (the knowledge of the 64 sciences, Vijnánam), knowledge about expedients (the knowledge of what is practicable at this or another time, Prajnánam), understanding (of instruction, medhá), perception (drishti), endurance (of pain), thinking (Mati), independence of mind (Mani'shá), sensibility (of pain, júti), recollection (smriti), determination (the power to determine any object by general notions), perseverance (kratu,) the effort of life (asu), desire, submission (to women),—all these (and other modifications) are names of knowledge (as an attribute of the soul in its modification as life, of the inferior Bramha, not attributes of the Supreme Bramha, which is of no form whatsoever).

3. This (soul, which is like knowledge) is Bramha (the inferior Bramha), this is Indra (the king of the gods), this

[1] Viz. two souls, the universal and individual, have been said to enter the body; now, it is the question, which of them should be worshipped?

Prajápati (the first-born male), this all gods (parts of Prajápati) and the five great elements, viz. the earth, the wind, the ether, the water, and the light, this all those (beings) that are mixed from smaller portions (of the former) the causes of the one kind and the causes of the other kind (moveable and immoveable), viz. what is born from eggs, what is born from the womb, what is born from the heat, what is born from sprouts, horses, cows, men, elephants; whatsoever has life, viz. what moves on foot, what moves by wing, and all that is immoveable. All this is brought to existence by knowledge Prajnáne'tram,[1] is founded on knowledge; the world is brought into existence by knowledge; knowledge (itself) is the foundation, Bramha is knowledge.

4. He,[2] having by that knowledge departed from this world, *and* in that world of heaven obtained all desires, became immortal, became immortal.

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[1] Prajnánétram, according to S'ánkara, is either derived from "níyaté, sattám prápyaté anénéti nétram," by which it is brought into existence, or "Prajnánétram," yasya tadidum prajna'nétram, "whose eye is knowledge, is called Prajnánétram, and, according to the latter explanation, the passage should be translated—"All this is (Bramha) whose eye is knowledge."

[2] "He" means either Vámadéva, of whom it has been said before, that he became immortal, or any other sage, who has obtained the knowledge of Bramha.—S'.

THE

KAUSHITAKI-BRAHMANA-UPANISHAD.

SA'NKARA'NANDA'S INTRODUCTION.

It is well known that such actions as rubbing, &c., produce purity in substances like mirrors, &c., capable of reflecting light; and similarly the round of actions, commencing with the Agnihotra and ending with the As'wamedha, produces purity in the understanding, capable as it is of reflecting the divine light;[1] it is also understood from a passage of the S'ruti that sacrifice, charity and penance are the means of the desire to know. And again, since heaven, &c., which are the fruits of actions, are a kind of happiness, and this is a synonym for the serenity of the understanding, therefore even those persons who are devoted to ceremonial actions, allow that actions do produce purity in the understanding. Hence the S'ruti, having declared the system of works at great length, now takes the occasion to declare the knowledge of Brahma. Here follows the Kaushi'taki Bra'hmana Upanishad in four chapters, commencing with words "Once on a time Chitra, the son of Gángya," and ending with "who knoweth thus." In the first chapter, it

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[1] Taijasa, the "brilliant" or "reflecting," is the Veda'nta term for the understanding (*antahkarana*), as it is said to reflect the soul or chaitanya, as the image of the Supreme. Thus S'ankara A'cha'rya says—"सुखाभासको दर्पणे दृश्यमानो सुखत्वात्पृथक्त्वेन नैवास्ति वस्तु। चिदाभासको धीषु जीवोऽपि तद्वत् स नित्योपलब्धिस्वरूपोऽहमात्मा।"

declares the knowledge of Brahma''s couch, with the northern and southern paths ; in the second the knowledge of pra'ṇa, and certain external and internal actions of him who knows it for the attainment of various blessings ; and in the third and fourth the knowledge of soul. Although this latter portion commencing "Pratardana verily," ought properly to be read first, yet even the purified understanding, not knowing the true nature of Brahma, would feel fear before the unconditioned Brahma even though it really causes no fear, just as even a virtuous lad, whose father had left his home on a distant journey while he was yet unborn, might well be afraid at the first sight of him. Hence to remove his fear and to lead him to the northern path, the S'ruti first describes the conditioned Brahma sitting in the world of Brahma like a king in this world. In the first chapter, therefore by the passage, "he comes to the couch of unmeasured, splendour ; this is Pra'ṇa," it is declared that Pra'ṇa is the couch of Brahma'. At the mention thereof there arises in the hearers a desire to know,—is this Prāṇa only breath, or is it endowed with various supernatural powers ? To satisfy this desire, the worship of pra'ṇa is commenced in the second chapter ; and afterwards, having thus made a good opportunity, the S'ruti proceeds to declare the knowledge of Brahma. And since here, too, even the conditioned knowledge of Brahma was only attained from the mouth of the teacher by such great saints, endued with humility, as Gautama, S'wetaketu and others, hence the conditioned or the unconditioned knowledge of Brahma can be alone attained by modern students who are likewise endued with humility. With this object in view, the following narrative opens the Upanishad.

THE

KAUSHÍTAKI-BRÁHMAṆA-UPANISHAD.

FIRST CHAPTER.

Once on a time Chitra, the son of Ga'ngya, being about to offer a sacrifice, chose A'ruṇi[1] as his priest. He sent his son S'weta-ketu instead, "Go thou and offer the sacrifice." When he came, Chitra asked him, "Thou art the son of Gautama,—is there any secret place in the world where thou canst set me, or is there one of two roads,[2] which leads to a world where thou canst set me?" He answered; "I know it not; well, let me ask my father." He went to his father and asked him, "thus and thus did he ask me,—how should I make reply?" He answered, "I also know it not. We will go to his house and read the Veda there and gain this knowledge from him; since others give to us (he too will not deny us). Come, we will both set out." So he went, as a pupil, with fuel in his hand, to Chitra, the son of Ga'ngya, saying, "Let me come into thy presence." He answered, "Oh Gautama, thou art worthy to receive divine wisdom in that thou hast not been too proud,—come, I will make thee to know all." (1.)

[1] Scil. Uddálaka, the son of Aruṇa, Cf. Bṛihad A'raṇyaka, VI. 2.

[2] For the two paths of fire and smoke which respectively lead by the day, the bright fortnight, &c., or the night, the dark fortnight, &c., to the world of Brahmá or that of the forefathers, see Bṛihad A'raṇy. VI. 2. The other recension has "Oh son of Gautama, is there any secret place in the world, where thou canst set me unconnected, having fixed me there (as wood united by glue); or is there some other place where thou canst set me?"

He said[1] "All who depart from this world, go to the moon. In the bright fortnight the moon is gladdened by their spirits; but in the dark fortnight it sends them forth into new births.[2] Verily the moon is the door of Swarga. Him who rejects it, it sends on beyond;[3] but whoso rejects it not, him it rains down upon this world; and here is he born either as a worm or a grasshopper or a fish or a bird or a lion or a boar or a serpent or a tiger or a man or some other creature, according to his deeds and his knowledge. Him, when he comes, the Guru asks, "Who art thou?" Let him thus make answer; "Seed was collected from the wise season-ordaining moon,[4] the ruler of the bright and dark fortnights, the home of the ancestors, itself produced from the daily oblations,[5]—that seed, even me, the deities placed in a man, by that man they placed it in a woman,—from her I was born, in mortal birth, of twelve months, of thirteen months, identical with the year,[6] —I was united to a father of twelve and thirteen months, to know the knowledge that is truth and to know the knowledge that is against the truth; uphold, then, O gods, the due times of my life that I may win immortality. By my words of truth, by my toils and sufferings, I am time, I am dependent on time." "Who art thou?" "I am thyself." Then he lets him proceed beyond.[7] (2.)

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[1] The S'ruti first describes the unconcealed (*agupta*) home of those who know not Brahma.—S'.

[2] The other recension has "it gladdens them not."

[3] This is the secret (*S'amvrita*) place, concerning which Chitra had asked S'wetaketu.

The Bṛihad A'raṇy. VI. 2 is a complete commentary on S'ankara's explanation of this passage.

[5] Cf. Bṛihad A'raṇy. VI. 2, 9 and S'ankarâchârya's commentary.

By the year is here understood "life."

[7] The guru sees that he is equally afraid of swarga and of hell, each involving only a new succession of births; and so causes him by his knowledge of Brahma to obtain final liberation.

He[1] having reached the divine road, goes to the world of Agni, thence to the world of Va'yu, thence to the world of Varuṇa, thence to the world of Indra, thence to the world of Praja'pati,[2] thence to the world of Brahma'.[3] Verily in that world of Brahma' are the lake of enemies ;[4] the sacrifice-destroying moments ;[5] the Age-less river ; the Ilya tree ;[6] the Sa'lajya city ;[7] the impregnable Palace ;[8] Indra and Praja'pati,[9] the door keepers ; Brahma''s hall Vibhu ;[10] his throne Vichakshaṇa' ;[11] his couch of unmeasured splendour ; and his wife (nature), the cause of the mind, and her reflection, the cause of the eye, who weave the worlds like flowers ; and the Apsarasas

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[1] When the student dies, who knows the conditioned Brahmá, his soul goes forth through the door of the coronal artery, by the light of the entrance of the heart. Cf. Bṛihad Ar. IV. 4, 2. [2] Virâṭ. [3] Hiraṇyagarbha.

[4] The lake that stops the entrance into the world of Brahma', its depth equal to an hundred oceans, and its dark waters ever flowing,—named A'ra as composed of the enemies *(ari)* desire, wrath, &c.—S'.

[5] The moments, as producing desire, wrath, &c., destroy the sacrifice or proper adoration for the attainment of Brahma'. Dr. Weber proposes to explain *yeshṭi* as an irregular form for *yashṭi*, instead of adopting S'ankara's forced derivation *yáishṭi*.

[6] In the Cha'ndogya Up., p. 559, we have similarly the *a'ra* and *ṇya* seas the *airamadiya* lake, and the nectar-dropping Peepul (*as'watthah somasavanah*). There is a doubt whether the word should be *ilya*, or *ilpa*, but I have chosen the former as the Tailinga clearly reads *y*. The Persian translation has —Dr. Weber compares the Yggdrasil of the Edda, but in fact every mythology has its reminiscence of the " tree of life."

[7] S'ankara's interpretation is simply etymological—" a city on the river where along the bank are bowstrings, as large as a Sa'l tree, and a place abounding with water in various forms, rivers, lakes, wells, tanks, &c., and gardens inhabited by many heroes."

[8] The Cha'nd. Up. has " the impregnable city" (*apara'jita' pûr*).

[9] Va'yu and A'ka's'a.—S'.

[10] Scil. egoism.—The Cha'nd. Up. has " a golden place built by Brahma'" *prabhu-vimitta*.

[11] Intellect, the mahat of the Sa'nkhya.

the mothers of all,[1] the undecaying ;[2] and the streams that roll on to the knowledge of Brahma'.[3] Onward the knower advances; Brahma' cries to his attendants, "Run and meet him with the glory due to me ; he has gained the age-less river, he shall never grow old." (3.)

Five hundred Apsarasas go to meet him, one hundred with fruits in their hands,[4] one hundred with perfumes in their hands, one hundred with garlands in their hands, one hundred with garments in their hands, one hundred with pounded aromatics in their hands; they adorn him with the adornment of Brahma'.[5] He, adorned with the adornment of Brahma', knowing Brahma', advances toward Brahma'[6] everywhere. He comes to the lake of enemies, he crosses it by his mind.[7] When they who know only the present, come thereto, they are drowned. He comes to the sacrifice-destroying moments, they fly from him : He comes to the age-less river, he crosses it by his mind, then he shakes off his good and bad deeds [as a horse shakes his mane.][8] His dear kindred obtain his good deeds, his enemies obtain his bad deeds.[9] Just as one driving swiftly in

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1 Scil. the S'rutis.

2 The knowledge of the S'rutis.

3 Or perhaps "the maternal (creative) waters."

4 The other recension reads *phaṇa* for *phala*, which the comment. explains by ornaments."

5 The adornment worthy of Hiraṇyagarbha.—S'.

6 Brahmá in the form of Hiraṇyagarbha.—S'.

7 The A'ra lake, being the different passions, desires, &c., wants no boat, but the mind to cross it.—S'.

8 This illustration(ἀναχαιτίζω)is added by the comm., the *va'* of the original being expanded into *a'swa ivo*. The MSS. differ much in the word. I have adopted the *dhunute* of D, which seems meant also by the *dhunvate* of B. C. E.

9 To *him* friends and enemies are alike, but this is said to declare the importance of kindness or hostility shewn to him who knows Brahma'.—S'.

a chariot looks down on the two wheels revolving,[1] so too he looks down on day and night, on good deeds and bad deeds, and on all the pairs;[2] he, free from good deeds, free from bad deeds, knowing Brahma', advances toward Brahma'. (4.)

He comes to the Ilya tree, the odour of Brahma' reaches him;[3] he comes to the Sa'lajya city, the flavour of Brahmá reaches him;[4] he comes to the impregnable Palace, the splendour of Brahma' reaches him;[5] he comes to the door-keepers Indra and Praja'pati, they fly from him; he comes to the hall Vibhu, the glory of Brahma'[6] reaches him; he comes to his throne Vichakshaṇa', the Sa'mas Brihad and Rathantara[7] are its eastern feet, the Sa'mas S'yaita and Naudhasa[8] its western feet, the Sa'mas Vairu'pa and Vaira'ja its edges north and south; the Sa'mas S'akwara and Raivata its edges east and west; this throne is knowledge; by knowledge he sees it all. He comes to the couch of unmeasured splendour; this is Práṇa.[9] Past and future are its two eastern feet, prosperity and earth its two western; the Sámas Bhadra and Yajñáyajñi'ya are the short bars east and west, at the head and foot; the Sa'mas Brihad and Rathantara the long bars north and south at the

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[1] He sees them rolling round, their different parts successively coming in contact with the ground,—he himself having no such contact.

[2] Light and shadow, hot and cold, &c.—S'.

[3] By the nose.

[4] By the tongue.

[5] By the eye.

[6] The glory of Brahma', *i.e.* the feeling of pride that I am Brahma', reaches him by the mind.—S'.

[7] With this curious mystical description compare that of *Vra'tya's* throne in the Atharva Veda xv. (Indische Studien, vol. i. p. 122).

[8] These are the names of hymns in the Sa'ma Veda.

[9] The vital air (*práṇa*) with its five operations, the power of action, superior to the senses.—*S'.*

sides; the Riks and Sa'mas are the cornices east and west,[1] the Yajush verses the cornices south and north; the moon-beams the cushion, the Udgi'tha the coverlet, prosperity the pillow.[2] Thereon sits Brahmá.[3] He knowing the truth, first mounts thereon with one foot. Brahma'[4] asks him, "Who art thou?" Let him then thus answer: (5.)

"I am time, I am what is in time; I am born from the womb of space, from the (self-manifesting) light of Brahmà;[5] the seed of the year, the splendour of the past and the cause, the soul of all that is sensible and insensible,[6] and of the five elements. Thou art soul. What thou art, that am I."[7] Brahma' says to him, "Who am I?" Let him answer, "Thou art the

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[1] *Pattika'* appears to be the Bengali পীঠ the moulding round the edge of the frame.

[2] Wordly prosperity was one of the feet, transcendental or Vaidic prosperity is now the pillow.—S'.

[3] The neuter Brahma, identified with Hiraṇyagarbha.

[4] Scil. Hiraṇyagarbha.—S'.

[5] Brahma is here called by the Commentator *S'abala* which appears to mean *saguṇa* as opposed to *nirguṇa*. The Comm. on the Maitra'yaṇí Upanishad similarly says of Praja'pati or Hiraṇyagarbha, "*Sat-s'abda-va'chya'd ajna'nas s'abala't prathamam utpannah.*" The Supreme Being is called S'abala when he first unites himself with ignorance to produce the creation; Praja'pati is his first manifestation after that union.

[6] Sc. the four classes, *ja'rayuja, andaja, swedaja, udbhijja.*

[7] In the original this is an obscure passage, and the obscurity is increased by the uncertainty of the readings of the MSS. as printed in the Sanskrit text, it would appear to mean "born from the womb of space as seed from a wife; the splendour of the year, the soul of the past and the cause; thou art the soul of the past and the cause; what thou art, that am I." The Comm. MSS. (except D.) read *etat* for *retas* and they all have *bha'yai* for *bha'rya'yai*. In the above translation I have followed the Comm. If understand the Comm. aright, there are two readings mentioned there: *a'ka's'a'd yoneh sambhûto bha'yai retas samvatsarasya tejo bhûtasya bhu'ta'sya'tma', and ákás'ád yoneh sambhu'to bha'ya' etat samvatsarasya tejobhûtasya bhutasyatma'.* The *etat* read by B. C. E. in the *first* reading must be wrong, as otherwise the irregular form *bha'yai*, which all read and explain by *bha'yah*, would have become *bhàyá* by Sandhi before *etat*.

Truth." "What is the truth?" "What is other than the gods" (who preside over the senses) and the vital airs, that is *being* (*sat*); what is the gods and the vital airs, that is *that* (*tya*); all this is called by the word *sattya*, the Truth; such is all this (universe); all this art thou." Thus he speaks to him. This is also said by a verse of the Veda. (6.)

"The Yajur his belly, the Sa'ma his head, the Rik his form, —this is to be recognised as the indestructible Brahma',—the great Rishi identified with Brahma'."

Brahma' says to him, "How dost thou obtain my male names?" "By the breath." "How neuter names?" "By the mind." "How female names?" "By the voice." "How smells?" "By the breath." "How forms?" "By the eye." "How sounds?" "By the ear." "How the flavours of food?" "By the tongue." "How actions?" "By the hands." "How joy and sorrow?" "By the body." "How pleasure, dalliance, offspring?" "By the organ of generation." "How journeyings?" "By the feet." "How thoughts, that which is to be known, and desired?" "By intuition alone."[1] Then Brahma' says to him, "The waters (and the other elements) are mine, therefore this world is thine." Whatever victory belongs to Brahma', whatever extended power, that victory *he* wins, that extended power *he* obtains, who knoweth thus, who knoweth thus. (7.)

[1] Although properly every thing is obtained by intuition (*prajna'*), still speech, &c., are intermediate instruments in the obtaining of names, &c., but in the case of thoughts, &c., there is no such intervening agent. Although pleasure and pain also are properly perceived by prajná, still the S'ruti says 'by the body' in accordance with such impressions as 'I have a pleasure in my foot, I have a pain in my head,' &c. Although also speech is the obtaining of all names, and breath without life is no instrument and the mind is a common instrument in all perceptions,—still as the external organs do not immediately gain the impression of what is neuter as they do of what is male or female, we may allow that mind has a peculiar influence in regard to neuter names. Although too breath without life is no instrument, yet as it helps the voice in its functions, breath and voice may be called the instruments in the obtaining of names. Pra'na, being masculine, obtains male names, and speech, being feminine, female names.—S'.

SECOND CHAPTER.

1 'Pra'ṇa is Brahma 2 thus said Kaushítaki. Of this pra'ṇa identical with Brahma, the mind is the messenger, the eye the guard, the ear the doorkeeper, the speech the tirewoman. He who knows mind as the messenger of pra'ṇa which is Brahma, becomes himself possessed of the messenger; he who knows the eye as the guard becomes himself possessed of the guard; he who knows the ear as the doorkeeper becomes himself possessed of the doorkeeper; he who knows the speech as the tirewoman becomes himself possessed of the tirewoman. To him, this práṇa, identical with Brahma, all these deities3 bring offerings, though he asketh not; thus to him (the worshipper), though he asketh not, all creatures bring offerings. Who so thus knows, his is the secret vow, 'he will never beg.' Just as when one, having begged in a village and received nothing, sits down (saying), 'I will not eat hence even if they give it,' then the others forthwith invite him who had before rejected him.

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1 In the first chapter was described the knowledge of the Couch and by the words, "He goes to the Couch of unmeasured splendour,—this is práṇa,"—hereby is declared the great power of práṇa. The worshipper is three-fold, good, middling, and bad; he who understands it with the proof, on once hearing, is the good; he who understands it only after hearing many times and after giving himself and his guru much trouble, is the bad; he who understanding what his guru says, cannot control his mind is the middling. He either under his guru's instruction or another's is to be led by various means to firm conviction,—hence the S'ruti commences the second chapter, to declare the worship of pra'ṇa which produces unwavering conviction in the mind, and is a tree of life with innumerable fruits, and to announce certain external and internal works with various effects for one who knows it.—S'.

The vital air which resides in the mouth, with its five functions, is Brahma, who is true knowledge and joy, the cause of the world.—S'.

3 Mind, speech, &c., considered as deities.—S'.

This is the character of him who asketh not, but the alms-givers invite him (saying) 'Let us give to thee.' (1.)

'Pra'ṇa is Brahma,' thus said Paingya. In this Práṇa identical with Brahma, after the speech, the eye envelopes;[1] after the eye, the ear envelopes; after the ear, the mind envelopes; after the mind, pra'ṇa envelopes.[2] To this pra'ṇa, identical with Brahma, all these deities bring offerings, though he asketh not; thus to him (the worshipper), though he asketh not, all creatures bring offerings. Who so thus knows, his is the secret vow 'he will never beg.' Just as when one, having begged in a village and received nothing, sits down, (saying) 'I will not eat hence, even if they give it'; then the others invite him who had before rejected him. This is the character of him who asketh not, but the alms-givers invite him (saying) 'Let us give to thee." (2.)

Next follows the attainment of some special wealth.[3] If a man meditates on some special wealth; then, on a full moon or a new moon, or a pure fortnight, or an auspicious constellation —on one of these holy seasons, having placed the fire, swept

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[1] The singular form *árundhate* is not easily explained, especially in *pra'ṇa a'rundhate*. The Comm. reads *a'rundhe* except in the last clause where it seems to alter it to *pra'ṇa arundhyate*. *A'rundhate* would seem to be the 3rd sing. either in a passive sense(=*arundhyate*,) or as meaning, 'surrounds, envelopes.' Anquetil has "pra'ni, qui for τôυ mâ Brahm est, cum loquela' et visus ejus conformitatem facit (congruit, idem est)," which is, at least, as difficult as the Sanskrit.

[2] The sight is more internal than speech, as the sight generally informs without contradiction; similarly the hearing than the sight, as the eye may convey false impressions (as of the mother of pearl as silver), but the ear never hears a non-existing sound; similarly the ear only exercise its functions with the aid of the mind's attention, and similarly the mind depends on pra'ṇa or life. Pra'ṇa is therefore Brahma, as being the innermost of all.—S'. *Antara* is defined in p. 41, as *Vakya-sa'ṁdha'na-nirapeksha*.

[3] The Comm. explains this as meaning either pra'ṇa itself, or material wealth, the want of which would distract the worshipper's concentration of thought; in this latter meaning *ekadhana* is the wealth not to be attained by another.

the sacrificial floor, strewn the sacred grass, sprinkled the holy water,—kneeling on the right knee, let him offer the oblations of ghee with the sruva,[1] (saying)—' The deity named speech is the obtainer, may it obtain this for me from that man ; swa'ha' unto it ;—the deity named pra'ṇa[2] is the obtainer, may it obtain this for me from that man ; swa'ha' unto it ;—the deity named the eye is the obtainer, may it obtain this for me from that man ; swa'ha' unto it ;—the deity named the ear is the obtainer, may it obtain this for me from that man ; swa'ha' unto it ;—the deity named mind is the obtainer, may it obtain this for me from that man ; swa'ha' unto it;—the deity named knowledge (prajna') is the obtainer, may it obtain this for me from that man ; swa'ha' unto it.' Then, having inhaled the smell of the smoke and having anointed his limbs with the ghee, let him go forth, restraining his speech, and declare his request to that man, or send to him a messenger. Of a truth he obtains it. (3.)

Next comes the divine desire (Daivah Smarah).[3] If (the worshipper) desires to be beloved by any man or woman or by any men or women, then in the name of these same deities, on a sacred day, let him offer the oblations of ghee in this (aforementioned) manner, (saying)' I here offer thy speech in myself,[4] swa'ha' ; I here offer thy pra'ṇa in myself, swa'ha' ; I here offer thy eye in myself, swa'ha' ; I here offer thy ear in myself, swáhá; I here offer thy mind in myself, swa'ha' ; I here offer thy knowledge in myself, swa'ha'.' Then having inhaled the smell of the smoke, and anointed his limbs

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1 The other Recens. reads, " with a sruva or chamasa or kansa."

2 Pr'aṇa here is taken as including the organ of smelling.

3 Sc. a desire, to be accomplished by fire, &c., the presiding deities of speech, &c.—S'.

4 I am the fire to burn the fuel of thy dislike or indifference.—S'.

with the ghee, let him go forth (towards that person), restraining his speech ; let him seek to touch him, or else let him stand addressing him by his breath. Of a truth he becomes beloved, they remember him even in absence. (4.)

Next comes the self-subjection of Pratardana ; they call it 'the inner Agnihotra.' As long as a man speaks, so long he cannot breathe, then he offers the breath in the speech ; as long as a man breathes, so long he cannot speak, then he offers the speech in the breath. These are the two never-ending immortal oblations ; waking and sleeping, he continually offers them. All other oblations have an end and possess the nature of works. The ancients, knowing this true sacrifice, did not use to offer the Agnihotra. (5.)

'Uktha[1] is Brahma,' thus said S'ushkabhringára. Let him worship it as the Rik ; all beings adore (rich) him for his excellence. Let him worship it as the Yajur ; all beings are joined (yuj) to him for his excellence. Let him worship it as the Sáma ; all beings bow (sannam) to him for his excellence. Let him worship it as beauty, let him worship it as glory, let him worship it as splendour. Just as this (bow) is among weapons, the most beautiful, the most glorious, the most splendid,—so he who knoweth thus is, among all beings, the most beautiful, the most glorious, the most splendid. This same prána,—connected with the sacrificial bricks, endued with the character of works and of a truth himself,[2]—does the adhwaryu purify. In it he weaves

[1] The S'ákhá of Kaṇwa (Scil. Bṛihad A'raṇy. V. 13,) declares práṇa to be Uktha ; the S'ruti now carries this on and declares Uktha to be Brahma. S'. Uktha is a kind of hymn, which is recited, and not chanted ; it is also the name of a special hymn in the Mahávrata.

[2] 'This fire laid on the bricks, which is the means of sacrificial works, is also identical with práṇa since práṇa is identical with the ṛik and this fire perform those works which are to be accomplished by ṛiks, &c., and I by it am identical with the ṛik ;—I am the general soul práṇa, and this fire is I'—thus does the adhwaryu purify himself.—S'.

what has the character of the Yajur, in the Yajur the hotṛi weaves: what has the character of the Rik, in the Rik the udgátṛi weaves what has the character of the Sáma. He this adhwaryu (práṇa) is the soul of the three Vedas,[1] he of a truth is the soul of Indra who knoweth thus. (6.)

Next[2] come the three forms of worship[3] of the all-conquering Kaushítaki. The all-conquering Kaushítaki adores the rising sun, having put on the sacrificial thread, and brought water and thrice sprinkled the sacred cup (saying) "Thou art the scatterer,[4] scatter away my sin." In this way he adores the sun at high noon, 'Thou art the utter scatterer, utterly scatter away my sin.' In this way he adores the setting sun, 'Thou art the complete scatterer, completely scatter away my sin.' Whatever sin he has committed by day or by night, he completely scatters it away. So he who knoweth thus, in this way adores the sun, and whatever sin he commits by day or by night he completely scatters away. (7.)

Next, month by month, on the day after the new moon,[5] let

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[1] The other recension reads *sa esha sarvasyai trayividyáyátmá, esha u evásyátmá.* The Comm. appears to explain the latter clause as "the soul of the three narratives of Kaushítaki, Paingya and 'Sushkabringára." *'Sringagráhiká* is a phrase meaning 'taking one by one,' as a cowherd puts his cattle one by one in their stalls. It occurs again, in p. 81.

[2] Práṇa is external and internal. The external depends on the presiding deities, as a child; the sun also depends on the presiding deities, and it is also identical with Agni and Soma. The S'ruti first takes the external práṇa, and, to establish certain fruits therefrom, mentions certain kinds of worship.—S'.

[3] These are three kinds of knowledge of the ádhidaivika or external práṇa.

[4] *i.e.* thou flingest away the world as stubble, through thy knowledge of the soul.—S'.

[5] The other recension has only *amávásyáyám*—'Seeing the moon on the first day to the west of the sun in the so-called Sushumná ray.' (For this ray, see Sáyana on Taitt. Sanhitá, vol. ii. p. 338.) The Comm. notices the reading followed in the text.

him in this same way adore the moon when seen to the west of the sun, or let him throw towards it two young blades of grass (saying,) 'That fair-proportioned heart of mine placed on the moon in the sky,[1] I hold myself as the knower thereof ; may I never weep for evil concerning my children.' His children die not before him. Such is the worship for one who has children born to him. Next is the worship for him who has no children. (Let him say) 'Increase, O Soma, may vigour come to thee ;'[2] 'May the milky juices flow round thee, may the sacrificial offerings[3] ;' 'That beam (named Sushumna') which the ádityas gladden.' Having muttered these three ṛiks, let him turn his right arm round[4] (saying), 'Gladden not by our breath or children or cattle, him who hates us and whom we hate ; gladden us by his breath, his children and his cattle. Thus I turn the turning of Indra, I turn the turning of the sun.' (8.)

Next on the day of the full moon let him in this same way adore the moon when it is seen in front of him, (saying), 'Thou art Soma, the brilliant, the wise, the five-mouthed, the lord of creatures. The Bráhman is one mouth of thine, with that mouth thou eatest kings, with that mouth make me to eat food. The king is one mouth of thine, with that mouth thou eatest common men, with that mouth make me to eat food. The hawk is one mouth of thine, with that mouth thou

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[1] In this and many of the subsequent verses there runs a continued latent allusion to an implied comparison between the husband as the sun or fire and the wife as the moon.

[2] Rig Veda, i. 91, 16.

[3] Ibid i. 91, 18. S'ankaránanda explains *vájá* by *vajinah=tanayán*, "children living on food."

[4] He brings his right arm opposite to the moon and then turns round as the words are uttered.

eatest birds, with that mouth make me to eat food. The fier is one mouth of thine, with that mouth thou eatest this world, with that mouth make me to eat food. The fifth mouth is in thee thyself, with that mouth thou eatest all beings, with that mouth make me to eat food. Destroy not our life or children or cattle ; whoso hateth us and whomso we hate, destroy his life, his children, his cattle. Thus do I turn the turning of the deities, I turn the turning of the sun.' He, thus saying, turns his right arm round. (9.)

Next wishing to lie with his wife, let him touch her heart (saying)[1] " As joy is placed in thy heart, the lord of progeny, O fair one, so, O mistress of immortality, mayst thou never have sorrow concerning thy children." Her children die not before her. (10.)

Next, when returning after an absence from home, let a man smell his son's head[2] (saying), ' Thou arisest from me, limb by limb, above all art thou born from my heart ; thou art verily my soul, my son ; live thou an hundred years ;' he then gives his name. Be thou a stone, be thou an axe, be thou as widely scattered gold ;[3] thou art verily called splendour, my son ; live thou an hundred years ;' thus (saying) he calls him by his name. Then he embraces him, (saying), 'As Prajápati embraced his creatures for their weal, so I here embrace thee.' Then he whispers in his right ear, ' O Maghavan, O on-rusher, give to this one.'[4] ' O Indra, bestow the best riches,'[5] thus

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[1] This 'Sloka and a corresponding one in Section 8, are confused in the two recensions.

[2] See Wilson's Hindu Drama, vol. ii. p. 45.

[3] On the commentator's authority I take *astritam* as an irregular form of *ástritam*,—otherwise it would have been more natural to take it as 'unscattered, hoarded ;' or it might mean ' unconcealed.'

[4] Rig V. iii. 30, 10. The text of the R. V. has *Asme* 'to us.'

[5] Rig V. ii. 21, 6.

(saying), he whispers in his left ear. 'Cut not off my line (of posterity), vex not thyself, live thou the hundred years of life; I smell thy head calling thee by thy name,' thus (saying) let him thrice smell his head. 'I greet thee with the lowing sound of the cows,' thus (saying) let him thrice make a lowing sound (*hing*) over his head. (11.)

Next práṇa is called the death of the deities, (Daivah parimarah.[1] This Brahma shines forth when the fire blazes, it dies when it blazes not; the splendour of the fire goes to the sun, the práṇa goes to the wind.[2] This Brahma shines forth when the sun is seen, it dies when it is not seen; the sun's splendour goes to the moon, the práṇa to the wind. This Brahma shines forth when the moon is seen, it dies when it is not seen; its splendour goes to the lightning, the práṇa to the wind. This Brahma shines forth when the lightning flashes, it dies when it flashes not forth; its splendour goes to the quarters of space,[3] the práṇa to the wind. All these deities having entered into the wind only, and having died in the wind, die not, therefore they rise again. Such is the topic of the deities —now follows that of the soul.[4] (12.)

This Brahma shines forth when it speaks by the speech, it dies when it speaks not; its splendour goes to the eye, the práṇa to práṇa. This Brahma shines forth when it sees by the

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[1] Scil. they all die round it. Cf. the last chapter of the Aitareya Br. translated by Colebrooke.

[2] Práṇa is here the internal cause of effort, *cheshtá-hetu*, *i. e.* volition. The wind is the external pra'ṇa, dependent on the deities, of Section 7.

[3] The other recension has "its splendour goes to the wind," which carries out the idea much better. Otherwise the quarters of space must be taken to represent the wind.

[4] The S'rutí now takes up the internal práṇa, dependent on the soul of § 7.

eye, it dies when it sees not ; its splendour goes to the ear, the práṇa to práṇa. This Brahma shines forth when it hears by the ear, it dies when it hears not ; its splendour goes to the mind, the práṇa to práṇa. This Brahma shines forth when it thinks by the mind, it dies when it thinks not ; its splendour goes to práṇa, the práṇa to práṇa. All these deities, having thus entered into práṇa only, and having died in práṇa, die not ; therefore they rise again. Therefore if both mountain ranges, the Southern[1] and the Northern, should close in on him who knoweth thus,[2] threatening to destroy him, they would harm him not. Then those who hate him and those whom he himself hates, die round him on every side. (13.)

Next comes the accepting the pre-eminence (of práṇa). These deities,[3] contending each for his own pre-eminence, went out from this body. It lay breathing not, dry, a very log of wood. Then speech entered into it; it spoke by speech, still it lay. Then the sight entered into it ; it spoke by speech, it saw by sight,—still it lay. Then the hearing entered into it, it spoke by speech, it saw by sight, it heard by hearing,—still it lay. Then the mind entered into it ; it spoke by speech, it saw by sight, it heard by hearing, it thought by mind,—still it lay. Then práṇa[4] entered into it,—it rose up from its place. All these deities, having recognised the pre-eminence to be in práṇa, having honoured práṇa as alone the soul of knowledge, went

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[1] Was the Vindhya still, in the author's time, the unpassed boundary of ἡ οἰκουμένη to the Hindús ?

[2] Dr. Weber remarks that the *vidhwánsa* of the other recension is only an irregular form for *vidhwánsam*. The commentator, taking it as the nom. plur., has been driven to great straits to explain the grammatical construction.

[3] Speech and the rest.

[4] Práṇa, *i. e.* the five vital airs.

out from this body with all these.[1] Then they went to heaven[2] lost in the wind,[3] identified with the ether.[4] So too he who knoweth thus, having recognised the pre-eminence to be in práṇa, having honoured práṇa as alone the soul of knowledge, goes out from this body[5] with all these (five vital airs). He goes to heaven, lost in the wind, identified with ether; he goes to that, wherein those deities abide. With the immortality of the deities, doth he become immortal who knoweth thus. (14.)

Next follows the father's traditions[6] to the son. Thus do they in truth relate it. The father, when about to die, calls his son. Having spread the house with new grass, and duly laid the fire, and placed[7] a vessel of water with a pot of rice,—clothed with an unworn garment, the father lies (awaiting him). The son having come approaches him from above,[8] having touched all his organs with his own organs; or else let the father perform the tradition with his son seated in front of him. Then he delivers the organs over. "Let me place my speech in thee," saith the father; "I take thy speech in me," saith the son. "Let me place my breath in thee," saith the father; "I take thy breath[9] in me," saith the son. "Let me place my

[1] Speech, &c., no longer rested in their own individuality, but acknowledged that there was no distinction between them,—the several organs are really one as the five vital airs are one.—S'.

[2] Identified with fire, &c.

[3] The external práṇa, dependent on the deities.

[4] The Comm. reads *váyupratishthah*, *i. e.* abiding, as in a refuge, in the thought of the pre-eminence of práṇa. He explains *ákás'átmánah*, "whose soul is all pervading as the ether."

[5] He abandons the self-consciousess connected with bodily existence.

[6] Cf. Bṛihad Araṇy. i. 5, 17.

[7] The Comm. adds "to the north or east of the fire."

[8] The other recension reads, "on the son's coming the father, clothed in white, meets him from above, having touched, &c.;" the Comm. notices the reading in the text.

[9] The organ of smell.

sight in thee," saith the father; "I take thy sight in me," saith the son. "Let me place my hearing in thee," saith the father; "I take thy hearing in me," saith the son. "Let me place my flavours of food in thee," saith the father; "I take thy flavours of food in me," saith the son. "Let me place my actions in thee," saith the father; "I take thy actions in me," saith the son. "Let me place my pleasure and pain in thee," saith the father; "I take thy pleasure and pain in me," saith the son. "Let me place my enjoyment, dalliance and offspring in thee," saith the father; "I take thy enjoyment, dalliance and offspring in me," saith the son. "Let me place my walking in thee," saith the father; "I take thy walking in me," saith the son. "Let me place my mind[1] in thee," saith the father; "I take thy mind in me," saith the son. "Let me place my knowledge in thee," saith the father; "I take thy knowledge in me," saith the son. Or if the father be unable to speak much, let him say at once, "Let me place my vital airs in thee," and let the son say, "I take thy vital airs in me." Then the son goes out, having walked round his father, keeping his right side towards him, and the father cries after him "May glory, holiness and honour attend thee." Then the son looks back over his left shoulder, holding his hand or the end of his garment before his face, (saying,) "Obtain thou the swarga worlds and thy desires." Should the father afterwards recover let him dwell in the authority of his son (as a guest); or let him become a wandering ascetic. If he dies, thus let them cause the son duly to receive the tradition, as the tradition is to be given.* (15.)

[1] The other recension reads, instead of the tradition of the mind and knowledge that of the thoughts, what is to be known and the desires, cf. i. 7.

The other recension also omits the alternative in the case of the father's being unable to speak as the various reading, quoted in the Comm., extends from p. 70 l. 20 to p. 71, l. 11,—this passage being, as usual, omitted in the MSS. B. C. but given in D. E.

THIRD CHAPTER.[1]

Pratardana verily, the son of Divodása, went to the loved mansion of Indra, by (the sacrifice of) battle and by manly valour;[2] Indra said to him, "Oh Pratardana, choose a boon." Pratardana answered, "Choose thou for me what thou thinkest best for man." Indra said to him, "The superior[3] chooses not for the inferior; choose thou for thyself." Pratardana said "Let not the inferior (choose)."[4] Indra swerved not from the truth, for Indra is truth; Indra said to him, "Verily know me;[5] this I think the best for man, that he should know me. I slew the three-headed son of Twashṭṛi;[6] I gave[7] to the wolves

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[1] The S'ruti now proceeds to describe that knowledge of Brahma, for the sake of which the conditioned paryankopásaná and práṇopásaná have been before described. To establish a belief in its reality, a story is related, where the pupil is Pratardana of Kás'í, endowed with power, glory, &c., superior to the gods, and desiring this knowledge of Brahma, and the teacher is Indra, bound with the bond of truth, though himself desiring to conceal his knowledge from men.—S'.

[2] Cf. Bhagavad Gítá, ii. 37.

[3] The Comm. takes *varah* as irregularly put for the accusative, and renders it "one chooses not a boon for another."

[4] It might also mean "Let not the boon become no boon." The Comm. takes *avarah* as meaning the previously promised boon and reads *me* for *má*.

[5] Me who am alone worthy of the title of 'I.'—S'.

[6] Cf. Indische Studien, i. p. 410.

[7] The following passage from the Aitareya Bráhmaṇa (VII. 28) is the best commentary on these words of Indra:—

'When the gods excluded Indra from the sacrifices, (saying) "he has slain Vis'warúpa the son of Twashṭṛi, he has slain Vṛitra, he has given the devotees (*i. e.* 'asuras in that disguise,' Sáyaṇa) to the wolves, he has killed the Arurmaghas (*i. e.* 'asúras in the form of Bráhmans,' Sáyaṇa) and he has contradicted the word of his guru Vṛihaspati,"—then was Indra debarred from drinking the soma juice and after him were debarred also all the Kshatriyas. At length Indra regained the right of the soma juice (by seizing) that very Twashṭṛi's Soma, but the Kshatriya caste remains excluded to this day.

the devotees the Arunmukhas;[1] violating many a treaty I slew the hosts of Prahláda, (I slew) the sons of Puloman in the sky and the Kálakánjas on the earth, and not one hair of my head was harmed. Whoso knows me, by no deed soever is his future bliss harmed, not by theft, not by a Bráhman's murder, nor by a mother's murder, nor by a father's murder; nor, if he wishes to commit sin, departs the bloom from his face."[2] (1.)

Indra said, "I am práṇa.[3] Worship me as identical with knowledge, as life, as immortal; life is práṇa, práṇa is life. While práṇa abides in this body, so long does life abide. By práṇa a man obtains in this world immortality;[4] by knowledge he obtains true resolve. He who worships me as life and immortal, reaches his full life[5] in this world, and in heaven obtains immortality and becomes indestructible." (Pratardana said) "Therefore say some, práṇas[6] become one, for none at

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[1] The Comm. explains the Arunmukhas as those in whose mouths the reading of the Veda is not,—they and the Arurmaghas of the Ait. Br. are equally obscure. He adds that "they were broken in pieces by Indra's thunderbolts and their skulls were turned into the thorns of the desert (*kari'ráh*) which remain to this day!" Anquetil renders Arunmukha' "ὅι, Saniasani qui domini cognitionis non fuerunt et intuitum super sensibilibus habebant." In the Mahábh. vol. i. p. 644, we have "the great city called Hiraṇyapura inhabited by the Paulomas and the Dánavas the Kálakanjas."

[2] Scil. the knowledge of the identity of the individual and Supreme soul obliterates every sin.

In the original *nilam=mukhakánti*. May we compare Statius' "natat ignis in ore Purpureus?"—The phrase is probably taken from a passage in the Taittiriya Sanhita', (iii. 1, 1.) *Násya nilám na haro vyeti.* Sáyaṇa, however, there gives a different explanation *násya krishṇam pápam bhavati, na tejo vigatam bhavati.*

[3] Práṇa= the active power, *kriyás'akti;* prajná=the cognitive power, *jnánas'akti.*

[4] The Comm. has a different reading "by práṇa he obtains immortality in the next world."

[5] "A hundred years is the life of man."—S'ruti.

[6] Scil. the organs of sensation and action, *indriyáni.*

the same time can make known a name by the speech, a form by the eye, a sound by the ear, a thought by the mind; the práṇas, having become one, make known all these one by one. Thus when speech speaks, all the práṇas speak after it;[1] when the eye sees, all the práṇas see after it; when the ear hears, all the práṇas hear after it; when the mind thinks, all the práṇas think after it; when the breath breathes all the práṇas breathe after it." Indra answered, "Thus indeed it is, but the highest weal belongs only to the práṇas.[2] (2.)

"One lives bereft of speech, for we see the dumb; one lives bereft of sight, for we see the blind; one lives bereft of hearing, for we see the deaf; one lives bereft of mind, for we see infants; one lives bereft of arms and bereft of legs, for we see it thus. Hence verily práṇa is identical with knowledge (prajná).[3] Having assumed this body it raises it up, therefore let men worship this as Uktha;[4] this is why we find everything in práṇa. What práṇa is, that is knowledge;[5] what knowledge is, that is práṇa.—This is the only true vision of práṇa, this its true knowledge. When a man is so asleep that he sees no dream soever, then he becomes absorbed in this práṇa.[6] Then[7] the speech enters into it with all names, the eye

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[1] Scil. each performs its proper function after an interval, however imperceptible; by "speaking, hearing, &c., after it," is meant that the proper function of each is subordinated to the leading one in each case.

[2] This is intended to answer the objection that if each organ has its temporary superiority over the rest, why do we give such a superiority to práṇa? The práṇas here mentioned are the five functions of práṇa.

[3] The so-called power of action is also the so-called power of knowledge.

[4] An etymological play on words. *Uktha* quasi *uttha*.

[5] Knowledge (*prajná*) here means the Supreme Soul; this and the individual *práṇa* (*pancharrittih práṇah*) are identical.

[6] The power of knowledge is hidden and the man only exists in the vital air, as the power of action.

[7] The organs are absorbed with their objects in the soul.

enters into it with all forms, the hearing enters into it with all sounds, the mind enters into it with all thoughts. When the man awakes, as from blazing fire sparks go forth in all directions, so from this soul[1] all the práṇas go forth to their several stations; from the práṇas go forth the devas;[2] from the devas the worlds. This Práṇa is alone identical with knowledge, having assumed this body it raises it up, therefore let him worship this as the true Uktha. Thus do we find all in Práṇa. What Práṇa is, that is knowledge (Prajñá), what knowledge is, that is Práṇa. This[3] is the final proof thereof, this its true understanding. When yonder man, sick, about to die and very feeble, falls into fainting, his friends (standing around) say, 'His mind has departed, he hears not, he sees not, he speaks not with his speech, he thinks not,' then he becomes absorbed in this práṇa; then the speech enters it with all names, the eye enters it with all forms, the hearing enters it with all sounds, the mind enters it with all thoughts. When he departs from this body, he departs with all these.[4] (3.)

"All names,[5] which are verily speech, are left in him, by speech he obtains all names; all odours, which are verily práṇa, are left in him, by práṇa he obtains all odours; all forms, which are verily the eye, are left in him, by the eye he obtains

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[1] Scil. the universal soul, which is itself joy,—concealed under the disguise of práṇa.—The práṇas are speech, &c.

[2] Agni, &c., presiding over speech, &c.—The worlds are here names, &c.

[3] Having shown that the living man is really práṇa, he proceeds to shew that in death too the dying man is to be called práṇa.

[4] Scil. to another body.

[5] The other recension reads this differently, 'verily speech dismisses all names from him, by speech he obtains all names;' and so on in the other clauses. The Comm. explains it, "not only is speech absorbed in práṇa, but práṇa with speech obtains all names—speech is not absorbed without its object."

all forms ; all sounds, which are verily the ear, are left in him, by the ear he obtains all sounds ; all thoughts, which are verily the mind, are left in him, by the mind he obtains all thoughts. Together they two[1] dwell in this body, together they two depart from it. Now will we explain how in this same knowledge (Prajná) all beings are also absorbed. (4.)

"Speech verily milked[2] one portion thereof ; its object, the name, was placed outside as a rudimentary element ; the vital air verily milked a portion thereof ; its object, the smell, was placed outside as a rudimentary element ; the eye verily milked a portion thereof ; its object, the form, was placed outside as a rudimentary element ; the ear verily milked a portion thereof ; its object, the sound, was placed outside as a rudimentary element ; the tongue verily milked a portion thereof ; its object, the taste of food, was placed outside as a rudimentary element ; the two hands verily milked a portion thereof ; their object, action, was placed outside as a rudimentary element ; the body verily milked a portion thereof ; its objects, pleasure and pain, were placed outside as a rudimentary element ; the organ of generation verily milked a portion thereof ; its objects, enjoyment, dalliance and offspring, were placed outside as a rudimentary element ; the feet verily milked a portion thereof ; their objects, walkings, were placed outside as a rudimentary element ; the mind verily milked a portion thereof ; its objects, thought and desires, were placed outside as a rudimentary element. (5.)

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1 Práṇa and prajṇá—the general soul as conditioned by the powers of action and knowledge.

2 I have followed the Comm. in taking अदूढं as=अदूदुहत्, but I prefer the reading of the other recension उदूल्हं, the past participle of वऱ्ह or ऊऱ्ह, —"speech, &c., were portions, severally lifted up from prajná."

"Having mounted[1] by Prajná on speech[2] he finds by speech all names; having mounted by Prajná on the vital air,[3] he finds by the vital air all odours; having mounted by Prajná on the eye, he finds by the eye all forms; having mounted by Prajná on the ear, he finds by the ear all sounds; having mounted by Prajná on the tongue, he finds by the tongue all flavours of food; having mounted by Prajná on the hands, he finds by the hands all actions; having mounted by Prajná on the body, he finds by the body pleasure and pain; having mounted by Prajná on the organ of generation, he finds by the organ of generation enjoyment, dalliance and offspring; having mounted by Prajná on the feet, he finds by the feet all walkings; having mounted by Prajná on the mind, he finds by the minds all thoughts. (6.)

"Verily, bereft of Prajná, the speech can make known no name soever,—'My mind,' it says,[4] 'was elsewhere, I perceived not that name.' Verily, bereft of prajna' the vital air can make known no odour soever,—'My mind,' it says, was 'elsewhere, I perceived not that odour.' Verily, bereft of prajná,' the eye can make known no form soever,—'My mind,' it says, 'was elsewhere, I perceived not that form.' Verily, bereft of

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[1] "The organ of sense cannot exist without prajná, nor the objects of sense be obtained without the organ, therefore,—on the principle, when one thing cannot exist without another that thing is said to be identical with the other,—just as the cloth being never perceived without the threads, is identical with them, or the (false perception of) silver being never found without the mother of pearl is identical with it, so the objects of sense being never found without the organs are identical with them, and the organs being never found without prajná are identical with prajna'."—'S.

[2] The Comm. renders it here and in the other clauses "by Prajná mounted on speech, (Prajna') by speech finds all names." I prefer making "the man" the subject of *ápnoti*.

[3] Pra'na is here used, as it often is elsewhere, for the organ of smell.

[4] The other recensions makes the man, not the organs, say this. Hence in the case of the hands, etc., it reads "*My* mind was elsewhere," &c.

prajná the ear can make known no sound soever,—'My mind,' it says, 'was elsewhere, I perceived not that sound.' Verily, bereft of prajná the tongue can make known no flavour of food soever,—'My mind,' it says, 'was elsewhere, I perceived not that flavour.' Verily, bereft of prajna', the hands can make known no action soever,—'Our mind,' they say, 'was elsewhere, we perceived not that action.' Verily, bereft of prajná the body[1] can make known no pleasure, no pain soever,—'My mind,' it says 'was elsewhere, I perceived not that pleasure nor that pain.' Verily, bereft of prajná, the organ of generation can make known no enjoyment nor dalliance nor offspring soever,—'My mind,' it says, 'was elsewhere, I perceived not that enjoyment nor dalliance nor offspring." Verily, bereft of prajná the feet can make known no walking soever,—'Our mind,' they say, 'was elsewhere, we perceived not that walking.' Verily, bereft of prajná, no thought can be completed, nor any thing known which should be known. (7.)

"Let not[2] a man wish to know[3] the speech, let him know the speaker ;[4] let not a man wish to know the smell, let him know the smeller ; let not a man wish to know the form, let him know the seer ; let not a man wish to know the sound, let

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[1] The body is here inserted among the organs, since it in a manner does receive external impressions; or more probably it here implies the skin, the organ of touch.—'S.

[2] If Prajná and the organs are identical, then since there is a previous command 'Worship me as life, immortal, etc.' (see above Sect. 2,) does this intimate that speech only is to be worshipped and known? This doubt is now answered.—'S.

[3] The *jijnásá* is the keyword of Hindu philosophy—the wish to know in order to obtain emancipation,—knowledge in this sense being indeed 'power.'

[4] The speaker, sc. the soul, the witness of the activity of all the organs, itself identical with joy. 'S—The Comm. adds that speech and mind here stand for all the organs ; while the eight intermediate clauses represent all the objects, including those of speech and mind.

him know the hearer ; let not a man wish to know the flavour of food, let him know the knower ; let not a man wish to know action, let him know the agent ; let not a man wish to know the pleasure and pain, let him know the knower of the pleasure and pain ; let not a man wish to know enjoyment, dalliance nor offspring, let him know the knower of the enjoyment, dalliance and offspring ; let not a man wish to know the walking, let him know the walker ; let not a man wish to know the mind, let him know the thinker. Verily these[1] ten rudimentary[2] elements depend on prajná ; and the ten[3] rudiments of prajná depend on the elements. Were there no rudimentary elements, there would be no rudiments of prajná ; were there no rudiments of prajná, there would be no rudimentary elements ; from either alone no form would be accomplished. There is no division of this union ; just as the circumference of a wheel is placed upon the spokes and the spokes upon the nave, so the rudimentary elements are placed upon the rudiments of prajná, and the rudiments of prajná are placed upon práṇa.[4] This Práṇa[5] is verily prajná, it is joy, it is eternally young, and immortal ; it is not increased by good deeds it is not increased

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[1] The different sects in §§ 5, 6, 7 represent the ten organs (indriyáṇi) and mind, and their several objects, as the body stands for the skin, and pleasure and pain for touch; as only ten are mentioned here, mind is now omitted, but it is understood as included in the organs, and its object may be similarly understood as included in their objects.

[2] The various objects, as the thing spoken, etc.

[3] Speech, etc.

[4] The vital air proceeding through the nose and mouth.

[5] The true Práṇa which developes itself in the thought that is identical with prajná,—endowed with eternal self-manifesting prajná—the soul, which is alone worthy of the name of "ego."—'S.

by bad deeds. Verily him it causes to do good deeds,[1] whom it desires to uplift from these worlds; while him it causes to do bad deeds whom it desires to sink down. This is the guardian of the world, this the king of the world, this the lord of the world, this is my soul. Thus let a man know, thus let a man know." (8.)

FOURTH CHAPTER.[2]

Now[3] Gárgya, the son of Baláka, was renowned as a reader of the Veda. He wandered about and sojourned[4] among the Us'ínaras, the Matsyas, the Kurus, the Panchálas, the Kás'is and the Videhas. He came to Ajátas'atru, the king of the Kás'is, and said "Let me tell the Brahma." Ajátas'atru said to him, "I give thee one thousand cows for these words of thine. Many are the persons who run hither (foolishly) crying,[5] 'Janaka, Janaka.'" (1.)[6]

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[1] Even if the man himself be not willing,—just as a demon, possessing a person's body, itself remaining without action makes the owner perform various actions.—'S.

[2] This chapter is found with some variations in the second book of the Bṛihad A'raṇyaka.

[3] A doubt may arise in hearer's mind,—"Práṇa alone is the soul distinguished by consciousness and possessing the qualities of joy, etc." To remove this error, the Sruti proceeds to describe another conscious Being, identical with joy, beyond Práṇa, which loses its consciousness in deep sleep. At the same time a legend is told to show how hard it is for the self-conceited to attain the knowledge of Brahma.—'S.

[4] The curious form सवसन् may be irregular for संवसन् (cf. वेति for व्येति, iii. 1); the construction can hardly admit of स वसन्. The MSS. of the Comm. vary very much in writing it, though the texts in both recensions agree.

[5] They cry, 'Our father Janaka is a giver and speaker of the knowledge of Brahma with the means thereto,' and they run to me, knowing not whether I am really such or no.—'S.

[6] I omit the second Sect. (cf. § 18 of the other recension) as it is merely a recapitulation and only intelligible in the original.

The son of Baláka said, "I adore him who is the spirit in the sun." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the vast one, clothed in white raiment,[1] all-excelling, the head of all beings: whoso thus adores him, excels all and becomes the head of all beings."[2] (2.)

The son of Baláka said, "I adore him who is the spirit in the moon." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of food; whoso thus adores him, becomes the soul of food." (3.)

The son of Baláka said, "I adore him who is the spirit in the lightning." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of truth;[3] whoso thus adores him becomes the soul of truth." (4.)

The son of Baláka said, "I adore him who is the spirit in the thundercloud." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of sound; whoso thus adores him, becomes the soul of sound." (5.)

The son of Baláka said, "I adore him who is the spirit in the wind."[4] Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as Indra, whom none can stay, whose hosts are unconquerable; whoso thus adores him, becomes a conqueror, unconquerable by others, and himself conquering others." (6.)

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[1] The Comm. refers to the Brihad A. as giving these qualities to the Purusha in the moon; as the moon is the Sushumná ray of the sun, there is no inconsistency in their being also qualities of the sun.

[2] Under whatever qualities he adores Brahma, he himself becomes possessed of those qualities.—'S.

[3] The other recension has "the soul of splendour."

[4] The two recensions often differ in the order of the dialogue as well as in other points; thus the second recension transposes § 7 and § 6, and reads §§ 10—15 in the order 10, 12, 13, 11, 15, 14.

The son of Baláka said, "I adore him who is the spirit in the ether." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the full and actionless Brahma; whoso thus adores him, is filled with progeny, cattle, fame, holiness, and swarga, and accomplishes his full life in this world."[1] (7.)

The son of Baláka said, "I adore him who is the spirit in the fire." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the irresistible; whoso thus adores him, becomes irresistible among others."[2] (8.)

The son of Baláka said, "I adore him who is the spirit in the waters." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of light; whoso thus adores him, becomes the soul of light."[3] Thus far the adoration depending on the deities,—now that which depends on the soul. (9.)

The son of Bakáka said, "I adore him who is the spirit in the mirror." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the reflection; whoso thus adores him, is born truly reflected in his children, not falsely reflected." (10.)

The son of Baláka said, "I adore him who is the spirit in the shadow." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the double and inseparable; whoso thus adores him, obtains (offspring) from the double,[4] and himself becomes doubled."[5] (11.)

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[1] One hundred years.—*S.*

[2] The other recension reads *anv-esha* for *anyeshu*, "he follows the adoration."

[3] The other recension has "the soul of the name." The Schol. notices the reading of another S'akhá (*i. e.* Bṛihad A'raṇy.) *pratiru'pa*.

[4] *i. e.* the wife.

[5] In his children, grand-children, &c.—The other recension puts this close in § 12, and here has "I adore him as death; whoso thus adores him, his children die not before their time."

The son of Baláka said, "I adore him who is the spirit in the echo." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the life; whoso thus adores him, faints not before his time." (12.)

The son of Baláka said, "I adore him who is the spirit in sound."[1] Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as death; whoso thus adores him, dies not before his time." (13.)

The son of Baláka said, "I adore him who as that sleeping spirit, goes forth by sleep."[2] Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as king Yama; whoso thus adores him, to him all this (world) is subdued for his weal." (14.)

The son of Baláka said "I adore him who is the spirit in the body." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as Prajápati; whoso thus adores him is multiplied in children, cattle, glory, holiness, heaven; and accomplishes his full life." (15.)

The son of Baláka said, "I adore him who is the spirit in the right eye." Ajátas'atru said, "Speak not proudly, speak not proudly of this; I adore him as the soul of speech, the soul of fire, the soul of splendour; whoso thus adores him, becomes the soul of all these." (16.)

The son of Baláka said, "I adore him who is the spirit in the left eye." Ajátas'atru said, "Speak not proudly, speak

[1] In the other recension, "I adore him who as sound follows the spirit. Ajátas'atru said, 'Speak not proudly, speak not proudly of this'; I adore him as life; whoso thus adores him, neither himself nor his childern faint before their time."

[2] The Comm. interprets this as *swapnayá* (*swapnena*) *charati*; otherwise it would have seemed more natural to take it as *swapnay* (*swapne*) *ácharati*. The other recension has, "I adore that wise soul, by whom this sleeping man goes forth by sleep."

not proudly of this ; I adore him as the soul of truth, the soul of the lightning, the soul of light; whoso thus adores him, becomes the soul of all these." (17.)

Then verily the son of Baláka became silent. Ajátas'atru said to him, " Thus far only (reaches thy knowledge,) O son of Bala'ka ?" " Thus far only," he replied. Ajátas'atru said, " Speak not proudly without cause, (saying) ' Let me tell thee Brahma.' O son of Baláka, He who is the maker of these spirits, whose work is all this, *He* verily is the Being to be known." Then truly the son of Baláka came up to him with fuel in his hand, saying, " Let me attend thee (as my guru)." Ajátas'atru said to him, " This I consider contrary to nature that a Kshatriya should instruct a Bráhman.[1] Come, I will tell thee all I know." Then having taken him by the hand, he set forth. They came to a man[2] asleep. Ajátas'atru called him, (saying) "Oh thou vast one, clothed in white raiment, king Soma."[3] The man still lay asleep. Then he pushed him with his staff, and he at once rose up. Ajátas'atru said to the son of Baláka, " Where, O son of Baláka, lay this spirit asleep, where was all this done, whence came he thus back?" Then the son of Baláka knew not what to reply. Ajátas'atru said to him, "This is where, O son of Baláka, this spirit lay asleep, where all this was done and whence he thus came back. The vessels of the heart named *Hita'*,[4] proceeding from the heart, surround the great membrane (round the heart); thin as a hair divided into a thousand parts ; and filled with the minute essence of various colours, of white, of black, of yel-

[1] This is contrary to the remarkable passage in the Chhándogya Upanishad, v. 3. 7.

[2] Purusha has here an undermeaning as the soul or spirit as distinguished from práṇa.

[3] These are all epithets of Práṇa.

[4] *Hitá* as doing good (*hita*) to living creatures. Cf. Brihad A'r. iv. 3. 20.

low, and of red. When the sleeping man sees no dreams soever, he abides in these.[1] (18.)

"Then is he absorbed in that Práṇa. Then the speech enters into it with all names, the sight enters with all forms, hearing enters with all sounds, the mind enters with all thoughts. When he awakes, as from blazing fire sparks go forth in all directions, so from this Soul all the práṇas go forth to their several stations, from the práṇas go forth the devas, from the devas the worlds. This is the true Práṇa, identical with Prajná; entering this body and soul, it penetrates to the nails and hairs of the skin. Just a razor placed in a razor case, or fire in the home of fire,[2] thus this Soul,[3] itself Prajná, enters this body and soul[4] to the hairs and nails. The inferior souls follow this Soul as the household the householder. As the householder feeds with his householder, and as the household feed on the householder, so this Soul, itself Prajná, feeds with those souls[5] and thus those souls feed on this Soul. As long as Indra[6] knew not this Soul, so long the Asuras overcame him. When he knew it, then having conquered and slain the Asuras, he attained the pre-eminence of all gods and all beings, he attained sovereignty and empire. Thus too is it with him who hath this knowledge, having destroyed all sins,—and he attaineth the pre-eminence of all beings and sovereignty and empire, who knoweth thus, who knoweth thus." (19.)

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[1] The other recension has no division of sections here. The Comm. reads it, "Then the sleeping man abides in these vessels. But when he sees no dreams soever, then he is absorbed in that práṇa."

[2] *i. e.* As fire in a forest. Cf. Bṛihad A'r. i. 4.

[3] The eternal self-manifesting knowledge-endued Soul, alone worthy of the appellation of 'ego.'—'S.

[4] Sc. the body and the organs.—'S.

[5] The soul, conditioned as the power of action and knowledge, enjoys together with these inferior souls (speech, &c.) which pretend to the appellation of 'ego.' Or it may mean, it enjoys by their means.—'S.

[6] See this legend at full length in the concluding chapters of the Chhándogya Upanishad.

BRIHAD ARANYAKA UPANISHAD.

INTRODUCTION.

BY

Shrimat Sankaracharya.

OM ! Salutation to Bramha (or Bramhá) and the other Rishis, perfect in the traditional knowledge of Bramha, whose names are enumerated in the lineage from teacher to teacher.[1] Salutation to the religious instructors.[2]

This brief[3] commentary of the Vájasanéyi Brahma Upanishad, which commences with the words: "The dawn is the head of the sacrificial horse," is composed for the sake of those who wish to liberate themselves from the world, in order that they may acquire the knowledge, that Bramha[4] and the soul[5] are the same, a knowledge, by which the liberation from the cause of the world[6] is accomplished. This knowledge of Bramha is called Upanishad, because it completely annihilates the world, together with its cause (ignorance) in such as possess this knowledge: for this is the meaning of the word Sad,[7] preceded by Upani.[8] A work which treats on the same knowledge, is also called Upanishad. The above-mentioned Upanishad, which

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[1] Bramha Rishis are the sages, who in continuous succession from Bramha, Bramhá, Paramésti, &c., taught the knowledge of the universal soul. They are enumerated in the Vansa Bramha, a part of the present Upanishad. V. p. 503, &c.

[2] The plural is here the plural is majestatis, meaning the preceptor of Sankara A'chárya, whose name was Go'vinda.

[3] Brief it is called, in comparison with the more voluminous commentary, called the Bhartri Prapancha Bháshya.

[4] Bramha, the universal soul.

[5] The individual soul. According to the Védantists the soul, independent of the body, is the substance which is pure existence, knowledge and bliss and which must therefore not be confounded with its faculties, the senses the mind, intellect, &c.

[6] The cause of the world is ignorance.

[7] Sad means to destroy, or to go.

[8] Upa means near, Ni expresses certainty.

contains 6 chapters, is called Araṇyaka, as being spoken in a desert, and Brihad (great) from its extent.[1]

The connexion of this Upanishad with the ceremonial part[2] *of the Védas* will now be mentioned. The whole Véda has the design to explain by what means objects of desire and aversion that cannot be proved by perception or inference, may be obtained or removed; for every man has naturally the wish to obtain objects of desire, and remove objects of aversion. The Véda has not to investigate objects of the senses, because the knowledge of what satisfies desires, or removes objects of aversion, is produced by perception and inference.[3]

Further, unless there is a knowledge of the existence of the soul in another life, there cannot be a wish to obtain or remove objects of desire or aversion in a subsequent life; this is clear from the conduct of those who[4] do not admit any other

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1. This Upanishad, besides the names of Vajásanéyi Bramha Upanishad and Brihad Aranyaka Upanishad, bears also the denomination of Kánwa Upanishad.

2 The Védas are divided in two parts, the first is the Karma-káṇḍa, the ceremonial part, also Púrva-káṇḍa, and treats on ceremonies; the second is the Jnánakáṇḍa, the part which contains knowledge, also named Uttara-kaṇḍa or posterior part, and unfolds the knowledge of Bramha or the universal soul.

3 The Mímánsakas and Védántis assert five kinds of evidence, viz. perception, inference, verbal communication, comparison and presumption. Some add also privation. The Chárvákas recognise but one, viz. perception. The followers of Kaṇáda and those of Sugata (Buddha) acknowledge two, perception and inference. The Sánchyas reckon three, including affirmation. The Naiyáyicas, or followers of Gótama, count four, viz. the foregoing together with comparison. The Prabhákaras, as first observed, admit five. And the rest of the Mímánsakas, in both schools, prior and later Mímánsa, enumerate six. Col. M. E. Vol. I. pp. 303, 304. In our passage perception and inference include the other kinds of evidence.

4 The Lókáyatikas are here meant according to A'nanda Giri. They do not acknowledge the existence of the soul, independent of the body, and accordingly do not perform any actions relative to a future life.

desires but those, prompted by one's own nature. In consequence the Védaic science is founded on the *knowledge* of the existence of the soul, relative to a former life, and upon the special means by which objects of desire and aversion in another life may be obtained or removed. The existence of the soul as independent of the body, is evident from positive declarations of the Védas, as shown by the following passages: "This is the investigation whether after the death of man *the soul exists*; some assert, the soul exists, the soul does not exist, assert others." This is the commencement of one *Upanishad*,[1] and it concludes with the words: it exists.[2]

Another passage says: "Some souls after death are born (again) to obtain a body like animals, others are changed into the condition of a trunk, according to their works, according to their knowledge of the Védas."[3]

Another passage commences: "*It* (the soul) is itself light, its knowledge and ceremonial works follow it (in another life); *man* becomes holy by holy work."

Another passage which commences: "I will declare "[4] concludes with the words: *the soul is* knowledge.

The assertion, that *the existence of the soul as independent of the body*, can be proved by perception, is not correct; for there is contradictory assertion of such who argue the contrary.

For, if from perception a knowledge of the existence of the soul in connexion with another body, could be derived, we should

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[1] See Kaṭha Upanishad, I. 20.

[2] K. U. VI. 13.

[3] K. U. V. 6—7.

[4] Brihad Áranyaka U. p. 345.

not be opposed to the Lókáyatikas[1] and Bauddhas,[2] who assert that the soul does not exist. For with regard to objects of the senses, as for instance a pot, no contradiction takes place, as if one would assert the non-existence of a pot, *although it is perceived by the senses*. If you hold, such contradiction may exist by referring to the well known topic of the trunk and the man, if the same object is taken by some for a trunk, by others for a man, we remind you of the fact, that all dispute ceases, when the nature of the object has been ascertained. For there is no dispute about the nature of an object of the senses, for instance, of a trunk, when it has been ascertained by perception. The

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[1] The Chárvákas (or Súnyavádis) so named from one of their teachers, the Muni Chárváka. From Vrishaspati they are called also Várhaspatyas. The appellation Súnyavádis, implies the asserter of the unreality and emptiness of the universe, and another designation, Lo'káyata, expresses their adoption of the tenet, that this being is the Be-all of existence: they were, in short, the advocates of materialism and atheism, and have existed from a very remote period, and still exist, as we shall hereafter see. Wilson's Sects of the Hindus, p. 15.

They (the Chárvákas) restrict to perception the only means of proof and source of knowledge. Others, however, admit probability and tradition. Col. M. E. Vol. I. p. 403. Sadánanda in the Védánta Sára, calls up for refutation no less than four followers of Chárváka; one maintaining, that the gross corporeal frame is identical with the soul, another that the corporeal organs constitute the soul, a third affirming that the vital functions do so, a forth insisting, that the mind and the soul are the same. C. M. E. pp. 403, 404.

[2] Bauddhas. There are four sects among the followers of Buddha: 1. The Mádhyamicas, who maintain, that all is void. 2. The Yo'gachára, who assert that, except internal sensation or intelligence (Vijnyána), all else is void. 3. Sautránticas. They affirm the actual existence of external objects no less than of internal sensations. The exterior objects to be known by immediate perception. 4. Vaibháshikas, who agree with the latter, except that they contend for a mediate apprehension of exterior objects, through images, or resembling forms, represented to the intellect. C. M. E. Vol. I. pp. 390, 391.

Vainásikas[1] on the other hand, although acknowledging the *I*, yet reject the opinion of the existence of the soul, independent of the internal body. Accordingly, since the soul is different from any object of the senses, its existence cannot be proved by perception.

Nor can it be proved by inference. If you say, that the Sruti applies arguments in proving the existence of the soul, and that these arguments are based upon perception, we do not admit this on the ground, that there is no perception of the soul, relative to a former birth. When, however, the existence of the soul by the Véda is acknowledged, and also by common arguments, according to the meaning of the Véda, the followers of the Védá, the Mímánsakas and Tárkikas (or logicians), will substitute the fiction, as if the perception of the I and the arguments in accordance with the Védas, were produced by their own intellect, and hence say, that the soul is proved by perception and inference.

The ceremonial part of the Védas is intended for the special instruction of him, who with certainty knows that the soul exists, subject to transmigration, and who in consequence is anxious to avail himself of special means to obtain and remove

[1] Hence these Buddhists (the Sautrántikas and Vaibháshikas, who believe, that objects cease to exist, when no longer perceived, they have but a brief duration, like the flash of lightning, lasting no longer than the perception of them. Their identity is but momentary) are by their adversaries, the orthodox Hindus, designated as Púrṇa—or Sarva—Vainásikas arguing total perishableness, while the followers of Kaṇáda, who acknowledge some of their categories to be eternal and invariable, and reckon only others transitory and changeable; and who insist that identity ceases with any variation in the composition of the body, and that a corporeal frame, receiving nutriment and discharging excretions, undergoes continual change, and consequent early loss of identity, are for that particular opinion, called Ardhavainásikas 'arguing half perishableness.' Col. M. E. Vcl. I. pp. 393, 394.

objects of desire and aversion in connexion with another body. The ignorance, however, with regard to the soul, which produces the wish to obtain what is desired, and to remove what is not desired, and which by its nature prides itself in the feelings of self, dominion and possession is not annihilated *by ceremonial works* ; this can only be effected by the opposite knowledge of the identity of Bramha with the individual soul. For as long as this ignorance is not annihilated, so long the ignorant soul, owing to passion, hatred and other natural faults, resulting from works, and owing to the transgression of commands and prohibitions of the Sástra, continues to accumulate by thoughts, words and by the body, works which are called unholy, and which are the causes of evil concerning events that fall within the senses as well as that which do not fall within them. All this is the result of the greater power of natural faults. Hence *in proportion to the faults,* transmigration *ensues from the highest state downwards* to the lowest state of inanimate matter.

Sometimes the purification by means of the Sástra has a greater power. Hence the soul acquires by actions of mind, speech and body a state which is called virtue, and which is the cause of good. This virtue is twofold—virtue resulting from knowledge and mere virtue. The reward of the latter is the obtaining of the world of the manes (Pitris) and of other like worlds. The reward of virtue, resulting from knowledge, is the obtaining of the world of the Dévas, and of other worlds, upwards to the world of Bramhá. Thus it is said in the Sástra : sacrificial works directed to Bramha, are preferable to works directed to the Dévas. Also the Smriti[1] teaches : work, according to the Védas, is twofold, (such as concerns active life, and such as refers to contemplation ; the former satisfies desires, the latter abstains from them through knowledge.)

[1] Manu. 12. 88.

If lastly, virtue and vice are equally balanced in a person, he obtains the condition of man. Thus by the power of ignorance and other innate faults, a soul has to transmigrate, in accordance with its virtue or vice, into worldly forms, different in name, shape and works from the state of the world of Bramhá downwards to the condition of inanimate matter.

Thus this manifested world, subject to the connexion between cause and effect, was not manifested before its creation. "This world which, like a sprout springs from seed, proceeds from ignorance, which is placed as the result from works, from the performer and effects upon the soul, is without beginning, is without end, is without reality." To remove the ignorance of a person who shows by reflections, as just described, his dissatisfaction with the world, the following Upanishad is commenced; in order that he may obtain the knowledge of Brahma, which is opposite to that ignorance.

The knowledge, however, of the ceremonies regarding the sacrifice of a horse, is required that those who are not fit to perform the horse-sacrifice may obtain by this knowledge the same reward.[1]

If one by such passages from the Sruti as the following: "By knowledge or by holy actions *the mentioned reward may be obtained*," and "He who overcomes even this world," would conclude that the knowledge was only a kind of work; he would be in error, first, because passages as such: "who offers the sacrificial horse," and "who knows[2] him thus," leave it

[1] Viz. at the commencement of the Upanishad a description of the Aswamédha or horse-sacrifice, which does not properly belong to it, is given for the object, that Bráhmans and others may obtain by knowledge the reward of this sacrifice, which can in reality only be performed by kings.

[2] That is to say, who knows the sacrifice of the horse to be an emblem of Prajápati.

optional to *perform that sacrifice either by knowledge or in reality*; secondly, because it (this knowledge) is also mentioned in the second part of the Sruti, which treats on knowledge ; thirdly, because also by other ceremonies a similar representation is made. Hence it follows, that from knowledge alone the reward of the horse-sacrifice is derived. The chief of all ceremonies, however, is the Aswamédha, because its reward includes the universal and special state of Hiranya Garbha.[1]

Further at this commencement of the knowledge of Brahma, the ceremony of the horse-sacrifice is described for the purpose to show the worldly tendency of all sacrifices ; for its reward is shown as the devourer, which is death.

If it be said that the regular[2] ceremonies have no worldly effect, we deny this on the authority of the Sruti, which enumerates the effects of all works. For every ceremony requires the assistance of a wife. When by such wishes as the following, " may I have a wife," which are based on our very nature, the connection of all ceremonies with objects of desire,—moreover, as the reward of the ceremonies to be performed by a son, the world of the Rishis or Dévas, have been pointed out, the state of Hiranya Garbha will be shown *as reward of the Aswaméʹdha* at the end of this chapter by the words : " This world is three-fold by name, form and work."

Thus the world is the manifest effect from all actions. These three (names, forms and works) then were before the origin of the world not manifested. Again they become manifest from

[1] The universal state is Hiranya Garbha as soul of the universe, or Iswara, who rules all; the special state is Hiranya Garbha as present in every individual. Here the special state means of course the state of a special divinity.

[2] Regular ceremonies are such, which, if not performed, are causes of sin, and if performed, are no causes of merit, ceremonies which every Bráhman is bound to perform, as for instance the regular ceremonies, called Sandhya bandana. V. Védánta Sára. Calcutta Edition. p. 2.

the effects of the works of all living creatures as a tree spring from seed. This world, which is at the same time manifest and not manifest, the object of ignorance, which is morpheus and amorpheus ; is for the sake of the ceremony, the performer and the effect, placed through ignorance upon the soul by its semblance of it. Therefore the soul, although it is separate from the world, although in its nature it is without the distinction of name, form and work, although it is without duality, essentially eternal, pure, intelligent and blissful, is yet manifested by the difference of ceremony, performer, effect, and by other distinctions. Therefore as the erroneous conception of a rope as a snake is removed by a correct apprehension, so the knowledge of Bramha is commenced to annihilate the ignorance, the cause of desire and other faults, and also of works, of a person who is dissatisfied with this *world*, which naturally represents the distinctions of ceremonial act, of the performer and of the effect, and which naturally applies causes and effects by such sentences, as : this is so or so. In this the part, commencing with: "The dawn is the head," &c., is designed for the knowledge of the horse-sacrifice. The sacrifice is represented under the emblem of a horse, on account of the eminence of the horse. The eminence again is derived from the sacrifice bearing its name, and from its being the representation of Prajápati.[1]

[1] The Aswamédha and Purushamédha, celebrated in the manner directed by this Véda, (white Yajur Véda) are not really sacrifices of horses and men. In the first mentioned ceremony, six hunderd and nine animals of various prescribed kinds, domestic and wild, including birds, fish, and reptiles, are made fast, the tame ones, to twenty-one posts, and the wild, in the intervals between the pillars; and after certain prayers have been recited, the victims are let loose without injury.....This mode of performing the Aswamédha and Purushamédha, as emblematic ceremonies, not as real sacrifices, is taught in this Véda and the interpretation is fully confirmed by the rituals, and by commentators on the Sanhitá and Bráhmana.....The horse, which is the subject of the religious ceremony, called Aswamédha, is also avowedly an emblem of Viráj, or the primeval and universal manifested being. Col. M. E. Vol. I. pp. 61, 62.

BRIHAD ARANYAKA UPANISHAD.

FIRST CHAPTER.

First Bráhmana.

Om! The dawn in truth is the head of the sacrificial horse. The sun is the eye; the wind the breath; the fire, under the name Vaiswánara, the open mouth; the year the body of the sacrificial horse. The heaven is the back; the atmosphere the belly; the earth the footstool (hoof); the quarters the sides; the intermediate quarters the bones of the sides; the seasons the

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"The dawn is in truth," &c. The dawn means here the hour of Bramhá. "In truth," is said for the sake of reminding, and reminds of a well known time. "Is the head," from its being the principal time; for the head is the principal part of the body. For the object of purifying the animal, representing in its members the various parts of the ceremonies, time and other conditions of the sacrifice are typified by the head and other parts. It is represented as Prajápati by giving it the emblems of Prajápati; for the representation of the animal by time, the worlds and the divinities is its representation as Prajápati; for this is the nature of Prajápati, as Vishnu and other deities are represented under the form of an image. "The sun is the eye," as nearest to the head, and as being the tutelary deity of the eye.[1]—"The wind is the breath," from its identity with it. "The mouth is fire, under the name of Vaiswánara;" Vaiswánara is the special name of Agni, meaning, whose mouth is wide open. Agni is also the deity of the mouth. "The year is the

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[1] As the eye is nearest to the head, so the sun is nearest to the dawn. This is the point of their resemblance.—*A'nanda Giri.*

members ; the months, and the half months, are the joints ; day and night the feet ; the constellations the bones ; the sky the muscles ; the half digested food the sand ; the rivers arteries and veins ; the liver and spleen the mountains ; the herbs and trees the various kinds of hair. The sun, as long as he rises, is the fore-part of the body ; the sun as long as he descends, is the hind part of the body. The lightning is like yawning ; the shaking of the members is like the rolling of the thunder ; the passing of urine is like the rain of the clouds ; its voice is like speech. 1.

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body," viz. the year, as containing twelve or thirteen months. The year is the body of the members of time ; for the body is in the midst of the members, as the Sruti says. " Of the sacrificial horse;" this is here repeated for the sake of connection, " The heaven is the back," both being placed alike above. " The atmosphere the belly," both being hollow. The earth the footstool. The quarters, although four, are the two sides, by the similarity of both. This comparison is not improper for the reason, that the number of both is different; for as the two sides of the horse are turned to all quarters, there is no fault in this comparison. " The intermediate quarters," viz. Agnéyi (regent of the south-east), &c., the bones of the sides. " The seasons are the members," from the similarity of the parts of the year with the members of the body. " The months and half months the joints," from their similarity. " Days and nights the feet" in plural number from the difference of days, as days of Prajápati, of the Dévas, of the Pitris, and of men. " Feet," because they proceed for the time as body proceeds with the days and nights, as with the feet of the horse. " The constellations the bones," from their similar white colour. " The sky," meaning here the clouds of the sky, because the sky was formerly mentioned as the belly, are the muscles, from the similarity of both in oozing either water or blood. " The half digested food the

The day is the Mahima, placed before the horse; its birth-place is the eastern sea; the night the other Mahima, which is placed behind the horse; its birthplace is the western sea; these Mahimas are placed around the horse. The horse, under the name of Haya, carried the gods, under the name of Váji the Gandharvas, under the name of Arva, Asurs, under the name of Aswa, men. The sea is its companion, the sea its birth place. 2.

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sand," from the similarity of the separate parts. The rivers, "arteries and veins," because both ooze. "The liver and the spleen," the mountains, viz. the two pieces of flesh to the right and left under the heart; they are called "mountains" from their hardness and height. The herbs, small plants, the hair of the body; the "trees," the hair of the head, according to their likeness. The sun rising until noon is the forepart of the horse above the navel; the sun, descending from the midst of his course, is the other half, the hips and loins, from their respective similarity. "The lightning is like the yawning," from the likeness of the mouth, when it suddenly opens, with the rending of a cloud. "The shaking of the members is like the rolling of thunder," from the similarity of the sound. "The passing of the urine is like the raining of the clouds—both sprinkle alike. The voice is like the neighing of the horse; in this there is a natural likeness. 1.

"The day," &c., this is said in illustrations of the golden and silver cups, called Mahima, which are placed before and behind the horse. The day is the golden cup, from the similar splendour of both. How is the day placed as the cup before the horse? By its being an emblem of Prajápati; for Prajápati who is represented by A'ditya (the sun), &c., is designed by the day. In naming the horse Prajápati is meant, as the lightning is manifest by manifesting a tree. The birthplace of the golden cup means here the place where it is kept. Thus the night represents the silver cup, from the like-

Second Brámhana.

There was not any thing here before: this was indeed enveloped by death, who is voracity;

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ness of the colour, or of the hind-part of the horse. Behind this horse, the cup, by name Mahima, is placed. Its birthplace is the western sea. Mahima means greatness; for it shows the opulence of the horse, that the golden and silver cups are placed on either side. These cups, under the name of Mahima, are placed round the horse. The repetition is here made for the sake of praise, viz., the Mahimas, which have those distinctions, and the horse gifted with greatness. The same praise is intended by the words; "The horse under the name of Haya." *Haya* is derived from the root Hinóti, the action of going, going in an eminent manner, unless it means a peculiar race. "It carries the gods," means either it gained the condition of a god by its being the representation of Prajápati, or it became the carrier of the gods. But is not the office of carrying a blame? By no means; for carrying is the nature of the horse, and as by this nature it acquires an eminence, as being connected with the gods and other *superior* beings, it is rather a praise. In the same manner the word Váji and the other terms of the horse denote different races. The horse, under the name of Váji, carried the Gandharvas under the name of Arva the Asurs, under the name of Aswa men. The sea, which represents here the universal soul, its companion; there is its dwelling-place. The sea, its birth-place, the cause of its production. In this way the purified birth-place, or the purified dwelling-place is praised. In the waters is the birth-place of the horse, says the Sruti; thus the sea is its well known origin. (2.)

The origin of the fire, required for the performance of the horse-sacrifice, will now be explained. As it is intended to describe the particulars of the fire *with regard to the horse sacrifice*, the birth of the fire is here introduced for its praise.

" There was not any thing here before." " Here," in this universe, there was not any thing that could be distinguished by differences of name or shape. " Before," viz. before the creation of the mind and other productions.

'Then was there not the universal void ?[1] For this follows from the passage of the Sruti: " There was not any thing here," which means there was neither an effect nor a cause. It follows also from the idea of production; for suppose a pot be produced, consequently there is no existence of the pot before its production.'

But hence does not follow the non-existence of the cause, as is evident from the lump of earth (from which the pot is produced); let it be granted, that there is no existence of a thing, that is not perceived;[2] let therefore the effect not exist; this, however, does not affect the existence of the cause, as it can be perceived (before it produces the effect).

'No, because before the production there is no perception whatever, either of cause or effect. If then non-perception, which is a negation, is the cause of the whole world, neither cause nor effect can be perceived before its creation; therefore the negation of all (cause and effect) must be admitted.'

We deny this. First, because the Sruti declares: "By death was this indeed enveloped;" for if there was nothing to envelope, and nothing to be enveloped, the Sruti could not say, this was indeed enveloped; for there is no such a conception as the son of a barren woman, adorned with a sky-flower. And it is said, by death indeed was this enveloped; therefore, by the evidence of the Sruti, it follows both, that before the creation of the world there was a cause which was enveloping, and that there was an effect which was enveloped. We deny it secondly, by argument; for we may know by inference

[1] This is the opinion of the Mádhyamikas, one of the four sects of the Bauddhas. Vide p. 3.

[2] As of an effect, which is not perceived, before it is produced by its cause.

the existence of cause and effect before the production; for if a real effect takes place, it must be produced by a real cause, and cannot be produced by an unreal cause.

The existence of a cause of the world before its creation is argued in the same manner as the existence of the cause of a pot and of other productions. If you[1] argue the non-existence of the cause of the pot, etc., from the reason, that the pot could not be produced, unless the lump of earth[2] and other similar things disappear,[3] we cannot agree, since earth and other substances are the *real* causes; for earth, gold, etc., are the causes in the production of a pot, and not the peculiar shape of the lump, since, if there is not the former, (earth,) there is not the latter, (the pot). Namely, even if there is not a peculiar shape of the lump, the production of a pot and similar effects takes place from such substances alone, as earth, gold and similar causes. Therefore not the peculiar shape of the lump is the cause in the production of a pot. On the other hand, if there do not exist earth, gold and similar substances, the production of a pot, etc., does not take place; consequently, earth, gold, etc., are the causes, not the peculiar shape of the lump; for every cause, when producing an effect, produces this effect only by concealing (making disappear) its former effects, because it is impossible that from one and the same cause, at one and the same time, many effects should be derived.[4]

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1 The opponent of course.

2 Form which the pot is produced.

3 Viz., the opponent reasons in this way: If the effect (for instance, the pot) has no actual existence, the cause (the lump of earth) does also not exist. If the effect has actual existence, the cause (the lump of earth) has disappeared, *i. e.*, exists no more.

4 For instance. The shape of a lump of earth, from which a pot is to be made, must disappear in order that the production be possible. This shape, however, is not the cause, but it is merely a former effect of the same cause, earth.

Nor does the cause disappear with its former effect: therefore the production of the pot by the disappearance of the lump, (which you say, is the cause) shows, that the lump is not the cause. If you say, 'that before the production a cause does not exist, because, independent of the lump of earth, earth and other substances have no existence,' we object; for earth and other substances do not disappear with their former effects, but are yet found in the last productions, as in a pot, &c.

If you maintain, 'that without the lump, the pot, &c., earth and other causes are not perceived,' we deny this also, because, when a pot, &c., is produced, the lump, &c., has disappeared, while the earth and other real causes are there still remaining. If you say, 'that the connexion (between cause and effect) depends upon comparison,[1] and not upon the permanence of the cause (in the effect);' we deny this also, for as the parts of earth that compose a lump, are found in a pot by mere perception, there is only a semblance of inference, and therefore comparison and other similar actions do not take place.

Moreover the different mode of operation in perception and in inference is not incompatible, because inference, which is always preceded by perception, would otherwise have nowhere a place to depend upon.

If it be supposed, that 'all has only a momentary existence, and accordingly in a sentence: that is this, both terms refer only to a momentary existence,' it follows, that the notion of "that" is dependent on the notion of another "that," which is again dependent on another, so that there is no stability. It further follows, that the notion "that is like this," is also impossible,

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[1] Sankara has omitted to give the argument of the opponent, which is based upon the supposition that the relation of cause and effect can only be apprehended by comparison. A'nanda Giri supplies this as follows: All that exists is only momentary; but these modes (cause and effect) exist; therefore they are momentary. If thus the momentary existence of all that exists, has been shown, and the relation of cause and effect depends upon comparison, delusion is unavoidable.

(the term "this" being dependent on a similar series) hence the conclusion is unavoidable: there is no dependence whatsoever. The connection between the two notions of that and this is also impossible, because there is no subject[1] to perceive them. If you say, 'there is a connection between them by comparison,' we object, because the mutual connexion of the notions of that and this cannot be understood. And if there be no connection between one object and another object, the idea of comparison cannot take place.

'Granted, that there is no comparison, the notion of that is possible.' No, because, like the notion from comparison, the notions of that and this have no reference to any real object. 'Granted that all notions have no real object, what then?' You must then admit that true as well as false notions refer to objects which are objects of nothing. If you lastly say, 'this may be so,' we contradict, because, if all notions are without object, you cannot form the idea of a false notion. Hence, your opinion, that the notion of that depends upon comparison, is not true and we therefore conclude, that the real existence of the cause before the production is proved.

This is also true with regard to the effect, on the ground of its manifestation. 'How is the existence of the effect before its production proved on the ground of its manifestation?'[2]

Manifestation is the ground of this (effect)—hence manifestation means a perception dependent on a knowledge which is present; for as in common life a pot and similar things, enveloped by darkness, become an object of knowledge, when the

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[1] No sentient subject, no reasonable being, because it would be involved in the same eternal change.

[2] The objection of the opponent, according to A'nanda Giri, is as follows: If you say, that an effect is proved by its manifestation, how does the existence of the effect follow from its manifestation? for from the existence of the effect follows also its manifestation, and again you maintain, that the existence of the effect is based upon its manifestation. This is a false circle. —The answer of the Védantist is: The previous existence of an effect, which is not preceived, is proved by its manifestation, which is perceived. There is therefore no false circle. The argument for the previous existence of an effect is based on this premise: All that is manifested, exists before its manifestation, as a pot enveloped by darkness.

cause of enveloping has been removed by means of light, &c., and do therefore not disapprove their former existence, so also we argue the existence of this world before its production ; for unless a pot exists, it cannot be perceived, even if the sun rises.

'It certainly is not perceived by you, unless it exists. For if productions, as a pot, &c., do at any time[1] not exist, they are not perceived by you, if the sun even rises. If the lump of earth is not at hand, and no enveloping cause, as darkness, are present, the effect will not be perceived on the ground that it exists.'

We do not admit this, because there is a twofold kind of enveloping; for things that envelop an effect, as a pot, &c., are twofold ; first, things which screen, as darkness, &c., when the earth and other substances are already manifested ; secondly, the modification of the parts earth and other substances in the state of another effect as of a lump, &c., before the manifestation of the earth *in the effect of a pot*, &c. Accordingly, the perception of an effect, as a pot, although existing before its production, cannot take place, because it is enveloped (in another effect). The distinction, however, according to the common ideas of destroyed, produced, existing, not existing, is merely the twofold distinction of the ideas of manifestation and disappearance.[2]

This is improper, because the lump, the two halves of the

[1] Reference is here made to the past and future time ; for if, says A'nanda Giri, an effect, that is destroyed, or that is to be, did exist like a present effect, it would be also perceived. This, however, is not the case, and therefore the argument is not correct.

[2] By the disappearance of the half, a pot is destroyed; by removing the lump and other enveloping things it is manifested ; its manifestation by means of a light, &c., is its existence; its disappearance by means of the lump &c., is its non-existence.

pot,[1] &c., are different from any thing that envelopes ; for any screen, as darkness, which envelops any production, as a pot, &c., appears something different from the pot and similar things while the lump or the two halves do not appear different from the pot. Therefore your assertion, that a pot, which is in the state of a lump, or of the two halves, is not perceived because it is enveloped, is improper, because it is different from the idea of enveloping.'[2]

We do not agree, for, *on the one hand*, milk and water (when mixed) and similar things, appear in an identical state although the water and similar things are enveloped by milk, &c. *On the other hand*, if you say, that 'there is nothing which envelops, because the parts of a half that is ground to dust are contained in the pot,' &c., we deny this ; for if the different parts are in another effect, there is evidently an enveloping. 'There must, however, be an effort to remove what envelops, because the pot and other effects, which are in the state of the

[1] To understand the following, it is necessary to know that the usual way among the Hindus to make a pot is, first to form two separate parts, the Kapálas, the halves of the pot, and to join them afterwards in the middle.

[2] This objection is based upon the supposition, that the thing, which is enveloping, is not identical with the thing that is enveloped by it, as for instance, darkness is not identical with any thing that is enveloped by it. Therefore, the opponent argues, the lump of earth cannot envelop a pot or any other production, because both (the lump and the pot) are identical. The refutation of this is twofold, according to a distinction in the term identical, viz., the assertion that the enveloping thing cannot be identical with the thing enveloped, means either, that it cannot be identical as to its appearence in space, &c., or not identical as to its cause. The first is refuted by the fact, that the contrary takes places, for instance : when milk and water are mixed, water, which is enveloped by milk, is perceived as one and the same with the milk, which could not be the case, if the thing that envelops must be different from the thing that is enveloped. The second is refuted on the ground, that different effects in one and the same cause are separated from each other, and do therefore not destroy each other.—A'. G.

lump or of the halves, are not perceived in consequence of their being enveloped, and accordingly a person, who is desirous of any production, as of a pot, must direct his effort to destroy what envelops it, and not to the production of the pot. This, however, does not exist, and it is therefore improper to say, that there is no perception of a thing which exists, because it is enveloped.' We deny this, because it is against the rule in practice ; for the manifestation of a pot, &c., does not take place only by an effort to destroy obstacles, as is evident from the effort to produce a light, if a pot and other productions are enveloped in darkness. If you say, 'that this is done to destroy darkness, viz., that the effort made to produce a light, is merely made to let darkness disappear, and if the darkness is destroyed the pot is[1] manifested by itself; for there is nothing (no obstacle to the sight) in the pot,' we do not grant this, because the perception takes place, when the pot is manifested; for as the manifested pot is perceived by means of a light, so it is not before the light is employed. Therefore the light is not for the means to destroy the darkness, but rather for the means of manifesting the pot, because the perception takes place by manifestation. Sometimes there may be an effort also to destroy what envelops, as in the destruction of a screen, &c., but on this account it is not the rule. A person who wishes the manifestation of any thing, must make an effort to destroy all that envelops.

This follows also from the success of a work, if done in accordance with its rule. We said, that an effect, which abides in the cause, is an obstacle to another effect. If then an effort is made to destroy an effect, which was before manifested, for instance, a

[1] That is to say, when the screen, darkness, is removed, there is no obstacle to its manifestation.

lump, or the two halves which were *before* concealed by the lump,[1] then is produced an effect which is called splitting or grinding, &c. A pot, which is enveloped by such effects, is not perceived, and requires therefore another effort; hence a person who wishes the manifestation of a pot, can only be successful, if the needful action of producing a pot is used by him. Therefore the effect exists even before its production. —This follows also from the distinction of the ideas of past and future. It is only reasonable, that the ideas of "there was a pot" and "there will be a pot," like the idea of "there is a pot," do not refer to an object that does not exist. —It also follows from the action of any one, who is desirous of a future production; for noboby would act with regard to a desire of things that have no existence.—It follows also from the truth of the knowledge of the Yogis, with regard to past and future *events*. If a future pot were not an existing thing, divine knowledge, from immediate perception with regard to a future pot, would be a false. We do not take notice here of an effect, which is perceived at the present time; for we granted *before* inference for the existence of an effect *which has been, or which is to be.—This also follows* from the impossibility of the country. When potters are engaged in the fabrication of a pot, it is evident by this proof that the pot is to be; for if with any time the future existence of the pot is connected, then to connect with that time a not existing pot, is a contradiction; for a pot, that is to exist, does not exist, means, it is not to exist; it is the same, as if it be said: This pot now before us does not exist.—Further, let potters be engaged in the fabrication of a pot, and let it be said

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1 That is to say, which were before in the state of the lump; for this is a previous effect of the same cause (earth)

the pot does not exist before its production. If then the meaning of the word *not existing*, is, that the pot does not exist in the same manner, as potters and other artisans, who are engaged in their work, exist, then there is no contradiction. Why not? Because the pot exists in its own form, which is to exist; for neither the existence of the lump, nor of the half, is the existence of the pot. Taken in this view, when potters are engaged *in making a pot*, there is no contradiction in the idea of a pot which does not exist before its production. If you, however, prohibit the idea of the condition of the pot as a future production, there is a contradiction; but you did not prohibit this; for with every action is not only existence or futurity connected (but also the past). Further, among the four privations,[1] the mutual privation with regard to the pot is perceived as something different from the pot, as the negation of the pot may be for example cloth; but it never can become *the negation of* a pot itself; for the negation of a pot, for instance cloth which exists, is never something negative, but something positive. If this is the case, then all the other negations, viz., antecedent negation, destruction and absolute negation, which may take placewith regard to the pot, are something positive, different from the pot itself, because they have the same connection with it as the mutual negation. In this manner refer all negations to something positive. If this is the case, antecedent negation of the pot does not mean a negation of the pot itself before its produc-

[1] Negation or privation is of two sorts, universal and mutual. Universal negation comprehends three species, antecedent, emergent and absolute. Antecedent privation is present negation of that which at a future time will be. Emergent negation is destruction, or cessation of an effect. Absolute negation extends through all times, past, present and future. Mutual privation is difference. It is reciprocal negation of identity, essence, or respective peculiarity. (Col. M. E. Vol. I. pp. 288, 289.)

For voracity is death. He created this mind, desiring : May I have a soul. He went forth worshipping. From him when worshipping, the waters were produced. He then reflected : To me, when worshipping, water (Ka) was produced. For the same reason fire obtained the name of Arka. Happiness is indeed produced for him, who in this manner knows the nature of Arka. (1.)

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tion. Therefore if you say, "the antecedent negation of a pot," you must acknowledge the (existence of the) pot itself, or you could not connect it with the genitive case (of the pot). If you say, 'it is connected with it by rhetorical figure, as if one speaks of the *body* of a stone figure,' yet, if you pronounce such a sentence as the negation of a pot, the connexion of the rhetorical negation is with the pot, and not with the nature of a pot (then the negation is only artificial negation and not the real negation of the pot). If you say, 'that the negation of a pot is something different from the pot,' then we must refer you to the answer we have given before.

Further, before the production of a pot, there cannot be a connection of the pot which does not exist with its cause which exists, which is as if you would give horns to a hare, because the connection is always mutual. If you say, 'there is no fault in our case, because the connexion is only an accidental one,' we object, because even an accidental connexion cannot take place for elements, of which the one exists, the other not exists ; for with regard to two elements that exist, either the necessary or accidental connexion may take place ; but it does not take place for elements, of which the one exist, the other does not exist, or for elements, of which either does not exist. It is therefore proved, that the effect exists before its production. The Upanishad now explains the nature of death, by whom this (universe) was enveloped by the words :

" Who is voracity."[1] The desire to devour is voracity—this

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[1] Vid. p. 12.

Or the waters are Arka. The froth of the waters, which was there, became consistent. This became the earth. On *the creation of* this he became fatigued. The splendour, the exudation of him, when he was fatigued, heated, was poured out as fire. (2.)

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is death, for voracity is the true definition of death. By death, then, whose nature is voracity, *this universe* was enveloped. How is voracity death? The answer is: "For voracity is death." The meaning of the word "for" is, that the reason is well known; for he who desires to devour, kills according to his voracity the living creatures. Consequently death is represented by voracity; Voracity as a desire is a quality of the soul in its modification as intelligence; therefore this Hiranya Garbha, in his modification as intelligence, is called death. By this death was this effect enveloped, as a pot and other productions are enveloped by earth in its modification as a lump. "He created this mind;" the abovementioned death, by the desire to create the productions, afterwards to be specified, made the so-called mind, capable to reflect on his creation, viz., the internal sense which is possessed with the faculty to ascertain knowledge, and with other faculties. For what purpose did he create the mind? The answer is: "May I have a soul," may, by the soul, in its modifications as mind, I have mind. Prajápati, possessed with mind by the manifestation of mind, having adored himself, said: I have succeded. "From him," from Prajápati, "when worshipping, the waters," the element whose quality is taste, "were produced," as the embodied parts of his devotion, that is to say, he created the water after the production of the sky and the other two elements,[1] as it accords with the authority of another passage of the Sruti, and the improbability of a reverse order of the creation. "He then reflected, when worshipping, (Archate) water (Ka) was produced for me." For the same reason, that death was called Arka, Arka or the fire, in its con-

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[1] Air and fire.—Taittaréya Upanishad, I. 2.

He made himself threefold, A'dítya as the third, Váyu as the third. This life parted threefold. His eastern quarter is the head. The quarters on either side are the arms. Then his western quarter is the tail, the quarters on either side are the things, the

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nection with the sacrifice of Aswame'dha, obtained the name of Arka ; for the second appellation of fire is Arka. The name of Arka, as derived from Archona, which means to worship for one's welfare or as derived from its connection with water, denotes a quality of fire. To him who in this manner, as has been mentioned knows the nature of Arka, water, or happiness (the word Ka is used for both) is indeed, of a certainty, produced. (1.)

" Or the waters are Arka." Who is again called Arka ? The waters, the embodied parts of the devotion, are Arka, as produced from Arka or fire. As it is said in the Sruti : And in the waters is placed the fire. But they are not directly called Arka, because this is the proper place to describe the fire, but not the water. And afterwards it is also said : This fire is Arka, " The froth of the waters, which was there," like the cream of curled milk, " became consistent ; " the froth of the waters, heated from within and without by the generative splendour, became consistent, " became the earth." The meaning is, that from these waters the *mundane* egg sprang forth. " On this," on the production of the earth, " he," death, Prajápati " became fatigued ; " for every body, after the performance of work, gets fatigued, and it is the great work of Prajápati to create the earth. What does it mean that he got fatigued ? From the body of Prajápati, when fatigued, heated, distressed, his creative splendour as exudation, his substance was poured out. Which is the fire that was poured out ? It is Prajápati as the Biráj (who is throughout splendour) within the egg, the first-born, containing within himself the whole organism of productions. He is the first embodied soul, as it is said in the Smriti. (2.)

This Prajápati, when born, divided his own self, the organism of all productions, threefold. How threefold ? Besides Agni and

south and north the flanks, the sky the back, the atmosphere the belly; this *earth* the breast. This fire is placed in the waters; for wheresoever one repairs, there he is placed. This results from the knowledge of the wise. (3.)

Váyu, he made A'ditya as the third to complete the number of three; in the same manner, beside Agni and A'ditya, Váyu as the third, and also, beside Váyu and A'ditya, Agni as the third, according to their equal power to fill up the number of three. This Prajápati, the life of every individual in the world, was divided threefold according to the nature of Agni, Váyu, and A'ditya, especially according to his own nature as death, without giving up the nature of Viráj. This first-born fire, as Arka in its connection with the ceremony of the Aswamédha, this fire as Viráj, which is purified according to holy rite, is also represented under the symbol of a horse; for, we said, the whole origin, as above mentioned, is narrated for his praise. Thus is his sacred origin. "His eastern quarter is the head," both being alike by their excellence. "The quarters on either side," viz., the quarters of Isá and of A'gnéyi, "are the arms." "Then the western quarter of the fire is the tail," viz., the part of the hip and loins, as being opposite to the front part. "The quarters on either side," viz., Váyu and the seasons, "are the thighs," being like to the corners of the back; "south and north the flanks," being like by their connexion with the two former quarters. "The heaven the back, the atmosphere the belly," as in the former description; "this *earth* is the breast," both being alike by their position downwards. "This fire," being alike Prajápati, or the fire as the substance of the worlds and of the other created beings, "is placed in the waters." As another passage of the Sruti says: thus are all these worlds within the waters. "For wheresoever any body repairs, there he is placed" there he gains his abode. Who? He who thus knows the nature of the fire, which in the manner described is placed in the waters; for this is the fruit of his knowledge. (3.)

He desired: Let a second self of me be produced. By his mind he created speech, created union, viz., the devourer, death. The seed which there sprang forth became the year. For the year was not before him; he was conceived for the space of such time. After the time, which is contained within the space

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"He desired." Who? Death. He by himself, according to the successive order of creation of the water and the other elements created himself within the egg, as the Viráj, as Agni containing the organism of all productions. He also made himself threefold, as it was said. How was his activity, while he created? The answer is: "He," death, "desired." What? "Let a second self of me," a body, by which I am possessed with a body, "be produced." Having thus desired, he created, by his before created mind, speech, viz., speech representing the three Védas; he created the union of speech with the mind, that is to say, he reflected in his mind on the creation of the three Védas in their successive order. Who? Death, represented by voracity, as it is said, death is represented by the desire to devour. This is here repeated, in order that it be not connected with another. "The seed," the generative seed both of knowledge and ceremonies, the cause of all productions of Prajápati, the first embodied soul, which (seed) he preceived by his contemplation of the three Védas, "which there," in that union, "sprung forth, became" (being conceived in the form of an egg, after he had entered with this generative seed the water, which he had created in accordance with his recollection of its [the water's] production in a former birth) "the year." This means, Prajápati, the framer of the period, called a year, became the year. "For the year was not before him," before Prajápati, the framer of the annual period. As long as the duration of a year is, so long a time was Prajápati, the framer of the annual period, conceived. What did he do after the completion of this time? "He created him"—which means, he broke the egg. When the babe, fire, the first embodied soul, was thus born, death in accordance with his voracity, "opened his mouth

of a year, he created him. When he was born, he opened his mouth against him. He cried, Thus was speech produced. (4.)

He *reflected.* If I kill him, I shall have only little food. On this reflection he created by that word in union with that soul all this whatsoever, the Rig, the Yajur, the Sáma Védas, the metres, the sacrifices, mankind, the animals.

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against him" to devour him, upon which the babe, according to his natural ignorance, got afraid and cried. "Thus was speech produced" the sound of speech produced. (4.)

"*He reflected.*" When death saw the terrified babe crying in such a manner, he reflected: "If I," however desirous of eating, kill at any time this babe, "I shall have only little food." On this reflection he abstained from eating him; for much food is required for eating a long time, not a little; for by eating this boy, there will be only little food, as by the eating of the seed there will be want of corn. After having thus reflected on the necessity of abundant food, he created by the union of the before-mentioned threefold speech with the soul, the mind, the whole moveable and immoveable universe, "all this whatsoever," viz., the Rig, Yajur, Sáma Védas, the seven metres, viz., the Gáyatri and others, the three kinds of Mantras, which are the parts of the body of the Stótra Sástra, with their Gáyatri and other metres, the sacrifices to be performed by Mantras, mankind, as the performer of sacrifices, and all the wild and domestic animals, necessary for the performance of the sacrifices. "How is it possible, that he created by the threefold speech in its union with the mind, the Rig and the other Védas when it was said before, that he created them in this manner?" There is no fault in this. The union, which the mind has with the three Védas, does not exist as manifested, and the creation is the manifestation of the existing Védas by their application to ceremonies. 'He,' Prajápati, being thus aware of the increase of food, "resolved to devour all that he had created," all the actions, the causes of actions and the effects

He resolved to devour all that he had created in this manner; for he eats all, therefore he has the name of Aditi. He is the eater of this whole universe, this whole universe is his food. He who thus knows him in his nature as Aditi, will obtain the reward of this knowledge. (5.)

He desired: Let me perform again the great sacrifice. He became fatigued. He performed penance. When he was fatigued, when he had performed penance, glory and power

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of actions. Death is therefore called Aditi, because he eats all; for Aditi is derived from Atti, he eats.—Thus it is in a Mantra "Aditi is the sky, he is the atmosphere, he is mother and father." He is the devourer of the whole world, considered as his food, by being the universal soul; otherwise there would be a contradiction; for no individual can be the eater of the universe. Therefore he is the universal soul. "This whole universe is his food." Therefore it is consistent that all becomes his food, because he, as the universal soul, is the eater,—he, who in the aforesaid manner knows this state of Prajápati, death, or Aditi, viz., this state, according to which he eats every thing, will have such a reward. (5.)

"He desired," this is said for the purpose to give the description of the horse and the horse-sacrifice. "Let me perform again the great sacrifice." The word again refers to his former birth; Prajápati made the sacrifice of a horse in his former birth. With this recollection he came again at the commencement of the *present* Kalpa.[1] Being impressed with the recollection of the ceremonies, the performer and the reward of the horse sacrifice, he desired: "Let me again perform the great sacrifice," and after he had thus desired the great work, he became fatigued like all other people. "He performed penance." When he was fatigued, when he had performed

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[1] Kalpa, a renovation of the universe, one of the great periods from the renovation to the destruction of the world.

departed. Life is glory, power ; therefore, when life had departed from his body, his body assumed a swollen appearance ; there was yet mind within his body. (6.)

He desired : Let this my body be pure. Let me have a self by this body. Hence it became a horse, because this became swollen. *And because* it became pure, therefore the ceremony gained the name of the Aswamédha. He who thus knows the Aswamédha, knows also him.

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penance, as in the former description,[1] glory and power departed. The explanation of the words glory and power is given in the Upanishad itself ; life, viz., the organs of sense, are glory, as being the cause of glory for by the means of them renown is gained. In the same manner is power in this body ; for if life is extinguished, no glory, no power is possible. Therefore the organs of sense are like glory and power in this body ; thus that glory and power of life departed from his body. When the organs of sense, the cause of glory and power, had departed from the body of Prajápati, it presented the appearance of turgescence ; and was unpurified. "There was yet mind in his body," although deserted by Prajápati, in the same manner as the mind dwells on a beloved object, however distant it may be. When he thus remained in the body as mind, what did he do? (6.)

The answer is : "He desired." What? "Let this my body be pure," worthy of the sacrifice. "Let me have a self," "let me have a body by this body." Thus he entered this body. "Because this," this body by my separation from it, destitute of glory and power, became swollen (Aswad) for this reason it became a horse (Aswa). Hence the name of horse (Aswa) is evidently intended for the praise of Prajápati in this *ceremony*. Further, "because" that which was before impure (Amédhya) without glory and power, by his entering again "became pure" (Médhya,) worthy of sacrifice, "therefore" the

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[1] Vide p. 76.

He knows the Aswamédha, who knows him in this manner. Having left it unrestrained, he considered himself as the horse. After a year he slaughtered it for his own sake, he gave up the animals to the gods. Therefore they slaughter the purified animal, representing in its nature as Prajápati all deities. He

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ceremony bearing the name of Aswamédha obtained the name of Aswamédha ; for the nature of the sacrifice is to have ceremonies a performer and effects. This is like Prajápati. That the horse, by which the sacrifice is accomplished, is to represent Prajápati, is evident from the words of the Sruti : " The dawn is the head of the sacrificial horse," &c.

The present passage, however : " He knows the Aswamédha," is commenced, in order that the worship of the sacrificial horse, as an emblem of Prajápati and also of the fire, as it has been described, both of which are equal as being the sacrifice and effect, should be established. This view is obtained first, because in the former passage no verb, enjoining the action, is met with, and secondly because the rite (of the Aswamédha) requires such a verb.[1] " He knows the Aswamédha, who knows him," viz., the horse and Arka in his nature as fire, in this manner, he knows the Aswamédha, none beside, which means, that it should therefore be known in this manner. The Upanishad now explains, why *Prajápati* is represented under the symbol of an annimal. When Prajápati had desired : 'Let me again perform the great sacrifice,' and had represented himself under the emblem of a sacrificial animal, he considered himself as the horse which he left unrestrained, viz., without rein. After the completion of a year, " he slaughtered it for his own sake," by his nature as Prajápati representing all deities. " He gave up the animals," all the other animals, wild and domestic,

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[1] A'nada Giri supplies here the defect in the argument; for says he, a verb enjoining the action, has been mentioned in the former passage by the words 'He who knows the nature of Aditi.' The rite or action which is by this established, he continues, refers, however, only to a worship of secondary order ; here, on the contrary, is the rule of the chief worship established.

is the Aswamédha who shines. His body is the year. This fire is Arka. These worlds are parts of his self. They in such a manner are Arka and Aswamédha. They are again one

according to the deities which they represent, "to the gods." Because Prajápati considered himself as the horse, "therefore" any other person, who, according to the before-mentioned manner, represents himself under the emblem of an animal, of the sacrificial horse, will thus think: Let me as the representative of all deities, being purified, slaughtered, be the divinity of myself. Let the other wild and domestic animals, according to the deities of which they are symbols, be slaughtered for the other divinities which are my parts." In accordance with this, the priests slaughter at present the purified animal, which in its nature as Prajápati represents all deities. "He is the Aswamédha who shines." He who is thus the sacrifice which is performed by the means of animals is *also* described as the visible reward in the words: "He is the Aswamédha." Who? He who "shines," viz., Sávitri (the sun) who manifests the world by his splendour. "His body," viz., the body of him who is at the same time the reward and the sacrifice, "is the year," because his revolution is performed within a year.[1] And because the sacrifice which represents him, is only performed by means of fire, the reward is described by the symbol of the sacrifice. This terrestrial fire, Arka, is the cause *of performing the sacrifice*. "These worlds," these three worlds, "are parts of his self," of the body of this Arka, which is called Chiti, when applied at the sacrifice. Thus it was before said: "His eastern quarter[2]," &c. "They," the fire and A'ditya, "in such a manner," as they are described, "are Arka and Aswamédha," the sacrifice and the reward. Arka, the terrestrial fire, as the visible action, is therefore described as like the sacrifice, since the sacrifice is accomplished by fire. And because the reward (Sávitri) is the

[1] The sacrifice is also performed in the space of a year

[2] Page 22.

divinity, death. He thus conquers the second death. Death does not obtain him. Death becomes his soul. He becomes one of those deities. 7.

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effect of the sacrifice, it (the reward) is described by the emblem of sacrifice. Therefore it is said A'ditya is the Aswamédha. "They," cause and effect, sacrifice and reward, Agni and A'ditya "are again one divinity."[1] This is death. Being before also one, he was divided to correspond to the division into sacrifice, performer and effect, as it was said: "He divided himself threefold."[2] He becomes again in the time, when the ceremonies are accomplished, one divinity, viz., death representing the reward. Whosoever again knows him, the Aswamédha, as one deity in this manner :—I am this death, the Aswamédha, one deity, *the state of* this is gained by me as being like the horse and the fire,—"he conquers the second death," that is to say, one having died, he is not born again for the second death. Doubting, whether death, although conquered, would still not get him again, it is said: "Death does not obtain him." Why? "Death becomes his soul," the soul of him who knows death in this manner. Or, death being thus the reward, "he becomes one of those deities."[3] This is his reward.

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[1] Life, according to A'nanda Giri.

[2] Page 22.

[3] Sávitri and Arka (sun and fire.)

Third Brámhana Udgi'tha[1] *Bráhmana.*

Twofold indeed is the offspring of Prajápati, the gods and

What is the connexion of the words: "Two-fold indeed is the offspring of Prajápati?" The highest reward of ceremonial works, accompanied with knowledge, has been mentioned, viz., the state of death is the reward of the Aswamédha. Therefore the Udgítha Brámhaṇa is now commenced to expound, from whence[2] the origin of ceremonial works and knowledge which lead to a state identical with death, is derived.

If it should be said: 'The state of death has been before declared as the reward of the beforementioned knowledge and ceremonies.[3] Now it will be asserted, that the reward of the knowledge and the ceremonies of the Udgítha is to overcome the condition of death. Therefore, since the reward is different it is of no use to explain the origin of the former ceremonies and knowledge.'

We answer, there is no fault in this; for as the reward of the Udgítha is the condition of Agni or A'ditya, it is the same reward which has been mentioned for the former ceremonies and knowledge in the words: "He becomes one of those deities." 'Is it then not contradictory to say, that he overcomes death?'[4] No, because the overcoming of death means here to be liberated from the contact of innate sin.

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[1] The Udgítha, a part of the Sáma Véda (second chapter) is a kind of song, commencing with the mystic syllable Om, which the priest called Udgáta, sings at the So'ma Yága. The So'ma Yága is the general name for seven distinct rites, viz., Agni Stóma, Atyagni Stóma, Ukthya, Shorasi, Vájapéa Aterátra and Apto'ryáma, where the So'ma, or moon-plant juice is offered. 6th Chap. of A'swaláyana's Sutras.

[2] This source of all ceremonies and knowledge is the all-pervading life, as described in this Brámhaṇa.

[3] As reward of the A'swamédha, performed either symbolically, or in reality.

[4] Viz., he who performs the Udgítha, overcomes death, while the reward of the Aswamédha has been stated as death.

the demons.[1] Therefore the gods are thus few in number, the demons many. They rivalled in these worlds. The gods of a

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To explain the meaning of the question : Who is that death which is the contact with innate sin ? Whence is his origin ? By whom is he overcome and how ? A narrative is given commencing with the words : "Two-fold indeed." The word "indeed" is used to remind of a former state, viz., it reminds of the present Prajápati in his former birth. "The offspring of Prajápati, means his offspring in a former birth. Who are "the gods and the demons ?" The organs[2] of Prajápati, speech and the others. How again is the divine and demoniacal nature of the offspring? The answer is : The gods (Deva) who derive their name from manifesting (Dyòtana) are such as are dedicated to knowledge and works, in accordance with the *Sástras* ; the demons (Asura) as are dedicated to works and knowledge, the necessity of which is visible, in accordance with natural perception and inference. They are different from the gods or Suras, because they are satisfied within their own life[3] and also because the knowledge and works of the demons are directed to visible wants. "Therefore the gods are thus few in number, the demons many ;" for the desire of the organs to act in accordance with natural knowledge and works, is stronger than the desire to act in accordance with natural knowledge and works derived from the *Sástras*, because the necessity of the former is evident. Therefore the number of the gods is less, because the desire to act in accordance with the *Sástras* is less *strong* ; for it can only be accomplished by excessive

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[1] The same narrative, which here is given at the commencement of the Udgítha to show the power of life and its unity with the supreme soul, occurs in the Chandógya Upanishad, first Adhyáya, first Prapáthaka, where is also used as an introduction to the Udgítha.

[2] Remind here that the number of organs, according to the Védanta, is eleven, viz., the five organs of sense, sight, &c., five organs of action, speech the hand, &c., and the internal organ, the mind. Here, however, the organs of Prajápati, refer only to speech, smell, sight, hearing and mind, viz., to those which are required for the performance of the Udgítha.

[3] Asu here in the sense of vital air, life ; it means also fire, reflection.

truth spoke. Let us now in this sacrifice overcome the demons by the Udgítha.

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exertion. "They," the gods and the demons, being alike the parts of the body of Prajápati, rivalled with each other for the sake of the enjoyment of these worlds, which may be obtained by actions and knowledge either in accordance with one's own nature, or in accordance with the Sástras. The contest is for victory or defeat of the nature of the gods or demons. Sometimes the nature of the organs in accordance with knowledge and works derived from the Sástras, is victorious. When it has the ascendancy, then the demonical power of the organs which refers to visible wants, and proceeds from knowledge and works in accordance with perception and inference, is defeated. This is the victory of the gods, and the defeat of the demons. Sometimes the reverse takes place, the nature of the gods is defeated, that of the demons is victorious. When the gods are victorious, then, by the prevalence of virtue, an ascension ensues up to the obtaining of the state of Prajápati. When the demons are victorious, then, by the prevalence of vice, a descension ensues down to the state of inanimate matter. When both are alike, then the state of man is obtained. "The gods," who by their own small number and the greater number or the demons, were defeated by them, of a truth spoke: "Let us in this sacrifice," viz., the Jyótí-Stóma,[1] "overcome the

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[1] The Agnistòma is a modification of the Jyo'tisto'ma, a sacrifice, offered by a person who is desirous of obtaining the enjoyment of heaven. The time of the sacrifice is the spring season. The porformer is a bráhman who has read the Védas, and entertains the sacred fire. The offering is the so'ma (moon-plant) juice, and the deities to whom the offering is made, are Indra, Váju, &c. The number of priests required to perform the rites, is sixteen, viz., four Hótas (who read the Mantras of the Rig Véda), the same number of Adhwaryus (who recite the Mantras of the Yajur Véda), of Bramhas (who superintend and direct the rites of the sacrifice), and of Udgátas (who sing the Mantras of the Sáma Véda.) Each of the priests of the four divisions has again a separate name and office. The ceremonies continue for five days. Sabda Kalpa Druma.

demons by the Udgítha," by taking refuge to the agent of the rite, called Udgítha. By defeating the demons, we shall obtain our own divine nature, as manifested by the *Sástras*. Thus they spoke to each other.

To take refuge to the nature of the agent of the rite, called Udgítha, knowledge and works are required. The work consists in the recital of some (afterwards to be mentioned) Mantras, and will be established by such passages of the Yajur as: "Let him recite those Mantras." The knowledge will now be determined.

'But is this not rather Arthaváda,[1] as concluding the rite of reciting the Abhyaróha;[2] that an attempt to define knowledge?' No, because it is said in the Sruti: "He who thus knows." 'But then it has the object to establish the rite of Udgítha, because in the topic of Udgítha it is authorized by the ancient narrative, *commencing with the words*: Two-fold indeed is the offspring of Prajápati.' No, because it does not belong to this subject; further, because the Udgítha is established in another place;[3] further, because the rite of reciting the Abhyaróha is applied in two ceremonies[4] and is therefore not invariable; further, because the knowledge must be applied by a person

[1] A kind of praise. The opponent reasons in this way. The Udgítha, is Arthaváda, a kind of praise, and accordingly not knowledge; for praise of the deities does not contain a true knowledge of their nature and qualities, because it is merely offered for the purpose to make them propitious.—A'. G.

[2] Some Mantras of the Yajur Véda, recited by a person who is desirous of obtaining a divine state, as A'nanda Giri explains: Dévabhávam anéna áro'hati, iti Abhyaro'ha.

[3] In the Karma Kánda.—A'. G.

[4] There are two classes of ceremonies, the Havir Yága, (Havir, a kind of oblation, usually clarified butter.—*Wilson Dict.*) including seven distinct ceremonies, viz., Agnyádhan, Darsapaurna Mása, Chatur Másya, Pashu Bandana, &c., and the So'ma Yága, also including seven classes of rites which have been mentioned before (page 81). The rite of the Udgítha, which is performed by the Udgáta, is only performed in the So'ma Yága, while the Abhyaro'ha is included in either of the two classes. On this account it is said, the Abhyaro'ha, as occurring in two places, is variable, and is therefore no object of knowledge, as the Udgítha is.

who is perfect in his knowledge, and is declared invariable; further, because the Sruti says: "He who overcomes this world," &c.; further, because life is declared pure, speech and the other organs impure; for if life were no object of worship, it could not have been declared pure, nor speech, and the other organs which are mentioned in the same passage with life, impure; for by the reproof of speech, &c., the praise of the principal life is evident, as it was also intended. Lastly, because such and similar rewards are declared as: He who overcomes death, gets resplendent; for a state which resembles that life, for instance the state of the goddess of speech, when like Agni, is the reward.

'Let then the worship of life be granted, but no purity and similar qualities. If you say, this purity, &c., follows also from the Sruti, we reply: it does not, because, as assigned in the act of worship, it is evidently intended as praise.'—(Arthaváda.)

We do not admit this; for, as in common life, by acquiring an object that is not contrary *to our wishes*, we acquire happiness; for in common life a person who obtains an object that is not contrary *to his wishes*, gets his desire, or he turns from the undesired object; but this is not the case by obtaining an object, contrary *to our desires*,—thus in our case also, by obtaining an object in accordance with the words of the Sruti, we evidently obtain happiness, not otherwise. Moreover, there is no proof against the truth of the object of knowledge, arising from the word, which is mentioned for the sake of worship. Nor is there stated any impediment of the said knowledge. Therefore by proving, that we have acquired happiness, we also acquire the truth *of the object of knowledge*; otherwise we evidently acquire an unreal object; for he who in common life acquires an object, contrary to his idea, for instance, a trunk instead of a man, or

an enemy instead of a friend, has evidently obtained something unreal. If *in this way*, the notions of the soul, of I'swara,[1] and of the gods in accordance with the Sruti, were not true, then we should obtain by the Sástra something illusive. *If this were the case*, it would be known, as in common life: but this is not admitted.

'This is not true, because Bramha is represented by differences of name, form, &c.; but such distinctions are evidently excluded from the nature of Bramha. In this perception of Bramha[2] the Sástra is guilty of the same contradiction, as if a man is perceived as a trunk. Therefore we deny that with your obtaining the truth by the Sástra, you also obtain happiness.

We do not admitt this argument, on the ground that here is the same distinction, as it is with regard to an image. For your assertion, that the perception of Bramha by such distinctions, as name, form, which are excluded from the nature of Bramha, &c., is in the same way contradictory, as if a man is perceived as a trunk, is not right. Why not? Because by the distinctions of Bramha, who cannot be perceived by name, form and other properties; the perception of Bramha by name, form, &c., is established in the same way, as the perception of Vishnu by an image and similar things. The perception by name, form, &c., is, like the image, a mere appliance; for Bramha is by no means name, form, &c. The perception of Bramha by such distinctions, as name, form, &c., is by no means in the same way contradictory, as if a trunk, before it is ascertained as such, is perceived as a man.

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1 I'swara, the supreme ruler. The soul, in which the universality of ignorance, or of unconsciousness, is inherent, and which has the attributes of omniscience, omnipotence . . . which is the cause of the world, is the universal ruler.—*Védánta Sára*, p. 5.

2 That is to say, if Bramha is perceived, or comprehended by such distinctions.

If you say, 'that there is only a perception of Bramha, but Bramha himself does not exist; for the *perception of Bramha by name, form*, &c., is just like the representation of Vishnu and other gods by an image, or of the forefathers by a Brámhan,'[1] we object; for the Rig and the other Védas are represented under the form of the earth and other substances, that is to say, they are represented under the form of substances that really exist. Consequently, as the representation of Bramha, I'swara, &c., under name, form, &c., is the same with that just mentioned, the reality of Bramha, I'swara, &c., is proved. Hence also follows the objective reality of all those modes of perception, by which Vishnu and other gods are represented by images, or the forefathers by Brámhans.

This (the existence of Bramha, I'swara, &c.) follows also from the necessity, that every thing that is derived, depends upon the thing from which it is derived; for as in the five fires[2] the fire is only something derived, and hence proves the existence of an underived fire, so is the nature of Bramha in its distinctions of name, form, etc., only something derived, and hence proves the existence of an underived Bramha.

This follows also from the fact, that there is no difference between the passages of Sruti referring to ceremonies, and those referring to knowledge; for as the ceremonies of the Darsapaurna Másа have their peculiar reward, their special rites, and a disposal of their parts in a certain order, and as by means of this a transcendent thing which cannot be proved by perception or inference, is taught in its true nature by sentences of the Véda, so also such beings, as the supreme soul,

[1] The Brámhan who eats at the Sráddha the food intended for the manes, is a representative of them.

[2] Here the Vedáic fires, by which the ceremonies the householder has to perform, are accomplished.

I'swara, the gods, &c., who by their nature exclude the idea of corporeal composition, who overcome death, and who have these and other distinctions, are taught by sentences of the Véda, that is to say, by proofs different from perception and inference, and it is therefore right that they should be true.

Nor is there a difference in passages of the Sruti referring to ceremonies, and in such referring to knowledge as to the formation of the true notion of them.

Likewise is the notion (Buddhi) whose object is the supreme soul and the like substances, neither indefinite nor contradictory. If you say: 'This is improper, on the ground that knowledge is no object of ceremonial practice. We may grant, that any rite which has the three parts above mentioned,[1] although it is beyond common evidence, may be communicated by ceremonial practice through sentences, explaining the ceremonies; but it is not so with the knowledge of the supreme soul, I'swara and other substances, in which there is no possible object of ceremonial practice. Therefore the part of the Sruti explaining ceremonies, and the part referring to knowledge, have nothing in common.

We do not admit this, on the ground that knowledge has objective reality; for the truth of that knowledge does not depend on its possibility to become an object of ceremonial practice, the rites of which have those three parts, and can be performed,—but on its possibility to be obtained by proof. Nor has a notion, whose object is that knowledge, reality, because it can become an object of practice, but because it can be derived from sentences of the Védas.

If you say: 'Admitting the truth of the substance (Bramha)

[1] These three parts are: special reward, special rites, and special arrangement.

obtained by sentences of the Védas, it is either an object of ceremonial practice, *or it is not so.* If it is such an object, it can be practised ; if otherwise, it cannot be practised. As an object of practice, however, it is not proved by the evidence of sentences ; for there is no connection of words with a sentence, unless there is a ceremonial practice. On the other hand, if it is an object of practice, there is also a connection of words for the sake of the ceremonies. Therefore a sentence, dependent on practice, may be proved, as for instance : This in this manner is by this person to be performed ; but words, as this, by this, thus, how many so ever you may string together, would never form a sentence, unless they be connected with such as : let do, may be done, &c. Therefore the supreme soul, I'swara, etc., cannot be proved by sentences. And if you say, it can be proved by the meaning of the words, we reply, that in this case another kind of proof is necessary.[1] Therefore this *Bramha* does not exist.'

We do not admit this argument, on the ground that there are sentences which do not require any actions *to be intelligible*, as for instance, there is the four-coloured Méru ; for if this sentence is pronounced, there arises no notion referring to any possible practice with regard to Méru. If this is the case, how is it possible to prevent a connexion of words in a sentence, expressing the idea of the supreme soul, I'swara &c., with the word "exists," in the usual mode of connexion between subject

[1] I believe this to be the correct translation of the above passage, and the sense would be as follows : If you assume, that the supreme substance can be proved by the meaning of the words (Padártha, the single words, in distinction from the whole sentence, Vákya) you have abandoned your argument, which was, that it should be proved by the Védas ; for the meaning of words or ideas does not depend upon the Védas, but upon their own contents, and requires therefore an investigation, different from the present.

and predicate. If you say, 'this is inadmissible, because the knowledge of the supreme soul has no final end, as the knowledge of Méru, &c., has,' we deny this, for the reward is mentioned in such passages of the Sruti, as: "He who knows Bramha, obtains liberation," and: "The bonds of the heart are broken," &c.

The same is evident from the ceasing of the ignorance and other faults which are the origin of the world. And since the knowledge of Bramha does not depend upon any other *knowledge*, it cannot be considered as Arthavádal (praise), as for instance, a special reward is declared by the use of the Juhu.2

Moreover the connection of prohibitions with punishment is learnt from the Véda which is also no object of practice. Nor is there, with regard to a forbidden object, any thing required but to refrain from an action; for prohibitory regulations depend in reality upon the knowledge that a certain thing is not to be done. If a hungry man, whose mind is impressed with the notion of food, forbidden on account of its nature or of accidental circumstances, falls in with poisoned3 meat, or with impure4 rice, and the idea arises in him, that the one is eatable, and the other not impure, he is restrained *from eating* by the recollection, that food of this or that kind is forbidden to be eaten. The same is the case with regard to thirst, when a mirrage produces the appearance of water. When by the knowledge of the real nature of a thing, the natural knowledge that is opposed to the former, has been removed,

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1 Every praise depends upon a regulation, to which it supplies the motive.

2 Juhu means a spoon of leaves, to the use of which in ceremonies, in preference to any other kind of spoon, a special reward is attached.

3 Poisoned meat is the meat of an animal, wounded by a poisoned weapon.

4 Rice, &c., is impure by the touch of a person who has committed the murder of a Brámhan, or similar crimes.

there no longer remains the injurious desire to eat what is forbidden by its nature or accidental circumstances. There is a cessation from the desire, which is caused by such an opposite knowledge and if that desire does not exist, no effort is again to be made. Hence it is evident, that the prohibitory regulations depend upon the knowledge of the nature of things, and not in any way upon the practice of a person. If this is true, then also in our case the regulations, respecting the true knowledge of the supreme soul, &c., are founded solely upon the knowledge of the supreme soul itself. In this manner, when the worldly knowledge, produced by one's own nature, is removed by the recollection of the true knowledge of the supreme soul and of similar substances, a person, whose mind impressed with the knowledge of Bramha, has not any desire, caused by a knowledge, contrary to that Bramha, because he knows that those desires have no real object.

'The eating of poisoned meat having an undersirable (unreal) object, and there being at the same time a recollection of the knowledge of the real nature of a thing we may grant, that the natural knowledge, contrary to the former, which refers to its eating, is abolished; yet we must contend, that the absence of a desire to perform what is commanded by the Sástra, is not admissible, because there is no object of prohibition, as there is such an absence of a desire to eat meat as before described.'

We deny this; for there is in reality no difference between the cause of the contrary knowledge and of the cause of the desire of an undesirable object. As the desire to eat poisoned meat, &c., is caused by a false knowledge, and is the cause of danger, so it is also with regard to the desires of what is commanded by the Sástras. Accordingly, a person who perfectly knows the reality of the supreme soul has consistently no desire

of any actions commended by the Sástras, because all such desires are the causes of false ideas and of danger, and because by the knowledge of the supreme soul, the contrary knowledge is abolished.

'This may be granted for the above mentioned prohibitions and commands, but it cannot be granted for the regular ceremonies; for these are solely produced by the Sástra, and not directed to an unreal object.'

We do not agree; for the regular ceremonies are merely commanded on behalf of such persons who are tainted by ignorance, passion, hatred and other faults; for as ceremonies whose object is a special desire, as those of the Darsa Paurna Mása, are commanded on behalf of a person who is tainted by the fault of desiring heaven, &c., so are the regular ceremonies enjoined on behalf of a person who is stained by the fault of ignorance, the cause of all unreality, stained by love and hatred, &c., in obtaining the good and avoiding the evil, in accordance with the impressions of ignorance, and who is anxious to obtain the good and avoid the evil of his indiscriminate desires, caused by love and hatred; hence they (the regular ceremonies) do not merely refer to the Sástras. Nor can it be ascertained whether the Agnihótra, Darsa Paurna Mása, Chatur Másya, Pásu Bandha and Sóma, are by their own nature regular ceremonies, or ceremonies whose object is a special desire; for their reference to desire only arises, when they have found an agent, who is tainted with the desire of heaven, &c. Therefore the regular ceremonies behoof to one who is tainted with the blame of ignorance, &c., and who is desirous to obtain the good and to avoid the evil, pointed out to him by the promptings of his own nature. On the other hand, for one who has the true knowledge of the supreme soul, no action is found to be commanded, except the

The gods then said to speech: "Do thou for our sake sing the Udgítha." Speech, with the words: "Let it be so," sang the

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subduing of his desires; for by the annihilation of the knowledge concerning all other motives, as ceremonies, causes, divinities, &c., the knowledge of the soul is established. And the knowledge with regard to actions, performer, &c., being once annihilated, there does not arise a desire of any action, because this only takes place, if preceded by a knowledge of a special action, a special motive, &c.; for there is no time to engage into actions for him who has the firm idea of Bramha, removed as it is from all nations of space, time, extension, duality, &c.

If you say 'there is the same time, as if one is about to eat,' we deny this; there is no necessity to engage in eating, &c., all which acts are only necessary in consequence of ignorance and other faults; for if an action is sometimes performed, and sometimes not, it cannot be called a regular action that has been fixed according to a rule. Because eating and other actions are merely done in consequence of faults, there is no certain rule for them, as there is no certain rule for desires and their objects, faults being sometimes prevalent, sometimes subdued. Hence, however, does not follow any uncertainty for regular actions, because time and other circumstances have been fixed for them by the Sástra.

If you lastly say, 'even granted, that faults, &c., are the mediate cause of actions, (as eating, &c.) still there may have been fixed a time to engage in such actions, as eating, as according to the command of the Sástra for ceremonies like the Agni Hótra, times of morning and evening are appointed,'—we do not agree, because rule and action cannot be substituted for each other, viz., a rule is no action, and an action no rule,—hence no objection remains against the supposition of knowledge. Consequently, in accordance with the rule of true knowledge of the supreme soul, which (knowledge) has the power to destroy its contrary knowledge of extension, duality, &c., the reality of the rule by which all actions are forbidden, is established; for the absence

Udgítha for them. She sang to the gods all the enjoyment that is in speech. That she speaks well, is for herself.

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of any engagement in actions is the same, as if there were a prohibition. Therefore as the prohibitory regulation of the Sástra is proved, so also the supreme soul, as produced by the Sástra, and as the sole object of the Sástra, has been proved. 1.

"The gods then," after having thus considered, said to speech, to the tutelary goddess of speech: "Do thou for our sake sing the Udgítha," perform the ceremony of Udgítha; for they considered the ceremony of the Udgítha to be performed by the goddess of speech, and moreover by Mantras like this: "Do thou lead us from evil to good," her as the goddess called Japamantra. In this ceremony, speech and the other organs are pointed out as the agents of internal worship and external rites. For what reason?[1] Because their own objects and all intercourse concerning knowledge and ceremonies, are in truth only possible by their agency; for by the passage in the sixth chapter[2] *of this Upanishad,* "it thinks as it were," "it proceeds as it were," it is evidently declared, that the soul has no agency. In the end of this chapter also it will be proved, that these three, name, form and action, as resulting from work, performer and effect, in their unmanifested state, are the object of ignorance. That, however, which is different from all unmanifested things, and which bears the name of the supreme soul,

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[1] In assigning devotion and rites to the agency of speech and the other organs, an objection may be made, on the ground that all agency depends according to the Sástra upon the soul. If this is the case, it depends either on the supreme soul, or upon the soul in its modification as life. Not on the first; for agency, &c., depending upon speech and other organs to which active power must be ascribed, cannot be assigned to the soul, which, considered in itself, is wholly without such a power. Moreover, all activity is the effect of ignorance, which is totally opposed to the supreme soul. Not on the second, because life is only the general idea of the sense, and has therefore in reality no agency. Hence it is correct to assign agency and similar notions to the active senses.—A. G.

[2] Vide 6th chapter, 2nd Brámhana, 7th Khandika.

The *demons* knew, by this Udgítha the gods will overcome us. Therefore, running up to him, they pierced him with their

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and is without name, form and work, will by such negations, as: it is not this, it is not this, &c., be proved as something distinct, *to be* comprehended under a different notion. But the mundane soul[1] the existence of which, as arising from all the senses considered as one, is only a fiction, is plainly shown as arising from those senses, considered as one, by such passages as: "Arising from these elements it is *also* destroyed with them." Therefore it is right to assign to speech and the other senses the reward, obtained by their being the agents of knowledge and ceremonies.

Speech, being addressed by the gods, with the words: Let it be so, performed for them, for the sake of their imploration, the Udgítha. Which is again the special work which speech performed by the ceremony of Udgítha for the sake of the gods? The answer is: "All the enjoyment," which means, all the assistance of speech and all *the other* organs, which by means of speech is obtained in the

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[1] There are, according to the Vedánta, four sheaths or cases of the soul. The first is the intelligent case (Vijnánamaya Ko'sa) and is formed by intellect and the five intellectual senses. The second case is the mental (Mano'maya) and consists of mind (Manas) with the five organs of action, viz., speech, hand, foot, &c. [I may here observe that Colebrooke, in stating, (M. E. p. 372,) that the mental sheath consists of the intellect, joined to the five senses and the mind, is not quite correct, as it is mind joined with the five organs of action] The third is the vital case (Práṇamaya Ko'sa) formed of the five vital airs, or faculties, (respiration, inspiration, circulation, &c.) and the five organs of action. The three cases united compose the subtile organism of the soul, which therefore comprehends 17 elements, viz., intellect, mind, the ten organs, and the five vital airs. This subtile organism is inseparable from the soul, as long as it has to undergo transmigration; considered as one, it is universal organism, and the soul, to which this universality is ascribed, is Hiranyagarbha.—(*Védánta Sára*, pp. 8—10.) In our passage the mundane soul means Hiranyagarbha, the soul which has the three cases, and is therefore in actual relation with the world. The last case is the nutrimental (Annamaya) which is composed of the gross elements.

sin. That is this sin. That one speaks improper words, is the sin. 2.

Then they spoke to the breath: Do thou sing the Udgítha for us. The breath, with the words: 'Let it be so,' sang the

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intercourse of speaking; for the reward of all is the enjoyment, derived from speaking words, &c. It describes this enjoyment in three Stótras, called Povamána, and in the nine remaining Stótras it assigns the reward: of the Ritwig, as authorized *by the Upanishad*,[1] by the words: "That it speaks well," that it pronounces well the letters, "is for itself," for me; for the special work of speech is the entire pronunciation of the letters; therefore it is mentioned, "that it speaks well;" but the effect of speaking as to the assistance of all, is for the sake of the sacrificer.

At that time (when the Udgítha was performed) by the contact which takes places between speech and the well speaking, an opportunity was obtained *by the demons of entering* the deity like a hole.[2] "The demons knew." What! "By this Udgítha the gods will overcome us," viz., natural knowledge and work, by the light of the Udgítha, which is knowledge and work in accordance to the Sástra. "Therefore," being aware of this, "running up to him," to the performer of the Udgítha, "they pierced," worried him with their sin, viz., the sin of contact, which means they allied him with their sin. "That is this sin;" "that," the *sin* which was not cast *by the demons* upon the speech of Prajápati in his former birth, "is this sin," which becomes manifest. Which is the sin? "That one speaks improper words," viz., words contrary to themselves, forbidden by the Sástra,

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[1] Viz. The Ritwig, or priest who performs the ceremonies, is not entitled to a reward for himself, because his services are hired, and all the good resulting from the ceremonies, will be obtained by the sacrificer. Hence the special reward here mentioned does not follow from the sacrifice, but from the word of the Upanishad.—A'. G.

[2] This means, the deity of speech, having spoken well for its own sake, commits the sin of contact, of the connexion of a desire with external objects. Therefore by this sin an opportunity is given, as it were, a hole of the deity, to pierce it with their sin.

Udgítha for them. It sang to the gods all the enjoyment that is in breath. That it smells well, is for itself. The *demons* knew, by this Udgítha the gods will overcome us. Therefore running up to him, they pierced him with their sin. That is this sin. That one smells improper odours, is the sin. 3.

Then they spoke to the eye: Do thou sing the Udgítha for us. The eye, with the words: 'Let it be so,' sang the Udgítha for them. It sang to the gods all the enjoyment that is in the eye. That it sees well, is for itself. The *demons* knew, by this Udgítha the gods will overcome us. Therefore running up to him, they pierced him with their sin. That is this sin. That one sees improper colours, is the sin. 4.

Then they spoke to the ear: Do thou sing the Udgítha for us. The ear, with the words: 'Let it be so,' sang the Udgítha for them. It sang to the gods all the enjoyment that is in the ear. That it hears well, is for itself. The *demons* knew,

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by which induced, one speaks indecorous, hateful, false and the like words, even against his own inclination, "is the sin," known by its beforementioned effect, viz., the speaking of improper words, which is found in the speech of the intelligent creatures of Prajápati, which being implied by the speaking of improper words, is also in the speech of Prajápati; for the effect is of the same nature as the cause. 2.

When the gods had in this manner successively examined, whether by the performance of the Udgítha the deities were fit to be manifested by the Japamantra, and to become objects of devotion, they were convinced, that speech and the other deities whom they had successively examined, were unable to perform the Udgítha; for by contact, which is their connexion with the special *work* which *they* well *performed*, they were allied to the sin of the demons. Therefore they are not meant by the Mantra: "Do thou lead me from evil to good;" nor are they worthy to be worshipped, because they are not pure,

by this Udgítha the gods will overcome us. Therefore, running up to him, they pierced him with their sin. That is this sin.

That one hears improper sounds, is the sin. 5.

Then they spoke to the mind: Do thou sing the Udgítha for us. The mind, with the words: 'Let it be so,' sang the Udgítha for them. It sang to the gods all the enjoyment that is in mind; that it imagines well, is for itself. The *demons* knew, by this Udgítha the gods will overcome us. Therefore running up to him, they pierced him with their sin. That is this sin. That one has improper notions, is the sin. In this manner the deities came in contact with sin, were pierced with sin. 6.

Then the gods spoke indeed to this life whose name is A'sanya: 'Do thou sing the Udgítha for us.' That life, with the words: 'Let it be so,' sang the Udgítha for them. The demons knew, by this Udgítha the gods will overcome us. Therefore running up to him, they wished to pierce him with their sin. As a clod of earth, by falling upon a rock, is destroyed, so they were also

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and inferior to the principle life. In the same way as the deity of speech, &c., the deities of touch and of the other organs, although not especially mentioned *in this passage*, were pierced with sin by the manifestation of good and evil works, which means, they were allied to sin. Thus speech and the other deities, although gradually worshipped, were unable to protect from death. 3–6.

"Then the gods spoke indeed to this, (the word "this" is used to show respect) life, whose name is A'sanya," which means, produced in the mouth, which abides in the inner cavity of the mouth: Do thou sing the Udgítha for us. The principal life, with the words: 'Let it be so,' sang the Udgítha for the gods who had invoked its protection. This and what immediately follows, is all alike the former description. When the demons, desirous of piercing life with sin, in accordance with the practice

altogether destroyed. Hence they became gods; the demons perished. *In this manner* he becomes *like him*. By the soul perishes the enemy, the brother's son, of him, who thus knows. 7.

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which they had acquired by repeatedly entering speech and the other organs, attacked by their sin of contact the principal life which was free from sin, they became destroyed. To show how, an illustration is given. As in common life a clod of earth which is thrown upon a rock to reduce it to dust, is destroyed, reduced to dust itself, so were the demons in different ways destroyed. By this destruction of the demons, speech and the other organs became free from the sins, which are the effect of the natural contact, and obstacles to their divinity; and obtained their own nature by the protecting power of the principal life which is free from contact. What did they obtain? The nature of fire, &c., in accordance with their own divinity, which (nature) will be explained hereafter, and which they had already before possessed. In this state, when their knowledge was darkened by their natural sin, they had a notion of an individual body alone. The meaning is: By the separation from that sin they left off the notion of an individual body, and obtained a notion of the nature of speech, &c., in its identity with fire, &c., as it is delivered in the Sástra. Moreover their opponent, "the demons, perished." Perished means, they were destroyed. "*In this manner* he (the present sacrificer) becomes *like him*" (the ancient sacrificer): this means: As the former sacrificer,[1] described in the ancient narrative,—when he had comprehended the meaning of the Sruti pointed out in this narrative, when he in the order mentioned in the Sruti, had examined speech and the other deities, and abandoned them, because they are tainted with the sin of contact, when he had known by the idea of the soul the principal life free from sin and abandoned the idea, that the soul is different according to *the differences of* the individual bodies, as speech and others, which are believed to be the soul, *as the former sacrificer* obtained the

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[1] The sacrificer in a former birth.

They spoke. Where was he, who thus established us? He is within the mouth; hence he is Ayásya. *He is* A'ngirasa, because he is the essence of the members. 8.

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nature of the present Prajápati, as manifested by the *Sástra*, which is the notion of the body, as Viráj,[1] and which exhibits speech in its nature as fire,—so the present sacrificer obtains the state of Prajápati in the same manner. "By the soul," in its modification of Prajápati, his sin, contrary to the nature of Prajápati, "the brother's son, perishes;" for the son of a brother, like Bharata and others, may be also not an enemy; but the sin produced by the contact of the senses with their objects, is at the same time a brother's son and an enemy, because it does not acknowledge the nature of the supreme soul. This sin then perishes, is reduced to dust, as a clod of earth, by its contact with life. Whose is this reward? The answer is: "He who thus knows," which means, who thus, like the ancient sacrificer, comprehends life by the notion of the soul. Having described the reward, the Sruti now shows the reward in the form of the narrative.[2] And for what reason? To prove, that the principal life, after the deities of speech, &c., have been rejected, is alone to be worshipped by the idea of the soul, on the ground, that it is the common nature (soul) of such separate substances, as speech, &c., the Sruti goes on in the narrative. 7.

"They," the organs of Prajápati, having, by means of the principal life, obtained their divine nature and their reward, spoke thus: "Where then," the word where shows their reflection. "Where then was he who thus established us," that is to say, united us by the true notion of the soul with our

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[1] Vide page 76.

[2] A'nanda Giri explains this so:—As the reward, following from the worship of the principal life has been set forth, the next words of the Upanishad; "They spoke," &c., refer to a special worship of life. Sankara says therefore, "Having described the reward," which means, having described the reward following from the worship of the principal life, he is to show the worship of life, endowed with special qualities.

The name of that deity is Dúr ; for death is far (dúr) from it. Far is death surely also from him who thus knows. 9.

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divine nature, which was before separated from us : for whosoever is assisted by some body, remembers his benefactor. In the same manner the gods, when they had remembered their benefactor, had reflected on him, perceived him in the soul, which is the whole of causes and effects. Why is he within the mouth ? Because he is evidently in the ether of the mouth (Asya), as everybody will find on reflection. Thus also the gods. Life is called Ayásya, because, excluding all distinctions of the nature of speech, &c., it was perceived by the gods within the internal ether ; therefore is life like Ayásya, since opposed to all distinctions, it united the organs, as speech, &c., with their divine nature. Hence it is called also Angirasa, the essence of causes and effects ; for Angirasa is a compound of Anga and Rasa—Anga meaning members, causes and effects, and Rasa essence, substance ; the whole meaning therefore is the substance, upon which causes and effects depend. It is the essence of every thing, because unless it were present, all would become without effect. The meaning of the whole is :—Life ' as the essence of causes and effects, and as annihilating all distinctions, is the common essence of causes and effects, and also purified; accordingly life, without further reference to speech, &c., is to be considered under the idea of the soul ; for the soul can but be perceived by its own notion, since good is obtained by a notion that is not contradictory ; otherwise evil is obtained. 8.

If it be thought, that the purity of life has not been proved, we ask, is not thus notion of (the impurity of life) removed, since life is no place for the sin of contact, as speech and the other organs are by well speaking, hearing, smelling, &c.? ' This may be so ; but since it is called the essence of speech and the other organs as diffused through all, there is an apprehension that impurity may ensue through speech and the other organs, as it does by touching a person who has touched a corpse.' To this the Sruti answers : " Life is pure." Wherefore ? " The name of that deity is Dúr" (far). The demons, coming in

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This deity then, after having destroyed the sin of the deities, viz., death, made him depart, where the end is of the quarters.

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contact with life, were destroyed, as a clod of earth is by a stone. This is the deity which, abiding in the body of the sacrificer of the present time, has been found by the gods as abiding in the mouth. It is a deity, because it is an object of devotion. Because its name is Dúr, (Dúrit,) its purity is proved by the name of Dúr. Whence again comes the name of Dúr ; The Sruti answers, " because death, viz., sin, which is defined by contact, is far (dúr) from that deity of life. Dúriti as the name of life, shows its purity, because death, although placed near, is yet removed from life, which by its nature is free from contact. The reward of the wise is then mentioned, viz., " Far is death surely from him," from him means from the person who knows in the above described manner. Therefore he worships thus the true life which is pure. Upasana (worship) is derived from Upa, which means, Manasa upa-agamya (having perceived by the mind) the nature of a deity in the same way, as by passages of the Sruti in the Arthaváda (praise) it is made known as an object of worship—and from A'sana, which means continued reflection without interposition of worldly notions until the idea is manifested, I am that deity, just as in the common notion, I am a man. This is evident from such passages of the Sruti, as : " Having thus become a god, he goes to the gods," and : " What god art thou in the eastern quarter ?" 9.

" This deity then." It is said, that death is far from it, but why again is death far from him who thus knows? The answer is, because death is opposed to a knowledge of such a kind ; for sin, which is produced by the contact of the senses with their objects, is opposed to a person, who has the notion, that life is indentical with the soul. He is at variance, because he has the notion, that the soul is different according to the differences of speech, &c., and because his knowledge is produced by his own nature. On the other hand, the notion, that life is identical with the soul, is produced by the *Sástra*. In consequence it is proper to say,

There it fixed the abode of the sins of the deities. Hence let no one repair to the outer people; let him not follow sin, death. 10.

That deity destroyed the sin, death, of those deities. Then life, having overcome death, saved them. 11.

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that sin is far from one who has such a notion of life, because both are opposed to each other. Therefore by the words: "This deity," the Sruti shows the said meaning to be sin, the death of speech and the other deities; for every body dies by the sin produced by contact of the senses with their objects in accordance with his natural ignorance. Sin is therefore called death. Life, by the sole notion of its identity with the soul, destroyed the death of the deities who had the notion of the identity of life with the soul, and is therefore called the destroyer. Sin then is removed from a person who thus knows by his being at variance with it. What did life again, when it had destroyed the sin, the death of the gods? The answer is: "Life made him depart, where the end is of the quarters," viz., of the eastern and the other quarters. But as there is no end of the quarters, how can life make him depart there? The word "quarter" is made for the purpose to designate the abode of the people possessed of the knowledge of the Védas; the country, therefore, inhabited by people who do not follow the Védas, is called the end of the country, the desert. Accordingly, there is no blemish in the expression. The deity of life made depart there the sins of the deities, and by contempt fixed in various ways their abode among the outer people, who are without knowledge of the identity of life with the soul.

For he is by his nature produced by the contact of the senses with their objects, and is therefore dependent upon the living creatures. Hence let them not go to the outer people, not approach them by intercourse in words or other actions. By intercourse with them, intercourse is made with sin; for he is the place of sin. The meaning is:—Let none repair to his abode which is defined by the end of the quarters, although it may not be

Life, having overcome death, saved the first speech. When speech, having overcome death, was liberated, it became fire. That fire, having become free after its separation from death, shines forth. 12.

Then life, having overcome death, saved the smell. That

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inhabited by the people, nor to that people, although it may be far from that country. 10.

By the words: "That deity," the reward is mentioned, which for speech, &c., results from the knowledge, that life is the soul, which reward is to acquire the nature of fire, &c. "Then life, having overcome death, saved them." This means: Life is called the destroyer of sin, death, because sin, death, which causes the separation of the soul *from life*, has been destroyed by the knowledge that life is one with the soul. Therefore this life, having overcome the natural sin, or death, saved them, which means, caused the deities of speech and the other organs to gain their divine nature as fire, &c., which is not separated from them (after the destruction of death). 11.

"Life saved the first speech;" first means the principal, which is more efficacious than any other organ to perform the ceremony of the Udgitha. The nature of speech, which was saved after death was overcome, is thus described: When speech, after sin or death was overcome, had been liberated, it became fire, which means, speech was fire, before it became united with death, and became fire again after its separation from death; so great is its difference after its separation from death. This fire, when released, shines forth after its separation from death. Before its liberation being allied with death, it was not shining, as it is at present; now again after its separation from death, it shines forth. 12.

In the same manner the sense of smell became air, wind. Wind, liberated from death, purifies. All the particulars are as before. 13.

smell, having overcome death, became wind. That wind, having become free after its separation from death, purifies. 13.

Then life, having overcome death, saved the eye. When the eye, having overcome death, was liberated, it became A'ditya. That A'ditya, having become free after its separation from death, burns. 14.

Then life, having overcome death, saved the ear. When the ear, having overcome death, was liberated, it became the quarters; the quarters after their separation from death, are made free. 15.

Then life, having overcome death, saved the mind. When the mind, having overcome death, was liberated, it became the moon. That moon, having become free after its separation from death, is resplendent. In this manner that goddess having overcome death, saves *the present sacrificer*. Whosoever thus knows, obtains his due reward. 16.

Then life for its own sake praised by the Udgítha the primeval food; for whatever food is eaten, the same is eaten by life. On this it subsists. 17.

Thus the eye becomes A'ditya. He burns. 14.

Thus the ear became the eastern and the other quarters. 15.

Mind is resplendent as moon. As the deity of life, having in its identity with speech, &c., as fire, &c., overcome death, saved the former sacrificer, so she saves also the present one. He who knows, that life is the same with speech and the other four organs in their state as fire, &c., obtains the state of life, which he has worshipped, be it as fire, air, &c. 16.

"Then for its own sake," that is to say, as by speech and the other organs for their own sake praise was offered, so also by the principal life, when it had praised in the three Pavamána Stótras the reward which is the state of Prajápati, common to speech and the other organs, it praised it in the nine remaining Stótras

The gods spoke: 'All this is *only* so much. Whatsoever food there is, is praised by thee for thy own sake. Let us eat of that food.' *Life answered*: 'Do enter me.' They with the words: 'Let it be so,' every where entered life. Therefore whatsoever food is eaten by life, satisfies them. Him

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food for its own sake. The connexion of desire with the agent is authorized by the Upanishad, as has been mentioned before. How again must it be understood, that life praised the primary food for its own sake? To explain this, the cause is mentioned in the words: "for whatever," &c. The word food means here common food; for whatsoever food in this world is eaten by any living individual "the same is eaten by life." Prâṇa (life) with the preposition Pra is derived from Ana. Ana, with a final *s*, (Prâṇas) means cart, with a final vowel (Prâṇa) life. The meaning is: this is eaten by life. And the primary food is not only eaten by life; but life subsists on it, when it is transformed into the substance of its (life's) own body. Therefore the primary food is praised by life for the sake of its own subsistence.

All that is eaten by life, is for its own subsistence; therefore the sin, which arises from the contact with the excellence of performance, is not in life as it is in speech, &c. 17.

"The gods." 'But is it not improper to assert, that the food was thus eaten *merely* by life, since it is evident, that food is also the cause of the support of speech, &c.?' There is no fault in this, because the support is obtained by the means of life. How again is the food supplied by life, in support of speech and the other organs? To explain this, it is said: "The gods," (Déva) speech and others, (they are called gods, Déva, because they manifest their own nature,) "spoke" to the principal life. "All this is only so much;" hence there is no more than this. "Whatsoever food," the cause of the support of life, is eaten in the world, "is praised by thee for thy own sake," which means is transformed by thy praise into thy own substance. We also are unable to subsist without food; therefore let us afterwards for our own sake eat of thy food. Life answered: 'All of you,

enter his own ; he is the preserver of his own, he is pre-eminent ; he walks before, he is an eater of food, he is the lord paramount who thus knows. He who against one who thus knows, amongst his own becomes a rival lord, is not able to support his dependents. On the other hand, whosoever becomes a follower of such a one, and whosoever, following him, strives to support his own dependents, is able to provide for them. 18.

He who abides in the mouth, is A'ngirasa ; for he is the essence (Rasa) of the members (Anga). Life is the essence

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if desirous of food, every where enter me.' When life had thus spoken, they surrounded and entered life with the words, 'Let it be so.' Thus the good food, the support of life, which is eaten by life, satisfies speech and the other organs which entered life by its command ; but by their own will they have no connection with food. Therefore it is proper to assert, that food is eaten merely by life. "Therefore" Because the deities of speech and the other organs by taking refuge to life had entered life in accordance with its command, "therefore whatsoever food people eat by life, the same satisfies them," viz., speech and the other organs. Whosoever knows that life is the support of speech, &c., and also knows that the five organs depend upon life, "him enter also his own," his relations, as speech and the other organs enter life, which means, he is the supporter of his relations. "He is the preserver of his own," who have entered him, by his own food, as life is of speech, &c. Thus "he is pre-eminent." "He walks before," he has the precedence, as life among speech, &c. "Thus he is an eater of food," which means, he is without disease. "He is lord paramount," and to guide them he becomes their preserver as independent lord, as life of speech, &c. He "who thus knows," viz., life, will obtain the above mentioned reward. "But he who against one who thus knows, viz., who thus knows life, "amongst his own," amongst his relations, becomes a rival lord," like the demons who strove against life,

of the members; for life is the essence of the members; therefore, for the reason, that any member, from which life has departed, becomes dry, life is the essence of the members. 19.

This is also Brihaspati. Speech is Brihatí. Life is the preserver (Pati) of Brihatí; therefore it is Brihaspati. 20.

"is not able to support his dependents." On the other hand, "whosoever amongst his relations becomes a follower of such a one," of a man who has that knowledge, as speech and others were of life, "and whosoever, following such a person, strives to support his own dependents," as speech and the other senses, following life, strove to support themselves, "is able to provide for them," not any other who acts on his own will. 18.

All this is declared to be the reward, resulting from the knowledge of the qualities of life. To establish the idea, that life is the essence of causes and effects, life is named A'ngirasa. Before it was said: "This (life) is A'ngirasa;"[1] but there was no reason assigned, why it is A'ngirasa; to explain this reason, it is now said: "He who abides within the mouth, is A'ngirasa." For it depends upon this reason, that life is the essence of causes and effects; afterwards the dependence of speech and the other organs upon life is stated. How is this dependence to be proved? To answer this, it is said: "He who abides within the mouth, is A'ngirasa." Hence it is taken according to its former description. The next sentence: "Life is the essence of the members," is to remind of the meaning that has been explained before. How is life the essence of the members? The answer is: "For life;" the word 'for' is used to show, that the essence of the members is well known. It is well known, that life is the essence of the members, but not that speech and the other organs are the essence. Therefore it is proper to remind of this by the words: "Life is." How is it again well known? To answer this, it is said, "therefore." The word "therefore," which conveys the

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This is also Brámhaṇaspati. Speech is Bramha. Life is the preserver (Pati) of speech; therefore life is Brámhaṇaspati. 21.

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idea of conclusion, must be connected with the last part of the sentence. "For the reason that any member, from which life has departed, becomes dry," without essence, "therefore" this is the conclusion, "life is the essence of the members." Hence it is evident, that life is the substance of causes and effects, because, when it is not there, dryness, death, ensues. Therefore all living creatures live through it. Therefore in preference to speech and the other organs, life is an object of worship. This latter is the meaning of the whole deduction. 19.

"This is." Life is not only the substance (soul) of causes and effects which have become forms and works, but also the substance of the Rig, Yajur and Sáma Védas, which have become words. By the praise of life as the soul of all, it is exalted for the sake of worship. "This," well known "A'ngirasa," is also Brihaspati. Why? The answer is: "Speech is Bṛihatí," the Védaic metre Bṛihatí, composed of thirty-six syllables. Further, Anustup is speech. Why? Because it is said in a passage of the Sruti: "Speech is Anustup." And this Anustup, which is like speech, is contained in the Bṛihatí metre.[1] Therefore it is proper to declare it as a well-known fact, that "speech is Bṛihatí." Moreover all the Mantras of the Rig Véda are contained in the Bṛihatí, because life is praised as Bṛihatí' as a passage of the Sruti says: "Life is Bṛihatí" "Let it be known, life is the Rig," says another passage of the Sruti. Further: The Rigs are included in life, because they partake of the nature of speech. To prove this, it is said: "This life is the preserver of this speech, Bṛihatí, Rig, because it produces the Rig; for the Rig is dependent upon the wind, produced by the digestive action of the stomach. Lastly, life is the preserver

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[1] The Anustup, of 32 syllables, is contained in the Bṛihatí of 36 syllables, as the smaller in the larger number.—A'. G.

This is also Sáma. Speech is Sáma. Sáma is Sá and Amas. Therefore the Sáma has the nature of Sáma.—Because it is like (Sáma) a bee, like a gnat, like an elephant, like these three worlds, like this all, therefore again it is called Sáma.

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of speech for preserving it; for speech is preserved by life, because without life (breath) it is impossible to pronounce a sound. Therefore Brihaspati is the life, substance of the Rigs. This is the meaning of the whole. 20.

Life is also the substance of the Mantras of the Yajur. Why? "This is also Brámhaṇaspati. Speech is Bramha," that is to say, Yajur, which is a kind of speech. "Of this," speech, Yajur, Brámhaṇa, "life is the preserver" (Pati). Therefore it is called Brámhaṇaspati, as before. How again is this known? The answer is, Brihatí and Bramha mean the Rig and Yajur, not anything else; for since at the conclusion of this subject it is said: "Speech is Sáma," it is evident that the Sáma Véda is the same with speech. In the same manner, if speech is Brihatí, speech Bramha, and both therefore the same with speech; it is proper to maintain, Rig and Yajur are Brihatí and Bramha, for they are remaining; for as the Sáma is mentioned last, the remaining two must be the Rig and Yajur. This follows also from the difference occurring in speech; for Rig and Yajur are different kinds of speech. Therefore it is right to say, that they are the same with speech. And also from the fact that *if this were not the case*, there would not be any distinction between them. The word: "The Sáma is the Udgítha," clearly shows the use of a distinct name. Therefore it is also proper to employ the distinct names of Brihatí and Bramha; otherwise, if distinct names were not fixed, there would be no sense. Further, if special names of them were a mere sound, there would be a repetition of the same.[1] And the names of the Rig, Yajur, Sáma, Udgítha, are also successively mentioned in the Sruti. 21.

"This is also Sáma." Why? The answer is "Speech is Sá," viz., whatsoever is included in the feminine gender is

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1 Viz. Speech is speech.

He obtains unity of nature with Sáma, or unity of place who thus knows this Sáma. 22.

Sá, speech ; for the demonstrative pronoun Sá denotes all that is included in the feminine gender. In the same manner, this life is Ama, viz., Amá means all that is included in the masculine gender. How hast thou obtained my masculine names? The answer is: By life. How hast thou obtained my feminine names? By speech, as another passage of the Sruti says. Both, the names of speech and life are included in the sound of Sáma. Accordingly the name of Sáma means a song, consisting of the whole of the letters, *words and sentences*, and depending upon life : therefore the name of Sáma is nothing else but a compound of the names of life and speech, because each letter, &c., is produced by and dependent upon life. "This life is Sáma" and "speech is Sáma." Because the repetition of Sáma shows, that Sáma partakes of the nature of speech and life, viz., as compounded of the words Sá and Ama, "therefore the Sáma," viz., the songs, which consist of the whole of the letters, *words and sentences*, must be comprehended under this idea of Sáma. The connexion of the next sentence is : "Because it is like" (Sama) all which is afterwards mentioned, "therefore again it is Sáma."—The word "again" shows the possibility to explain *the meaning of Sa'ma* in another way by the term of Sama (like). In what way is the likeness of life assumed? The answer is : It is "like (Sama) a bee," viz., the body of a bee, "like a gnat," viz., like the body of a gnat, "like an elephant," viz., like the body of an elephant, "like these three worlds," viz., like Prajápati, whose body is the three worlds ; "like this all," like Hiranyagarbha, whose form is the world, which is entirely found in all individual bodies, in the bee as well as in all others, as the idea of cow is found in all individual cows. This is the likeness (identity) of life. Again, this identity is not merely found in the different bodies in proportion to their size, because life has no shape and is everywhere ; nor is the identity in the individual bodies on identity of contraction and expansion, as a light contracts in a jar and expands in a place ; for the

This is also Udgítha. Life is Ut; for by life all this is, upraised. Speech is Gítha. It is Ut and Gítha, therefore it is Udgítha. 23.

Sruti says: "All these are like, all are without end." There is, however, no contradiction between its being everywhere and its being limited to a certain size in the *different* bodies. He, who thus knows the life whose name is Sáma under the idea of Sama (identity), viz., *the life*, whose greatness is declared in the Sruti obtains this reward, viz., he gains unity of nature (Sáyujya)[1] with Sáma," viz., with life, that is to say, unity of body, organs and knowledge, or unity of place, that is to say, the same world, according to the power of his meditation, viz., he who knows Sáma, life, who meditated on it, until the knowledge of the identity of life with the soul became manifest. 22.

"This is also Udgítha." The name of Udgítha means *here* neither a portion, a special division of the Sáma Véda, nor the portion, refering to songs (Udgána), because the Udgítha is included in the description of the Sáma, *which means here life* (Sá-Ama). Why *then* is life Udgítha? The answer is: "Life is Ut; for by life is all this," the universe, "raised up" (Uttabdha), that is, supported. The name Ut, which elucidates the meaning of Uttabdha, shows a quality of life. Therefore, in accordance with the single words in the compound of Udgítha, Ut means life, and Gítha speech. This Gítha, after the meaning of the name derived from Gai (to sing) is speech; but with the exception of the sound Gítha (song) there is nothing in any part of the Udgítha *which refers to singing*. Therefore the assertion *that life is Udgítha* is proper, viz., Ut is life, and Gítha speech dependent upon life; both terms, thus compounded in one term form Udgítha. 23.

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[1] Sáyujya, a kind of salvation, of which five kinds are stated. 1. Sálokya, the abode in the same world. 2. Sárshti, equal prosperity. 3. Sámipya, vicinity. 4. Sárupya, likeness of form. 5. E'katwa, unity or identity of nature.

"There is also a narrative: Bramhadatta, the grandson of Chikitána, when drinking the resplendent *Só'ma juice*, spoke: 'Let this resplendent *juice* cut off the head of this *man*, if Ayásya A'ngirasa performed the Udgítha by any other than this.' Therefore he performed the Udgítha by speech and life. 24.

He who knows the wealth of that Sáma here, obtains its wealth. The musical notes are its wealth. Therefore let one

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To show the firmness of the just explained meaning, a narrative is commenced with the words: "There," that is, with regard to the meaning just explained, a narrative is also known. "Bramhadatta," by name, the young grandson of Chikitána, when drinking at the sacrifice the resplendent Sóma juice, spoke: "Let this resplendent juice," that is here in the sacrificial cup and drunk by me, "cut off the head of this *man*," of me speaking falsely, which means, if I speak falsely. How again is the meaning of falsehood implied *in the words of the Upanishad*? "If Ayásya (he is called Ayásya A'ngirasa, because his name is derived from the principal life), the performer of the Udgítha in the assembly of the former Rishis, who created the world," "performed the Udgítha by any other," by another deity beside speech and life, "than by this," viz., by the above described life in union with speech,—then let me be a speaker of falsehood, let the Sóma cut off the head of me who has asserted something contradictory to the nature of the deity. In these words he made an imprecation, and shows therefore the necessity of the strength of the faith in the knowledge, *that life is the Udgi'tha*. The Sruti confirms by its own word the meaning conveyed by the narrative, viz., by speech, dependent upon life, and by life, transformed into his own nature, the Udgáta, Ayásya A'ngirasa, performed the Udgítha. This meaning is established by the imprecation. 24.

"Of that Sáma here." The word "that" connects it with the above described life. The term "here" shows it as by a gesture as being present. He who knows the wealth of life

who is to perform the duties of a Ritwig, desire to acquire the musical notes together with speech. By that speech which has obtained the musical notes, let him perform the rites of the Ritwig. Therefore people are desirous to look during the sacrifice upon the sweet-toned *performer of the Udgítha* as *upon a rich man*; *for people desire to look upon him* who has obtained wealth. He obtains wealth, who in such a manner knows the wealth of this Sáma. 25.

He who knows the gold of this Sáma, obtains verily its gold. The musical notes are its gold. He verily obtains gold, who in such a manner knows the gold of this Sáma. 26.

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which is called by the word Sáma, obtains what? "He obtains its wealth." This is the reward which the Sruti shows as an inducement to the hearer, viz., "The musical notes are its wealth." The musical notes, the sweet sound, produced in the throat, are its wealth, its ornament; for a song, adorned with these notes, obtains wealth. Because this is so, "therefore let him who is to perform the duties of the Ritwig," the song of the Ritwig, viz., the Udgáta—who is anxious to exhibit the wealth of the Sáma by its note, desire to acquire in speech the musical note, dependent upon speech. This, however, is established in the course of explaining the topic, that the tones of the Sáma are necessarily musical notes, and that the musical notes are not acquired by mere desire, but by the cleaning of teeth and the drinking of oil, &c. "By that speech," that purified speech, "which has obtained the musical notes, let him perform the rites of the Ritwig." "Therefore." Because the note has become the property (Swabhuta) of the Sáma, *and hence* the Sáma is adorned with the note *as* with wealth (Swa), "therefore people are desirous to look during the sacrifice upon the sweet-toned performer of the Udgítha, as upon a rich man; for it is well known, that "people desire to look upon him who has obtained wealth" (Swa). A person who has fully obtained the reward resulting from his

He who knows the abode of that Sáma here, abides. Speech is its abode; for it is well known, that this life verily abides in speech, some say, that it abides in food. 27.

Therefore afterwards the rite of the Abhyáróha of the Pavamána *Sto'tras* is defined. The praiser verily praises the Sáma. Where he praises it, there let him mutter these *Mantras*: From

knowledge of this quality, is described in the words: "He obtains wealth who in such a manner knows the wealth of this Sáma." 25.

Now another quality *of the Sa'ma* is explained, viz., to be possessed of gold. This refers also to the sweetness of the notes, with the difference, however, that, while the former designated the sweetness of the notes, produced in the throat, the latter means gold only figuratively. "He who knows the gold of the Sáma, obtains verily its gold." The meaning is since the same word Suvarna, denotes a musical note, (Suvarna from Su, good, and Varna, letter) and gold (Suvarna) common gold becomes the reward of him who knows this quality. Its musical note is, as it were, its gold. "He who knows the Sáma in such a manner, verily obtains its gold," just as it has been described before. 26.

Then the quality of abiding is explained, viz., "He who knows the abode of this Sáma." The Sáma abides in speech; therefore speech is called the abode. He who knows this quality of abiding of the Sáma, "abides." It is proper to assign this quality to him, because it is said in the Sruti, according to the manner in which "it is worshipped." To him, who, as in the former description, is desirous of the reward, and wishes to know which is the abiding place *of the Sa'ma*, the answer is given: "Speech is the abode of the Sáma." Speech means the organs of sound at the root of the tongue and elsewhere."[1] This speech is the abode. Therefore it is said: "For it is well known," because it is well known, that this life

[1] Viz. of the chest, throat, head, root of the tongue, teeth, nose, lips, and palate.—A'. G.

the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality. In the words of the Mantra: From the unreal lead me to the real, death is the unreal, the real immortality; from death lead me to immortality, which implies, render me immortal. Further in the words: From darkness lead me to light, death is darkness, light im-

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abides in speech, in the organs of speech, the root of the tongue, &c., therefore speech is the abiding place of the Sáma. "Some," others, "say, that it abides in food," that it is well known to abide there. And because neither of these two opinions is blamed, therefore it is optional to assign the quality of abiding either to speech or to food. 27.

For him who thus knows life, the rite of muttering prayers is appointed. The perfection in muttering prayers which one who thus knows has acquired, is called his knowledge. "Therefore afterwards." Because the rite of muttering prayers, the reward of which is the ascension (Abhyáróha) to a divine state, must be performed by one, perfect in knowledge, "therefore" it is defined. The muttering of prayers by its connection with the Udgítha might be performed at any time, but according to the word of the Sruti: "Pavamánám," *a time is fixed for them*, and although the rite is *herewith* assigned to the three Pavamána Stótras, yet the time is again restricted *by the words:* "The praiser verily praises the Sáma." "Where," at what time "he," the praiser, "praises," commences the Sáma, "there," at that time let him mutter these Mantras. The rite of muttering these Mantras, is called Abhyáróha (ascension), because a person who thus knows, directly ascends (Abhimukhyéna áróhati) to the state of a god. The plural E'táni (these Mantras) shows that three Mantras of the Yajur are meant. *These Mantras* must be read according to the accent, which is in the Brámhaṇa, and not as it is in the Mantras, as the second case (E'táni) proves,[1] and

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1 Otherwise the third case would be required.—A'. G.

mortality; from death lead me to immortality, which implies render me immortal. *In the last Mantra*: From death lead me to immortality, there is nothing concealed.—Then in the remaining Stótras let him praise the primeval food for his own sake. Therefore in those Stótras he may choose a blessing.

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also their being found in the Brámhaṇa.[1] The rite of muttering must be performed by the sacrificer.

The following are the Mantras of the Yajur: "From the unreal lead me to the real, from darkness lead me to light, from death lead me to immortality." As the meaning of the Mantras is concealed, the Brámhaṇa itself explains it: "In the words of the Mantra: From the unreal lead me to the real, death is the unreal;" "death" it is called, because his knowledge and works arise from his own nature; "unreal" it is called from the very low degree of its existence. "The real immortality," "the real," knowledge and works, derived from the *Sástra*, are "immortality," because they are the cause of it. Therefore "from the unreal," viz., from unreal works and from ignorance, "lead me to the real," viz., to such works and knowledge, as are derived from the *Sástra*, that is to say, produce the state of the soul, by which the nature of a god is obtained. The meaning of the whole sentence is given in the words: "which implies, render me immortal." Thus also in the next Mantra: "From darkness lead me to light, death is darkness;" for every ignorance, from its natural tendency to screen, is darkness; this as the cause of dying, is death. "Light immortality," the divine nature, contrary to the former (darkness); knowledge, by its natural tendency to manifest, is light; this is immortality, because its nature is exempt from destruction. Therefore: "From darkness lead me to light," as before, means: "From death lead me to immortality," which implies, "render me immortal," that is, grant me the divine state of Prajápati as reward. The first Mantra means,

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[1] Viz., the *Sátapatha* Brámhaṇa.

Whatever desire he may desire, the same *he may choose*, viz., the Udgáta who thus knows. Whatever desire he may desire, either for himself or the sacrificer, the same he accomplishes by

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from a state without causality produce a state that has causality. The second Mantra, however, means, from a state that has causality, but which is yet subject to ignorance, produce a state, where the *whole* effect *is accomplished.* In the third Mantra: "From death lead me to immortality," the whole meaning of the two preceding Mantras is given as conclusive. In the third Mantra, therefore, there is not, as in the two preceding, the meaning concealed, but it is the real meaning of the text. "Then," having made the song of the sacrificer in the three Pavamána Stótras, "in the remaining Stótras let him," the Udgátal who knows life and has obtained the nature of life, "praise the primeval food for his own sake" in the same way, as life did. Because such an Udgáta knows life thus, in the manner, before described, and hence, like life, is able to accomplish the desire; "therefore he," the sacrificer, "may choose in those Stótras," at the recital of them, "a blessing." "Whatever desire he may desire, the same he may choose," ask as a boon, viz., "the Udgáta who thus knows." "Whatever desire the Udgáta desires, asks, "either for himself or for the sacrificer, the same he accomplishes by the recital." In this sense it is said, that the acquirement of life in its identity with the soul takes place by knowledge and works, and therein is no apprehension of any doubt. It may, however, be matter of doubt, whether in the absence of works life is obtained or not. To remove this doubt, it is said: "This verily overcomes the worlds." "This verily," this knowledge of life alone, separated from works, "overcomes the worlds," is the cause of gaining the worlds. "There is verily no doubt to be worthy of the worlds," nor even a desire; for if one has the firm knowledge, that life is the soul, he has no doubt that he will obtain it; for a man, who is in a village, does not doubt, like one in

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1 The priest who knows the Sáma Véda.

the recital. This verily overcomes the worlds. There is verily no doubt to be worthy of the worlds for him who thus knows this Sáma. 28.

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the desert, whether he may arrive at the village. There may be indeed a doubt for one who has not the knowledge of the soul, which is yet far from him, but not for one who has it; he[1] therefore has no apprehension that he should not acquire the state of life as identical with the soul. For whom is there not such an apprehension? "For him who thus knows the Sáma" to be life, in accordance with the greatness, as has been explained, *for him therefore who knows*: I am the life, inaccessible to the sins of the demons, which consist in the contact of the senses with their objects; I am purified; I am speech and the other four organs,[2] which by their dependence upon me have obtained their *original* nature, as fire, wind, &c., which are free from the blemish of the sins of the demons, produced by the contact of the senses with their objects, in consequence of natural knowledge, and which by dependence upon me are the cause of the connection of the primeval food with all the elements; I am the soul of all the elements as the common essence of them; I am also the soul of speech, embodied in the Rig, Yajur, Sáma and Udgítha, because I pervade them and am their cause. When I have obtained the state of the song of the Sáma, my external wealth, or ornament is the sweetness of the notes. When I have obtained the golden state, figuratively speaking, the sweetness of the notes, the state of the song, my organs are the various places of the throat, &c. Possessed of such qualities, I pervade with my whole nature all living beings down to the smallest insect, for I am without shape and everywhere. *He will attain such a reward*, whose worship manifests such a knowledge.

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1 Who knows that life is identical with the soul.

2 Viz. nose, eye, ear and mind.

Fourth Bra'hmana.

This was before soul, bearing the shape of a man. Looking

"This was before soul." How the state of Prajápatí is obtained by the united effect of knowledge and works has been described, and also, how it is obtained by the mere knowledge of life, by passages as: "This verily overcomes the worlds," &c. By descriptions of the omnipotence and other attributes of Prajápati, who is the embodied reward, in the creation, preservation and destruction of the world, the eminence of the reward, resulting from knowledge and works, in accordance with the Védas is *further* to be described. For this object *the present Bra'mhana* has been commenced. This *description* sets forth the praise of the knowledge and works ordained by the practical[1] part, because they are of great power. But it is at the same time intended to show, that the whole reward, resulting from knowledge and works, has a worldly tendency; for it is said, that it is subject to fear and unhappiness; it is further involved in the connection between cause and effect, and as a manifestation of the gross organism[2] it is not eternal. The second part *of the Védas*, on the other hand, is *intended* to show the liberation, resulting from the mere knowledge of Bramha, which will hereafter be explained; for he who is not dissatisfied with the objects of the world, subject as they are to the division of cause and effect, etc., has no desire *to obtain* the knowledge, that the soul is one *and all*, as a person who is not thirsty has no desire to drink. Consequently the description of the reward, resulting from knowledge and works, is made for the sake of the second part. With regard to this, it will be said: "This should be known by him." "This is better than a son."

"This was before the soul." The soul is here defined as Prajápati, the first-born from the egg, the embodied soul, as the result from his knowledge and works in accordance with the

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[1] Ceremonial part of the Véda. Vide page 2, note 1.

[2] Vide p. 80, note.

round, he beheld nothing but himself. He said first: 'This am I.' Hence the name of I was produced. Therefore even now a man, when called, says first: 'It is I,' and tells afterwards any other name that belong to him. *And* because he as the first of all of them consumed by fire all the sins, therefore he *is called* Purusha. He verily consumes him, who

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Védas. He was what? "This," produced by the division of body "was the soul," not separated from the body of Prajápati "before," before the production of other bodies. He was also bearing the shape of man, which means, that he was endowed with head, hands and other members; he was the Viráj, the first-born. "Looking round," reflecting, who am I, and of what nature, "he beheld nothing but himself," the fulness of life, the organism of causes and effects. He beheld only himself as the universal soul. Then endowed with the recollection of his Védaic knowledge in a former birth, "he said first: This am I," viz., Prajápati, the universal soul. "Hence," therefore, because from the recollection of his knowledge in a former world he called himself I, therefore his name was I. The name of I, as proved in this Upanishad, and therefore in the Sruti, will afterwards be explained.

"Therefore," because this happened to Prajápati, as the cause, therefore it happens also to the living creatures, his effects; for even now a man "when called," addressed with: 'Who art thou?' says first: 'It is I,' denoting himself with the name of the soul as the cause, and when afterwards asked for his special name, the name of this special individual, he answers by: 'I am Dévadatta, or Yajnadatta,' &c.; he tells the name, which was given to this individual person by father and mother. "And because he," Prajápati in a former birth, which is the cause, as the first of those who were desirous to obtain the state of Prajápati by the exercise of reflection on works and knowledge, viz., "as the first of all of them," of all those desirous of obtaining the state of Prajápati,—consumed by the perfect exercise of reflection on works and knowledge all the sins of contact, which

before this strives to obtain the state of Prajápati, he, namely; who thus knows. 1.

He was afraid; therefore man, when alone, is afraid. He then

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are obstacles to the acquirement of the state of Prajápati,—because such was the case,—therefore he is called Purusha, because he, Purvam Aushad, (first burned.) As that Prajápati, by consuming all opposite sins, became this Purusha Prajápati, so also any other consumes, reduces to ashes, by the fire of the practice of his reflection on knowledge and works, or only by the force of his knowledge. He verily "consumes." Whom? "Him who before this sage strives to obtain the state of Prajápati." The sage is pointed out as he who thus knows, who according to his power manifests his reflection on knowledge. 'But is it not useless *for any one* to strive for the state of Prajápati, if he is consumed by one who thus knows?' There is no fault in this; for consuming means here only, that the highest state, that of a Prajápati, is not obtained, because the eminence of the reflection on knowledge is wanting. Therefore by the words: "He consumes him," is it meant, that the perfect performer obtains the highest state of Prajápati, he, who is less perfect, does not obtain it, and by no means, that the less perfect performer is actually consumed by the perfect; thus it is said in common life, that a warrior who first rushes into battle, consumes his combatants, which means that he exceeds them in prowess.

To show that the reward of knowledge and works, as set forth in the Karma Kánda, which is the state of Prajápati, praiseworthy as it may be, does yet not overcome this world, it is said: "He was afraid," viz., this Prajápati, who is called the first-born embodied soul, bearing the shape of man, was afraid, as we and other creatures are. Hence it is said: Because he, bearing the shape of man, endowed with an organised body, was afraid in consequence of his desire against his destruction,[1] "therefore man," on account of his likeness with Prajápati, also now, when

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[1] Or of his desire for his preservation.

looked round : Since nothing but myself exists, of whom should

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alone, "is afraid." And further as with us, so also with Prajápati, the true knowledge of himself (the soul) is the cause, that the desire against one's destruction is removed. *Hence it is said:* "He looked round." How? The answer is: "Since nothing but myself," but the soul, not a second thing, exists, "of whom should I be afraid," while there is no cause of my destruction. "Hence," from the true knowledge of himself (the soul) Prajápati's "fear departed," for his fear is merely the effect of his ignorance, which cannot remain with true knowledge, wherefore it is said: "For whom should he fear," viz., he who fears, and the meaning which is intended, is, when truth has been ascertained, fear is removed, since fear arises from a second, from another thing, and a second, another thing, is merely the production of ignorance; for a second thing, of which there is no knowledge, cannot be the cause of the origin of fear. Thus it is said in a Mantra: What blindness of mind, what distress exists for him who is conscious of the *universal* identity? And it is also proper, that by the knowledge that all is one, the fear is removed; for the knowledge of a second, from which fear may arise, is removed by the knowledge that all is one; hence there is nothing, from whence it could arise. Here it is asked: Whence was produced Prajápati's knowledge, that all is one, or who instructed him?

Either the knowledge manifested itself without instruction. Then the same should be the case with us and similar beings. Or it is derived from impressions received in a former birth; then the knowledge that all is the soul, is useless; for *in this case*, as the knowledge of Prajápati, although existing when he was in the state of a former birth, did not remove the cause of the contrary ignorance, because on account of his ignorance he was afraid, so also is the knowledge of the identity of the soul useless for every one. And if you, *lastly*, say, that the knowledge removes the ignorance at the time of death, we also object, because, as before, it must again be connected with a prior *knowledge*, whence arises the logical fault of a too general argument. Hence it

I be afraid? Hence his fear departed; for whom should he fear, since fear arises from another. 2.

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must be concluded, that the knowledge of the identity of the soul is useless.

We deny this, on the ground that the knowledge of Prajápati is produced from the most powerful cause; for as in common life strength of intellect and extent of memory are observed with him from the time of his birth, who has acquired various efficacious causes by his pious actions, so also with regard to the eminent birth of Prajápati, united as it is with efficient causes, which are purified by his having consumed all sins, the effects of opposite causes, by the power of moral merit, of knowledge and of liberty from worldly desires. Hence it is proper to maintain, that Prajápati's knowledge of the indentity of the soul, produced at the time of his birth, has arisen without any instruction. In this respect says the Smriti: "Whose four qualities, his unbounded knowledge, freedom from passion, power and moral merit are innate."

If you say, 'if they are innate, fear is impossible, for darkness does not rise with the sun,' we deny this on the ground, that the notion of innate knowledge has merely the meaning to exclude instruction from another. If your opinion is, 'that faith, devotion and reverence are no causes of knowledge, and that such causes of knowledge, as faith, devotion and reverence, assigned by the Sruti and Smriti in such passages as: "The faithful whose mind is devoted to only one object, whose senses are subdued, gains knowledge,"[1] "Thou shalt know it by reverence,"[2]—have no causality,' and if you moreover say, 'that our moral merit in our former birth is the cause of our knowledge (in the next birth) as it is the case with Prajápati,' we do not agree, because we must attend to the distinction of general and special causes, as well as of qualified and unqualified causes; for

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1 Bhagavadgíta, Fourth chapter.

2 Bhagavadgíta, e. t.

He did thus not feel delight. Therefore no body, when alone feels delight. He was desirous of a second. He was in the same state as husband (Pati) and wife (Patni) are when in mutual embrace. He divided this tow-fold. Hence were husband and wife produced. Therefore was this only a half of himself, as a split pea *is of the whole.* Thus verily has Yájnavalkya

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in the common life obtains a manifold division of causes with regard to effects dependent upon a cause ; in the same manner of general causes. These as well as special causes are again divided into qualified and unqualified causes. To show this by an instance we chose the perception of form, as an effect from a variety of causes. Here the perception of form in the dark, without light, by animals roaming at night, is caused by the contact of the eye with form. The cause of perception of form by the Yógis is the mind alone ; for us it is the contact of the eye with form through light. Further by the division of light into sunlight, moonlight, &c., are produced the general divisions of the cause. Moreover there is the other division of light, light especially qualified and light not qualified. In the same manner the cause of the knowledge of the identity of the soul is sometimes work performed in a former birth, as is the case with Prajápati ; sometimes penance, as the *Sruti* says : By penance search for Bramhá ;[1] sometimes instruction from the teacher, as follows from such passages of the *Sruti* and Smriti : "A man, who has a teacher, knows." "The faithful acquires knowledge." "Do thou know it by reverence." "From the teacher he must be known, seen, heard," &c. Faith, devotion, &c., are direct causes to obtain that knowledge, as they effect separation from vice and from other causes *of the contrary.* The same is the case with the hearing, thinking and mental intuition of the Védánta, because here is comprehended the present object of knowledge itself, and also because by the annihilation of sin and other obstacles the true knowledge of the soul and the mind from its

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[1] Taittaríya Upanishad Bhrigu Valli 5th Khanda.

declared it. This void is thus completed by woman. He approached her. Hence men were born. 3.

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very nature produces that knowledge. Therefore faith, reverence, &c., are real causes of knowledge. 2.

From this also follows the wordly state of Prajápati, viz., because "He," Prajápati, "did thus not feel delight," which means, was unhappy, like us and others at the present time; "therefore," in consequence of the state of loneliness, &c., "no body, when alone, feels delight." Delight means the pleasure, derived from the union with a desired object. Unhappiness is called the state of mental distress, following the separation from an object of desire, to which one is attached. For the removal of this unhappiness "he was desirous of a second," of a wife able to destroy the unhappiness. And while he thus longed for his state was as of one, embraced by a wife. And because by wife this *state* he desired something real, he was of such a state. Of what state? In such a state, as in common life husband and wife are, when in embrace for the removal of unhappiness. "He," thus, divided this "self," which was of such a kind, "two-fold." The term "this" is used in order to define the self and to distinguish it from the Viráj, the first cause. He was by the removal of the state of Viráj not in the same state, in which curd is, when *its former state*, that of milk is entirely removed. Which was then *the state of separation?* By the objective mental power of Viráj, entirely dependent upon himself, there was, beside himself, another body in the state of husband and wife in embrace. And this Viráj of such a kind, "was in the same state," because he is the same subject for two predicates. "Hence," from this division (Pátanát) husband (Pati) and wife (Patní) were produced, which is a description of the common state of husband and wife. "Therefore," because this wife is, as it were, the *other* separated half of himself, "therefore was this," this body, "*only* the half of himself, as a split pea is of the whole." Of whom was it only a half before his taking a wife? The answer is: "Of his self." Thus verily has Yájnvalkya, viz., the son of Yajna-

She verily reflected: how can he approach me, whom he has produced from himself? Alas, I will conceal myself. Thus she became a cow, the other a bull. He approached her. Hence kine were born. The one became a mare, and the other a

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valka (which denotes him who speaks at the sacrifice) Dévarati, declared it. It may also mean a son of Bramha. Because this male half is void, as wanting the female half, "therefore," again[1] after the taking of a wife, it is again completed by the female, as a split pea by its being joined *with its other half*. "He," "Prajápati," under the name of Manu, "approached her," by name Satarupá,[2] his own daughter, under the notion that she was his wife. "Hence," from this union, "men were born." 3.

"She," Satarupá, recollecting that it is forbidden in the Smriti to approach one's own daughter, "verily reflected: How happens this improper action, that he can approach me," whom he has produced from himself. "Alas, I will now conceal myself," will conceal myself under the disguise of another kind. "Thus," having thus reflected, "she became a cow," by herself, and again and again was this the inclination of Satarupá, incited by the impulse of living creatures, as well as of Manu.

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[1] A'nanda observes, that the word "again" refers to the same event in a former birth,—because the world is without commencement.

[2] The notion of Viráj dividing his own substance into male and female, occurs in more than one Puráṇa. So does that of an incestuous marriage and intercourse of the first Menu with his daughter Saturúpá, and the commentators on the Upanishad understand that legend to be alluded to in this place. But the institutes ascribed to Mánu make Viráj to be the issue of such a separation of persons, and Menu himself to be his offspring. There is indeed, as the reader may observe from the passages cited in the present essay, much disagreement and consequent confusion, in the gradation of persons interposed by Hindu theology between the supreme being and the created world. Col. M. E. Vol. I. p. 65. See also Wilson's Visnu Purana where, p. 51, note 5, a very lucid view of the opinions of the different Puráṇas on this subject is given.

stallion, the one a female ass, the other a male ass. He approached her. Hence the one-hoofed kind was born. The one became a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her. Hence goats and sheep were born. In this manner he created every living pair whatsoever down to the ants. 4.

He knew: I am verily this creation; for I created this all. Hence the *name of* creation is *derived*. Verily he who thus knows, becomes in this creation *like him*. 5.

Therefore "the other became a bull. He approached her," in the same manner, as it has been related before. "Hence kine were born." Thus "the one became a mare, and the other a stallion," thus, "the one a female ass, the other a male ass." There, by the union of the mare with the stallion and the union of the other kinds "the one hoofed kind," viz., horses, mules and asses, "were" born. Thus "the one became a female goat, the other a male goat, the one became an ewe, the other a ram. He approached her," viz., the one after the other in the order *as they are mentioned*. "Hence goats and sheep were born. In this manner he created every living pair, male and female, whatsoever, down to the ants," viz., he created the world. 4.

"He," Prajápati, having created all this world, "knew." What? "I am verily this creation." The world is created, therefore the created world is called creation. Because the world is created by me, therefore, since it is not separated from me, am I the world; it is not distinguished from me. Why is this I? "For I," because "I created this whole world," therefore. Because Prajápati called himself the creation, "hence," therefore "the name of creation is drived." "Verily he becomes in this creation," in this world of Prajápati, "like him;" he becomes like Prajápati, a creator of the world, which is not different from his own self. Who? "He who thus knows," knows like Prajápati, as has been said, that he is the world, depending upon the notion of the soul, of the elements and of the deities. 5.

Then he churned. From his mouth, as the place of production, and from his hands he created the fire. Both therefore

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Prajápati, having thus created this world as a succession of pairs, was desirous of creating the guardian deities of the Bráhmans and of the other castes, and at the commencement throwing his hands upon his mouth "he churned." Churning with his hands "he created from his mouth," as the organ of production, and also "from his hands," as organs of production, "the fire," the special benefactor of the caste of Bráhmans. Because both the hands and the mouth are the organs of production of the fire, whose nature is to consume, "therefore both are without hair;" not the whole, however, but only the inside; for both resemble in this respect the female organ of production; "for this is inside without hair." Thus also the Bráhman was born from the mouth of Prajápati. Therefore the fire is the special benefactor of the Bráhman, both being sprung from the same source, as the elder brother is of the younger. Therefore the Bráhman has the fire as his guardian deity, and the mouth as his strength, as proved by the Sruti and Smriti. Thus he produced from his arms, the seat of power, the slayer of Bala,[1] and other gods,[2] the ruling deities of the Kshatriya caste and also the Kshatriya. Therefore the Kshatriya has Indra as his guardian deity, and the arm as his strength, as both Sruti and Smriti attest. Thus he created from his thigh, as the seat of endeavour—the Vasus,[3] and others, the ruling deities of the Vis, and also the Vis. Therefore the Vaisya is devoted to agriculture, *merchandize* and similar pursuits, and his guardian deities are the Vasus, &c., according to the evidence of the Sruti and Smriti. Thus he created from his feet Pushana,[4] the

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[1] Indra.

[2] Varuṇa, &c.

[3] The Vasus were the sons of Vasu. Their names are: A'pa, Dhruva, Soma, Dhaba (fire), Anila (wind), Anala (fire), Pratyúsha (daybreak), and Prabhása (light)—W. V. P. p. 128.

[4] One of the twelve A'dityas, sons of Kasyapa by Aditi, the daughter of Dakshu.—L. C. p. 122.

are inside without hair; for the place of production is inside without hair.

That they speak there this word: Sacrifice to this, sacrifice to this, hence sacrifice to the one or the other god, is not proper. His is really this creation; for he verily is all the gods.

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guardian deity of the earth, and also the Súdra, who is fitted for servitude, according to the evidence of the Sruti and Smriti. The Upanishad makes here for the praise of the whole creation, the supposition, as if the origin of the guardian deities of the Kshatriya and the other castes had been related, although it has not been done, and yet remains to be related. By this passage of the Sruti it is accordingly evident, that Prajápati is all deities, because there is no difference between the creator and the creature, *and* because the gods are created by Prajápati.

The meaning of the subject being thus established, the blame of the contrary notion[1] of ignorant people is introduced for the praise of the meaning, *as it has been established*; for the blame of the one is the praise of the other.

"That they," the mere performers of sacrifices, "speak there," during the performance of the ceremonies at the time of offering, "this word: Sacrifice to this," to Agni, "sacrifice to this," to Indra, &c., they do so in accordance with the difference of name, Sástra, Stótra, work, &c., by considering this or the other different god, for instance Agni, &c., as one among others. This should not be thus understood, because "his," Prajápati's, "is really this creation," the whole division of the gods; "for he," Prajápati, as life, "is verily all the gods."

Here we meet with a contradictory opinion. 'Namely, some say, the supreme Hiranyagarbha is meant, others Hiranyagarbha, as being in a worldly state. According to the letter of the Mantras the supreme is meant; for the Sruti says: "They

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[1] The contrary notion is, that the deities are independent beings; this view is blamed in the next sentence of the Upanishad.

call him Indra, Mittra, Varuṇa and Agni." And another passage "He who is Bramha, who is Indra and Prajápati, is all these gods." Also the Smriti says: "Some call him Agni, others Manu, others Prajápati." And further: He who is no object of the organs,[1] who is unapproachable,[2] who is infinitely little,[3] unmanifested, eternal, whose nature comprehends all elements, who is not conceived by thought,[4] sprung thus forth by himself. On the other hand he is also in a worldly state. This follows from the passage of the Sruti, *stating*: "He consumed all sins;" for unless one is in a wordly state, he cannot consume sins. It follows also from the passage of the Sruti, || that he is subject to fear and unhappiness. Also from the other: "Being mortal he created immortals." Further, from the letter of the Mantra: "Lo the birth of Hiraṇyagarbha." Also from a passage of the Smriti *in the* chapter which treats on the results of works: Sages call Bramhá, the creators of the world, virtue, the great, the unmanifested, the best condition, which can be obtained by the quality of goodness.[5] Therefore a contradictory meaning being obtained, the argument is faulty?

We do not grant this, because there is no contradiction, if it is considered under a different fictitious view, *and* a different

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[1] The organs of action are here meant, according to A'nanda.

[2] To the senses of intellect, eye, ear, &c.

[3] This is the cause, that he cannot be perceived by the senses.

[4] No object of the mind, the internal sense.

[5] This passage is taken from Manu 12, 50. According to A'nanda, by the creators are meant Manu and others, by virtue Yama, by the great one (Mahat), intelligence, Buddhi, the first production of Prakriti, or self-existing nature, according to the Sánkhya system. Kullúka Bhatta, the commentator of Manu, explains it differently, viz., Bramhá is the Bramhá with four faces, the creators Marichi and the others, Mahat and Avyakta (unmanifested) two of the causes of the Sánkhya system, here the tutelary deity of the same, virtue the embodied virtue.

fictitious view is obtained, if it is connected with a special fictitious attribute.[1] In this manner it is declared in the Sruti :

"Sitting he proceeds afar, sleeping he goes everywhere Who beside me, is able to know the god who is happy and not

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1 I translated Kalpaná with "fictitious view" and Upadhi with "fictitious attribute," as I was unable to find more adequate words. Kalpaná according to the dictionaries means: arrangement, distinction, artificial making; but these words do not express the meaning, which it has according to the Védânta, where it is a predicate, which is assigned to a thing to which it really does not belong, or the conceiving of a thing under an idea which is contrary to its nature, as for instance, if Bramha (the infinite soul, infinite substance) is comprehended under the notion of infinite mind (manas) or infinite intelligence (Buddhi) which notions are mere anthropomorphisms. Thus far is the Kalpaná indeed an artificial notion, a notion made by some contrivance, or not founded on the real nature of the thing. Upadhi, (according to Wilson, discriminating or distinguishing property, disguise, in the Védânta this is especially applied to certain natural forms or properties, considered as disguises of the spirit which I translated with fictitious attribute, is any quality which is assigned by a fictitious notion to the infinite soul; for instance, omnipotence, omniscience, &c. If the infinite substance is considered in its own nature, it has no attributes whatever, and the notions under which it is thought, viz., existence, knowledge, happiness, are in reality no different attributes, but they constitute the one identical substance (A'tma, soul.)

On the other hand, it is necessary to form fictitious views of the infinite substance; for the world cannot be thought by itself, and therefore requires to be thought by the infinite soul, as entirely depending upon it. The act of the mind by which it transfers the notions of the world upon Bramha or the infinite soul, is called Adhyâropa, which is in fact the same idea with that of Kalpaná. Under the condition, that the world is considered in Bramha, Bramha or the infinite soul is also considered under various attributes, as for instance, omniscience, universal providence, immanent cause of the world, &c. The Kalpaná, the view, although fictitious, is yet necessary, and the Upadhi, the attribute, although not really an attribute of Bramha, is still indispensable, if he is considered in his relation to the world.

There is therefore, according to the Védânta, no contradiction, if attributes are ascribed to Bramha, and denied of him, as long as the notions under which both is done, are kept separate; namely, he has no attributes, if considered in himself; he has attributes in his relation to the world.

Then whatsoever is moist, the same he created from *his* semen, this is the Sóma. So much is this whole universe, either food, or the eater of food. Sóma is the food and Agni the eater of the food. This is the surpassing creation of Bramhá. Because he from the better parts created the gods, *and also*,

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happy."[1] Through attributes he is connected with the world; in reality by himself he is unconnected with the world. This is the identity and diversity of Hiraṇyagarbha, *and* in the same manner of all living creatures, which follows from the passage of the Śruti: "That art thou." But while Hiraṇyagarbha, in consequence of the superlative purity of his attributes is, as it were, almost entirely supreme, as Śruti and Smriti declare, although they show his worldly state as it were, at some places, the worldly state of the living creatures, in consequence of the prevalent impurity of their attributes, is almost everywhere evident. Divested, however, of all distinction of attributes, every one obtains the name of supreme according to the evidence of the Śruti and Smriti. But the logicians who, abandoning the authority of the holy writings, reason much about existence and non-existence, agency and non-agency, confound the meaning of the Śástra. Hence the determination of the meaning becomes difficult. But for those who without pride follow the Śástra alone, the meaning of the Śástra with regard to deities is as clear, as if it were an object of perception. Here it is intended to introduce with reference to Prajápati, although he is one God, such distinctions as food, &c.

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[1] Katha Upanishad, 2 V. 21. In this passage the contradictory predicates are founded upon different modes, by which the soul may be conceived. Thus "sitting" refers to its unchangeableness, "proceeding" to its worldly nature, where it proceeds faster than any other being. The Upanishads generally represent the difficulty to understand the infinite soul by assigning to it contradictory predicates. Thus it is said in the Vájasanéya Up. v. 5. If (the soul) proceeds, it does not proceed; it is far; it is near; it is within this universe; it is without this universe.

because he, a mortal, created the immortals, therefore is it a surpassing creation. He who thus knows, becomes in this surpassing creation *like Praja'pati.* 6.

That which is this, was then verily unmanifested. That mani-

Among them the fire has been mentioned; the Sóma, as the first food, will now be mentioned.

"Then whatsoever is," in the world, "moist," in the form of a fluid, "the same he created from his semen," from his seed. Thus it is said in the Sruti: "From the semen sprang the waters." And the Sóma is also watery; therefore all that is moist, is created by Prajápati from his semen. This is, "as it were, the Sóma." "So much is this whole universe," that is, there is no more than this. What is it? "Either food," which is Sóma, as nourishing by its fluidity, or "the eater of the food," Agni, by his heat and harshness. Hence Sóma is defined as food. From the force of the meaning it is evident, that Sóma is all that is eaten, and that Agni is the eater. Sometimes the fire, when offering is made by it, becomes Sóma,—Sóma also, when offering is made to it, becomes fire, because it eats. Whosoever in this manner perceives the world, as consisting of Agni and Sóma, under the idea of the soul, is not tainted by any blame, and becomes also like Prájapati. "This is the surpassing creation of Bramha," Prajápati, surpassing, because it surpasses his own nature. Which is this creation? "Because he from the better parts," the parts resembling him, "created the gods," therefore is the creation of the gods a surpassing creation. How is it again a creation which surpasses himself? The answer is: "And also, because he, a mortal," of a mortal nature, "created the immortals," the gods of immortal nature, after he had consumed all his sins by the fire of works and knowledge, therefore is this surpassing creation the effect of perfect knowledge. Therefore "he who knows" this surpassing creation of Prajápati, as proceeding from himself, verily becomes in this surpassing creation like Prajápati, becomes a creator like Prajápati. 6.

fested itself by name and form, as it is *commonly* said: "He is of this name, of this form." In the same manner that which

"That which is this[1] was then verily unmanifested." All Védaic causes,[2] denoted by knowledge and work, depend upon such distinctions as agent, &c., and their ultimate reward is the acquirement of the state of Prajápati;[3] the effect is "so much," viz., this manifested world. The Upanishad is now to show, how this manifested world, depending upon the connection of causes and effects, was before its manifestation in the shape of a seed (in its original shape) which is inferred, as the tree is inferred from its effect, the sprout; for this tree of the world, whose seed is work and whose field is ignorance, is to be taken up with its root, as by its taking up the liberation of man is accomplished. Thus it is said in the Kaṭhaka[4]: "Its root is above, its branches go downwards." The same is said in the Gíta: "Its root is above, its branches go downwards." It is also said in a Puráṇa: The eternal tree of Bramha. "That, the world in the state of a seed before its creation, is named, on account of its imperceptibility at that time, by the pronoun "that," which denotes anything that is no object of perception. The word "verily," which is the mark of a narrative,[5] is used *here* for the object to make it easily understood, that the world was

[1] That which is this. Tad idam (that this) according to an idiotism in Sanscrit, where two demonstrative pronouns, this and that, are connected with the same subject, and where tad (that) refers to the past time, and idam (this) to the present time. The Védánta frequently uses this form of expression to show the identity of the logical subject in its connexion with predicates which exclude each other.

[2] Védaic causes are here causes of any mode or form of worldly existence as asserted by the Védas; causes which lead to final liberation from the world, are accordingly in this passage not referred to; this is evident, says A'nanda, on the ground, that a multiplicity of causes cannot be a means of liberation which is of a uniform nature.

[3] Or in other words the ultimate reward is the state of death.—A'. G.

[4] Káṭhaka, 2 Adh. 6 Volli. V. I.

[5] The word for narrative is Itihása. Iti-ha-ása; thus verily it was, which formula commonly concluding a narrative in the Védas, became the term of a narrative generally.

is this also then manifests itself, as it is said: "He is of this name, of this form." He entered this world.

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in the state of non-manifestation, because it is connected with the past time. If it is said: Thus it verily was, it is easily understood, that the imperceptible state of the world is meant, in the same way, as if it is said: There verily was a king Judhisthira. "Which is this." This denotes the world as manifested by name, form and work, as being in the connexion of cause and effect, in the manner in which it has been described. The terms "that" and "this" denote the state of imperceptibility and perceptibility of the world, and placed upon one and the same subject, they express the identity of the world in its state of perceptibility and imperceptibility. The meaning is: That which is this, and this, which is that, was then unmanifested. If this is the case, it is evident that no effect can be produced from anything that does not exist, and that it cannot be destroyed from anything that exists.

"That," so described world, which was not manifested, manifested itself by name and form. The reflexive form[1] "manifested itself" shows, that the soul was manifested by itself. "It manifested itself," it clearly obtained a perceptible form of existence, the limits of whose knowledge are the differences of name and form, which by its own power[2] produced the *relations of* ruler, agent and depends upon the action of causes. "He is of this name;" by the pronoun,[3] "he," which is a name without distinction, a name only is indicated. "He is of this name," viz., Dévadatta, or Jajnadatta is his name. In the same manner the pronoun "this," *in the sentence, he is of this colour*, denotes colour generally, without distinction of white or black, &c. "That," unmanifested, substance, "which is this, then," at that time, manifests itself, by name and form, in the manner as it is said: He is of this name, this form.

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[1] Karma Kartri, where the agent (Kartri) is its own object (Karma.)

[2] This is here mentioned, because according to the Védánta it is necessary that the world as an effect must have a cause.

[3] The word for pronoun is in Sanscrit, Sarvanáma, a general name, on the meaning of which the exposition, as given above, is founded.

"He,"[1] for whom the whole Sástra[2] is commenced, upon whom by means of natural ignorance *the notions of* agent, ceremony and reward are transferred, who is the cause[3] of the whole world, from whom, identical with his nature, name and form, not manifested *before*, are manifested, as dirty foam from clear water, and who, different from either, name and form, of his own nature is eternal, pure, intelligent and free, "he," manifesting the before unmanifested name and form, which are identical with his own nature, "entered this world," these bodies from Bramhá down to inanimate matter, dependent upon works and the consequences thereof, and subject to death and other evils.

'But it was said, that the unmanifested manifested itself; how can it now be maintained that even the supreme soul, manifesting the unmanifested entered this world?[4]'

There is no fault in this; *first*, because the supreme soul was meant under the notion of the unmanifested world; for we said, that the unmanifested world, which produces the relations of a creator, agent, &c., and which is dependent upon the action of causes, &c., manifested itself; *secondly*, because the term "this" is identical with the term "manifested." As "this" means manifested, when it has obtained the endless differences of ruler of the world and other agents, of cause, &c.,

[1] The Supreme Bramha.

[2] Viz., the Véda in its two parts, the Karma Káṇḍa, which relates to ceremonies, and the Jnána Káṇḍa, which relates to the knowledge of Bramha.

[3] Viz., the only cause, without any difference of the mediate and material cause, as in the Sánkhya system.

[4] In other words, before it was not said of the soul, that it manifested the world, but it was said, that the unmanifested manifested itself. How is it therefore consistent with that doctrine to substitute here the notion of the soul for the notion of the unmanifested?

so means "that" unmanifested, when it has not emitted any of its differences. The only difference[1] is, that the one is manifest, the other not manifest. In common life also the same word has different meanings according to the intention of the speaker, as if, for instance, it is said: The village is arrived, the village is empty. Sometimes the word village may only mean the dwellings, as in the sentence: the village is empty. Sometimes the inhabitants may be intended, as in the sentence: the village has arrived. Sometimes both meanings may be intended, as in the sentence: let him not enter the village. Thus also in the present case. If it is said: this manifested and unmanifested world, where there is no intention to separate them, the soul and the non-soul are meant. Further, this world subject to production and destruction, means the world alone. Further, the soul, which is great, not produced, not extended, which is not this, which is not that, means the soul alone.

But how can it be thought '*he* entered' the world, manifested by the supreme manifestor, and everywhere and at every time pervaded by him? For a country, which is not entered before, may be entered by anything of limited extent, as for instance, a village by a man, &c., but not by *anything without limit, as for instance* the ether, because from its nature it is always present. If he entered it, as a snake a stone, by a modification of qualities,[2] we may grant such a modification for the snake, but not for the supreme soul, because he entered

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[1] Between the world in its former and in its present state.

[2] The snake can be considered as a modification of the stone, because according to the Védánta, both are productions of the five elements; therefore there is no contradiction in considering the snake a modification of the five elements which abide in a stone. In the same manner it may be thought, that the infinite soul entered the intellect and other creations by its modification as life.

even with his nature. If it be supposed, that, abiding in the effect (the world) he was produced by a modification of qualities, and that by this he entered, as a snake, which is produced at the same time, abides in the stone, or water in a cocoa-nut, we object, because the Sruti says: having created that he entered it; for here it is evident, that the creator himself, without assuming another mode of existence, when he had created the world, entered it afterwards. Thus it is said: having enjoyed he goes. There also is a mutual difference between the actions of enjoying and going, referring to the past and present time, but the agent is the same. The same case is here, and it cannot be thought that a modification of existence of him who abides in this *effect*, is produced.

Nor accords *the idea of* an entrance, which denotes the separation from one place and the connection with another, with the *idea of the soul*, which is without parts and without limits. If it be supposed, that the Sruti refers to an entrance, where parts are admitted, we deny this on the authority of such passages of the Sruti as: for he is radiant, without forms, he is complete, without parts, without actions; we deny it also on the authority of such passages as prohibit the application of any differences of qualities whatsoever *to the soul*.

Nor entered he the world as an image, as there is no separation of a second thing.

Nor did he enter it as a quality enters a substance, because he does not depend upon anything; for a quality indeed, which in every way depends upon another thing, is considered to enter a substance, but not so Bramha, as depending upon himself according to the Sruti.

Nor as a seed the fruit, because such attributes as an increase and decrease of its parts, a production and destruction, are assigned to this relation; but there are no such attributes of

Bramha, of whom it is said in the Sruti: He is not produced, he is without age, &c.

Nor as another separate body: for from the passage of the Sruti: This deity reflected, let me manifest name and form, it is clear that the same deity, which enters, also manifests and acts. Also from these passages: "Having created this he entered it," and: "Having opened the place, where the hairs divide, he entered by this door,"[1] "Having considered all forms, having made all names, the hero sits inclined," "Thou, O youth, or thou, O maid, thou, old man with a staff, spends thy time," it follows, that no other enters but the supreme soul.[2]

If it be thought, there is a multiplicity in the supreme soul, in consequence of the natural differences of the things which he entered, we object from passages of the Sruti as: "One god he sits at many places; being one, he proceeded to many places. Thou, although one, hast entered many. One god art thou concealed in all beings thou pervadest all; thou art the soul within all beings."

'We shall at present not enquire, whether the idea of entering has been established or not; but it is clear, that the supreme soul has a wordly form, because the things which he entered, have a wordly form, and are not different from the soul?'

We deny this, because the Sruti says: He overcomes death.

If it is thought that he is in a wordly state, on the ground that he is subject to happiness and unhappiness, we object; for

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[1] Aittariya Up. 3 Vol. 11 P., that is to say, having opened the middle part of the skull, where the hairs divide, he entered the body by this opening.

[2] The first part of the argument was to prove, that it is the supreme soul which enters; the second is to show, that the supreme soul is not affected in its nature by his entrance.

the Sruti says: "He is not tainted with the unhappiness of the world, he is free from it."

If you say, this is improper, because it is at variance with perception,[1] we do not agree, because the difference in objects of perception or other sources of knowledge is only produced by *the notion* of dependance on attributes.[2] Such passages of the Sruti as: "Thou doest not behold the beholder of the visible." "How could one know him who knows?" Unknown is he who knows—prove that knowledge has no reference to the soul.[3]

To what then? Knowledge from perception, declared in such sentences as: I am happy, I am unhappy, is the object of the image of the soul, which is reflected in the intellect and in other attributes.

The same is also shown by the fiction of the identity of the perceptible object (the body) and the subject which perceives (the soul) in a sentence like this, I am[4] (body). It follows also *from the passage of the Sruti*: "There is none else but him who sees," by which the idea of another *soul* is prohibited.

If you say, that happiness and unhappiness are qualities of the body because both must be predicated of parts of the body,[5] and that therefore from the passage of the Sruti: "For the sake of the desire of the soul,"[6] it is improper to maintain, that

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[1] With individual perception, as in common life, people say: I am happy, I am unhappy.

[2] And therefore not by the soul, as attributes do not really belong to the soul.

[3] Accordingly no perception, for instance, I am happy, I am unhappy.

[4] Because here the soul, which is endowed with the perceptible object, the body, is an object of perception, and therefore the soul in itself is not in a worldly state.

[5] On the ground, that every one who feels pain or pleasure in any part of the body, refers this part to himself, as if one says, "my head aches."

[6] The desire of happiness is granted, the contrary must be also admitted, because both are inseparable.

the soul is free from the world?—we do not agree, because the passage of the Śruti: "Where it is, as it were, some other thing," shows, that it is for the sake of the soul, which is in the state of ignorance. From such passages: "How can it behold any one." (B. Á. 4th A. 5th B. 15. Bib. I. V. 11. p. 929.) "There is no difference whatsoever with regard to him. (K. U. 4th. V. 11. B. I. V. VIII. p. 130.) "There is no delusion, no grief," (Váj. S. U. 7. B. I. Vol. VIII. 14) which refer to knowledge, it also follows, that unhappiness, as prohibited in them, is no quality of the soul.

If it is said, 'that the unworldly state of the soul cannot be admitted as contradictory to the argument of logicians,'[1] we deny this, because by reasoning also it can be proved that the soul is free from unhappiness; for unhappiness, which is an object of perception, cannot be attributed to the soul, which is no object of perception. If you say, 'that unhappiness is in the same manner a *quality* of the soul, as the sound is a quality of the ether,'[2] we deny this, because the soul and unhappiness are not objects of one and the same *kind of* knowledge;[3] for a knowledge of unhappiness, which is an object of perception, can never become an object of the soul, which is eternal, and can only be known by inference. *Unhappiness cannot become an object of the soul for this reason* also, that the soul, as one, is no object of anything whatsoever.

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[1] Of the Vaiśeshikas, according to whom the soul has the following fourteen qualities: intellect, pleasure, pain, desire, aversion, endeavour, number, quantity, severalty, conjunction and disjunction, faculty, merit and demerit.

[2] Viz., the connexion between substance and quality, which exists between ether and sound, of which the one (sound) is perceptible, the other (ether) not perceptible, may also exist between soul and happiness.

[3] This is in accordance with the principle, that where there is a relation between quality and substance, these are both perceived by one and the same kind (source) of knowledge, as for instance, a jar and its white colour.

If you maintain, 'that, like a light, the soul, although one, is an object and manifests objects,' we do not agree, because this is impossible at one and the same time,[1] and because the soul has no parts. Hence the idea, that there is a perception of knowledge, and that knowledge is at the same time perceived, cannot be admitted *with reference to the soul.*

If it is said: 'Unhappiness and soul, the one of which is an object of perception, the other of inference, are in relation of quality and substance, as may be known by inference; for unhappiness is constantly an object of perception, and has an equal dependence *upon a substance*, as form has,' &c. Accordingly, as unhappiness is *perceived by the soul* through its union with the mind, such attributes as multiplicity, changeableness and transientness, must be also assigned to the soul; for without a change in the substance which is in contact, it is nowhere found that a quality is added or removed. Nor has it any time been found that a substance which changes, is without parts, or that a substance whose qualities are transient, is eternal. Nor is the ether considered as an eternal thing by those who follow the Śruti. Nor is there any other case.[2] If you say, "that a thing, although it changes may be eternal, because the knowledge, 'that is this,' yet remains"—we deny this, because the notion of change cannot be thought without the notion of a change of the parts of the thing.

And if you say, 'that a thing which has parts, may also be eternal,' we deny this because a thing that has parts, must

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[1] In accordance with the doctrine of the Nyáya, that the mind, through whose agency every object, external or internal, is represented to the soul, can only perceive one object at one time.

[2] The supposition of atoms is meant; for the existence of atoms cannot be proved by any evidence.

before have been joined by a union of its parts, by which the idea of a separation is established.

If you say, 'that this is contrary to perception, as if you see lightning,' we object because we conclude that its parts have been joined before. Therefore it is impossible to conceive the idea that the soul is the site of unhappiness and other transient qualities.

And if you say, 'on the supposition that the supreme soul is without unhappiness, and that there exists no other soul which is unhappy; the Sástra, which is commenced for the purpose to remove unhappiness, is useless, we object, because it has the purpose to destroy the illusion of unhappiness, which is placed *upon the soul* by ignorance. And also because the unhappiness of the soul is only fictitious, *and is removed in the same way*, as a mistake in counting a common number, in which the person who counts, himself is included.[1]

As the image of the sun, &c., enters the water, so the entrance of the soul means the perceptibility *of the soul* in *its* effect which is manifested like a reflection. Before the production *of the world* the soul is not perceived; afterwards being perceived within the intellect in the effect which is created, manifested as the reflection of the sun, &c., *is perceived* in water, it is defined, as it were, as entering after the creation of the effect. This is evident, for example, from the following passages:

[1] This seems to refer to the following tale. Ten friends having crossed a dangerous river, were anxious to know, whether any of them had been lost, and accordingly one of them commenced to count, but omitting himself (A'tma, meaning the soul and himself,) found, of course, that there were only nine. The others successively counted also, but doing it in the same manner as the first, the result was the same. Upon this they thought, that one had perished in the river, and broke out in lamentations. A stranger who passed by, perceived the cause of their error, and explaining it to them satisfactorily, changed their distress into rejoicing.

Until the ends of the nails, as a razor is placed in a razor-case, or Viswambhara in the dwelling of Viswambhara. They

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"He entered this world." (B. A'. U. 1st Adh. 3d B. 7. B. I. Vol. II. p. 155) "Having created this world, he verily entered it." (Taittariya U. 2d Adh. 6th Anu. B. I. Vol. VII. p. 90.) "Having opened the place, where the hair is divided, he entered by this door." (Aitt. U. 3 Kh. 12 Varga B. I. Vol. VII. p. 198.) "This deity reflected: Verily, I am these three deities." (Chh. U. 6th Prapa. 3 Kh. B. I. Vol. III. p. 406.) "Having entered by this life, soul, &c." (Chh. U. 6th Prapa. 3d Kh. B. I. Vol. III. pp. 407—411.)

This is meant by the entering of the soul, but we say, it is impossible, that *the soul* which is all-pervading and without parts has ever a *real* entrance, the notion of which is to proceed from one part of space, place, or time to another.

Moreover there is nothing else but the supreme soul, as we said before in accordance with such passages of the *Sruti* as the following:—"There is nothing else that sees, hears, &c., but he." (B. A. 3rd A. 6th B. 11. B. I. Vol. II. p. 637.)

And the notions of creation, entrance, preservation, and destruction are *merely* formed for the apprehension *of the soul*. Again the apprehension *of the soul* is enjoined for the sake of final liberation, which is evident from such passages of the Sruti as:

"He knew the soul." (B. A'. 1st Adh. 4th B. 10. B. I. Vol. II. p. 198.) "Therefore he was this all." (B. A'. p. 209.) "He who knows Bramha, obtains liberation." (Taitt. 2d A. 1 Anuv. 1 Kh. B. I. Vol. VII. p. 37) "He who knows the supreme Bramha, verily becomes Bramha." (3 Mund. U. 2 Kh. 9 M. B. I. and Vol. VIII. p. 323.) "The person who has a teacher, knows *Bramha*." (Chh. U. 6 Prapa. 14 Kh. B. I. Vol. III. p. 459.) "He lives as long" (as he has not obtained liberation). (Chh. U. 6th P. 14th Kh. B. I. Vol. III. p. 460.) It is also evident from passages of the Smriti as: "Then forthwith." (Bh. G. 18th Adh. 55.) Having known me in truth, he enters

do not behold him. For when incomplete, when inspiring only, it is called life, when speaking, speech, when seeing, sight, when

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me. "For it (the knowledge of Bramha) is the highest knowledge; immortality is thereby gained." (Manu S. 12th Add. 85.)

And the passages with regard to a creation, &c., serve for the purpose to establish the knowledge of the identity of the soul, because the notion of difference is prohibited. Therefore the entrance means the perceptibility *of the soul* as far as it abides in its effect.

"Until the ends of the nails." (Vide. p. 138.) This means, to the ends of the nails the consciousness of the soul extends. How did he enter the world? The answer is: As in common life, "a razor is perceived as placed in a razor-case," or as Viswambhara, which means fire,—so called from its supporting (bhara), the world, Viswa,—is concealed in a nest, viz., in wood, &c.—it is there; for on rubbing wood, &c., fire is perceived,—and as razor is placed on one side of the case, and as fire is everywhere pervading wood, &c., so, the soul, generally and specially, abides pervading the body. For there it is observed, performing the functions of inspiration, &c., and of seeing, &c. Therefore "they do not behold," do not apprehend "him" the soul, which has entered there, endowed as it is with inspiration, &c., seeing and other functions.

But is not in the sentence: "They do not behold him," a prohibition of a thing, which has not been obtained before? for *no doubt*, the beholding has not been obtained in our text.

There is no fault in this, for in the passages, relative to the creation, *preservation*, &c., which were directed towards the acquirements *of the knowledge*, that the soul is identical, the beholding (knowledge) of it (of the soul) has been introduced. Thus a Mantra declares: "Being of this and that form, he became every form for the sake of being seen." (Kath. U. 5 V. 9-10 Mantr. B. I. Vol. VIII. p. 138. B. A'. U. 2 A. 5 Bramh. 19 Kh. B. I. Vol. II. p. 600.)

hearing, ear, when minding, mind. These are the names of its actions. Whosoever worships one or the other special being, *separate* from that *totality*, does not know, for that soul is incomplete; it is *determined* by this or that individual function. The soul; considering this, *let a man* worship it; for in it all these *differences* become one.

The reason, why *the soul* having the functions of inspiration, *expiration*, &c., is not apprehended, is given in the words: "For when incomplete;" because it is not perfect, when inspiring or performing other functions. Whence again *proceeds* the incompleteness? The answer is: for by "inspiring" performing the function of inspiration (Práṇana) it is called life (Práṇa), for by performing the function of inspiration (Práṇana) life (Práṇa) inspires, that is to say, performs no other function, as a *wood-cutter*, or a cook *is so called from special work*. Therefore because it does not include the other functions, it is incomplete.

In the same manner, "when speaking," performing the function of speaking, it is called speech, "when seeing," it is called sight; for because the beholder sees (chashte), therefore it is called eye (chakshu:); when hearing (srinwan), it is called ear (srotram.) By the words: "when inspiring, it is called life, when speaking, speech," the origin of the power of action is shown, by the words "when seeing, sight, when hearing, ear," the origin of the power of knowledge; for the objects of the power of knowledge are name and form; for nothing is an object of knowledge, unless having name and form. The organs of perceiving them are the eye and the ear, and the action, to be performed by name and form, is intimately united with life. The organ of the manifestation *of this action*, which depends upon life, is the word. In this manner speech is mentioned here in illustration of the other organs of action, viz., the hand, foot, and the organs of excretion and generation; for it will afterwards be said: "for this all is manifested, or this threefold, name, form and action." (B. A'. 2d A. 1st Kh. B. I. Vol. II. p. 313.)

"When minding, mind." Mind (mana:) is derived from minding (manuté), and it is the general organ of the manifestation of the power of knowledge.

These names of inspiration, &c., are the names of "its," the soul's, 'actions,' that is to say, produced from actions. They are names of action, as it were, but not object of the substance (of the soul) alone; therefore they do not manifest the whole substance of the soul; for in this manner the soul, although manifested by the action of inspiration, &c., and by its forms and names, derived from its different actions, *is still not completely apprehended.*

"Whosoever worships this or the other special being,—" separated from its totality as inspiration, &c., for instance life, or the eye, as a being, unmodified by the totality of the other special actions—*whosoever worships this* in his mind under the notion, that it is the soul, "does not know" Bramha. Why? "for that soul is incomplete," not whole, because this soul, *as* separated from this totality of inspiration, &c., *seeing, &c.*, and determined *only* by one or the determining action, excludes all the other attributes. As long as a person knows himself *only* as determined by the activity of his own nature, which appears in such sentences as: "I see," "I hear," "I touch," &c., so long he does not know perfectly the complete soul.

How again seeing does he know? *The text* answers: "The soul;" for it is called soul (A'tma) because it unites (obtains, A'pnuvan) all the above mentioned different functions of life, &c. The soul, in this manner including all differences, becomes all; for only in its notion as substance it unites (obtains) the differences, produced by actions of inspiration, &c., which are the fictitious attributes *of the soul.* For instance, it will be said; "He thinks, as it were, he proceeds, as it were." (B. A'. 4th A.

3rd B. 8th Kh. B. I. Vol. II. p. 730.) Therefore "The soul, considering this, let a man worship it;" for in this manner the whole soul is comprehended by its own notion as substance. Why is it the whole? Under this doubt it is said *in the text*: "For in it," "for," because, "in it," in this soul, when *considered* without fictitious attributes, like the different reflections of the sun in water, the above mentioned differences as life, &c., which are fictitious attributes *of the soul and* bear different names from their different functions as inspiration, &c., "become one," obtain indifference, therefore "the soul, considering this, let a man worship it."

The passage: "The soul; considering this, let a man worship it," is not a regulation, by which the acquirement of something not acquired before is enjoined, as it is acquired on our part; for the knowledge whose object is the soul, is produced by passages of the Sruti, intended to produce *the idea of* the supreme soul, for instance: "That present, perceptible Bramha," (B. A'. 3rd A. 4th B. 2 Kh. B. I. Vol. II. p. 575.) "Which is soul." (B. A' 4th A. 3rd B. 1st Kh. B. I. Vol. II. p. 723.) Whose nature is knowledge, &c. (B. A'. p. 305.)

Thereby the knowledge of the nature of the soul is removed the ignorance, which is the misunderstanding that the non-soul is the soul, and which creates the fictions of agent, &c., rite and reward. If this *ignorance* is removed, the thinking of the non-soul is impossible, because desires and other faults are impossible. It remains at last only the thinking of the soul. Therefore the worship of the soul is on our part not enjoined; for it is acquired.

We will not now discuss, whether the acquirement of the worship of the soul is called proceeding from the text, or permanent, but *at any rate* it is a regulation for something not acquired before, because, if knowledge and worship are the

same, it was not acquired *before*, and the identity of the terms of "knowledge" and "worship" is evident from the passage *of the Sruti*, commencing: "He does not know," where knowledge is praised, and concluding: "The soul; considering this, let a man worship it," (B. A'. p. 173), for by such passages of the Sruti as: "By this he knows this all." (B. A'. p. 185), and: "He knew the soul," &c., (B. A'. p. 198), knowledge is the same as worship, and as it was not acquired before, it is also the object of a rule.

Nor show people any activity, if only the nature of a thing is related. Therefore that passage is a regulation for acquiring something not acquired before.

This follows also, from its being identical with a regulation concerning rites. As the regulations concerning rites enjoin by such words as: "Let him sacrifice," "let him offer," so by similar words as: "Let a man worship it," and: "The soul should be seen," &c., *the worship of the soul is enjoined*, wherefore there appears no difference between a regulation enjoining the worship of the supreme soul and the former *regulations*.

This follows also from the reason, that knowledge is an act of the mind. As a person, by whom an oblation is taken for a deity, should reflect on this deity in his mind, before performing a sacrifice, which is commenced by the word: "Vashad," by which this and other ceremonies are proved as acts of the mind, so the passage: "Let a man worship," indicates, that *the soul* is to be thought of, to be meditated upon, (B. A'. A'. 2d A. 4th B. 5th Kh. B. I. V. II. p. 450,) and that the act therefore refers to knowledge. In this manner we maintained that the terms "to know" (Véda) and "to worship" had the same meaning.

This follows also from the reason that *our passage* possesses the three parts of a regulation. For instance, in the regulation:

"Let him sacrifice," &c., viz., what, by what means, and how, the three parts, by which future desires are removed, clearly appear. In the same manner, if the regulation: "Let a man worship," is about to be fixed, and at the same time the intention, what is to be worshipped, by what means or how, the three parts are established by a passage like this: "Let him who is intent on the duties of abstinence (from desires that are forbidden) of the observances of a religious student, of tranquillity and self-restraint, of resting (from all ceremonies), endurance, &c., worship the soul by the mind."

And as by the enunciation of the regulation for the Dars'apúrańamása, &c., the application of all its parts *is established*, so by the enunciation of the regulation for the worship of the soul *is established* the application of the subject of the worship of the soul as found in *all* the Upanishads. The application of passages as: "He is not this, he is not that." (B. A'. 2d A. 3 B. 6th K. B. J. V. II. p. 435.) "Without gross body," one, without duality. (Chh. U. 6 P. 2 K. p. 387.) "He overcomes death," &c., is made by showing the speciality of the nature of the soul which is to be worshipped. And the reward is liberation or cessation from ignorance.

Others say: 'By worshipping should be produced another special knowledge whose object is the soul. By this alone the soul is known, and ignorance also removed. The knowledge, produced by the word of the Véda, has not the soul for its object. This sense is also supported by such passages as: "Having known, let him form *his* knowledge:" "He is to be seen, to be heard, to be thought of, to be contemplated, to be searched, to be enquired."'

We do not admit *the latter view*, because its meaning does not differ from the former. Nor is the passage: "The soul, there-

fore, let a man worship it," a regulation for something, not acquired before. Why? The words, referring to the nature of the soul, have no other meaning, of anything to be done by the mind or the external senses, beside the knowledge, produced by the prohibiting sentences with reference to the non-soul.[1] For there a rule has taken effect, where, beside the knowledge produced by merely hearing the words, a person is observed as engaged in its execution, as by the rule of the Dars'apúrṇamása: "Let him, who is desirous of heaven, sacrifice;" for the knowledge, produced by the words for the regulation of the Dars'apúrṇamása, is not *also* the performance of its ceremonies. This is dependent on a perfect knowledge and the other requisites; but *here, on the other hand,* beside the knowledge, produced by the passage, viz., "He is not this, he is not that," establishing *the idea of* the soul, there arises no activity, as it does with regard to the ceremonies of the Dars'apúrṇamása, &c., and this for the reason, that the knowledge, produced by that passage, causes the cessation of every activity; for the knowledge of a person who is unconcerned in any worldly affair, does not produce activity, because such sentences as: "He is one without duality." (Chh. U. 6 Prap. 2 Kh. B. J. Vol. III. pp. 387, 389, 398.) "That art thou," (&c., pp. 448, 457, 453, 455, 461.) annihilate the knowledge relative to non-Bramha, or the non-soul. And this knowledge being annihilated, no desire for action arises; for it would be contradictory.

If it is said, 'that by the knowledge alone, produced by such passages (as established the nature of Bramha) there is no annihilation of the knowledge of a non-Bramha, or a non-soul,' we

[1] That is to say, the sentences which declare the nature of the soul, have the same meaning as sentences which prohibit to comprehend the soul by attributes of the non-soul.

contradict, because it is proved by such passages as: "That art thou," "It is not this," "It is not that," "This is the soul," "One immortal Bramha without duality is this," "There is none who sees, &c., but him," "Know this alone as Bramha." (Kêna U. 4, B. I. Vol. VIII. p. 43.)

Nor do those *passages* set forth the object of a rule with reference to *Bramha* to be seen, &c., because this, as we already said, does not differ from the meaning first stated. And we said before, that,—because by passages, setting forth the true nature of the soul, such as: "That art thou," the knowledge of the soul was established at the time of hearing them,—no performance, different from the regulation for the object of the seeing, was necessary.[1]

1. If you say, 'that, without a rule, by the mere declaration of the nature of the soul, a knowledge of the soul could not arise,' we object, because the knowledge of the soul is produced by hearing passages setting forth the soul, and why do you want to do once more what has been done already?

2. If you say, '*knowledge* does not arise by hearing such passages,' we do not admit this, because we should otherwise have a retrogress in infinitum. For as (according to you. opinion) by hearing the meanings of passages, declaring the soul, without a regulation, knowledge does not arise, it would follow that also by hearing the meanings of the words of the regulation, knowledge could not arise without a regulation, and this would require another regulation. The same would take place

[1] Where then is the regulation? If there is one, it either takes place—1, with reference to the knowledge of the soul, or 2, to the hearing of the passage, setting forth the knowledge of the soul, or 3, to the continuation of the recollection of the meaning, or 4, to the subduing of the state of the mind. But in all these cases it is impossible, as will be shown presently.—A'. G.

on hearing the latter, so that a retrogress in infinitum is evident (by your assumption).

3. Further, if you assume, 'that by the continuation of the recollection of the knowledge of the soul, arising from *Ve'da'ic* passages, a meaning is produced, different from the knowledge of what is merely heard, (and that therefore a regulation is necessary),' we do not agree on the ground, that the meaning has been obtained. At the time indeed that the knowledge, whose object is the soul, arises from hearing passages which produces *the idea of* the soul, at the same time this knowledge, at the moment of its production, annihilates the false knowlege with reference to itself. And if the false knowledge whose object is the soul, is annihilated, the natural recollections also, which are the effects of that *false knowledge* and which manifest the differences of a substance not the soul, cease to exist.

This follows also from the knowledge of the unreality *of every other thing* ; for if the knowledge of the soul is true, it is also known, that every other substance is unreal, as tainted with transientness, unhappiness, impurity and many other faults; also from the fact, that the substance of the soul is free from them. Therefore, if the soul is known, there are no longer any recollections of a knowledge with reference to a non-soul. And as at last there exists in reality a continual recollection of the knowledge only of the soul, no regulation can be established.

This follows also from the annihilation of *all* faults, as grief, delusion, fear, weariness and other kinds of unhappiness ;[1] for grief, delusion and other faults arise from a knowledge contrary to that recollection, as is proved by such passages of the Sruti

[1] This may also be rendered . . . and other kinds of unhappiness, which is effected by that recollection; for grief, delusion and other faults arise from a contrary knowledge.

as: "What delusion is there." (Vajan. S. U. B. I. Vol. VII. p. 14.) "The wise is not afraid." "You have, O Janaka, obtained fearlessness." (Br. A'. p. 702.) "The bonds of the heart are broken," &c. (Mund. 2d Kh. 8th M. B. I. Vol. VII. p. 302).

4. If you say, 'but then subduing has another meaning; therefore there ought to be *a regulation*; for the subduing of the state of the mind (Chitta) has a meaning different from the knowledge, produced by the words of the Véda. And in other philosophical system,[1] also the nature of a rule is known by that which is to be done.' We deny this, because it (the subduing of the state of the mind) is not known as effecting liberation; for in the Védánta nothing else but the knowledge of the soul as Bramha is considered as effecting the final end of man. This follows from a hundred passages such as these: "He knows the soul alone; hence he became this all." (B. A'. p. 209.) "The knower of Bramha obtains the supreme Bramha." (Taittiriya U. 2d. A. 1. A. I. M. B. I. Vol. VII. p. 51.) "Whosoever verily knows the supreme Bramha, becomes Bramha." "A person who has a teacher, knows." (Chh. 6th P. 14th K. B. J. V. III. p. 459.) "To him all becomes for ever without fear." Whosoever thus knows, becomes Bramha," &c.

Moreover the *aforesaid* subduing depends not upon another cause; for beside the uninterrupted recollection of the knowledge of the soul, no other cause exists for the subduing of the state of soul, and in this sense it has been stated before;[2] without a knowledge of Bramha, however, nothing can be thought as cause of liberation.

Further, there is no intention, and therefore is no regulation.

[1] In the Yogas'astra.

[2] Viz., that the state of the mind, beside the knowledge of the soul, has no other cause.

What has been said *before*, 'that, as an intention with regard to a regulation,—for instance when it is said : "Let him sacrifice," where the three parts of a regulation, viz., what, by what means, and how, are present,—is removed by *understanding* the effect, cause and the necessary acts, so it is also here established with reference to the regulation for the knowledge of the soul,' *we say*, this is not true, because every intention is annihilated at the very time, when the meaning of passages as the following is understood : "One even without duality." "That art thou." 'He is not this, he is not that." "That soul, which is not within, which is not without, is Bramha," &c.

Nor is the application of a regulation possible, in order to understand the meaning of a sentence. And we have already explained the fault of a regress in infinitum, following from the application of another rule.

Further, no rule can be understood to proceed from passages such as : "One Bramha even without duality," because it is abolished by the declaration of the nature of the soul.

And if you say, 'there is no proof that this takes place by the mere declaration of the nature of a substance. For instance, as in the passage : "He wept (arodit) ; because he wept, therefore Rudra (a name of fire) obtained the name of Rudra," (Taitt. S. 5th Pr. 1st Kh.) there is no proof by the mere declaration of the nature of the substance, so there is also no proof in passages setting forth the nature of the soul,'—we object, because there is a difference. Neither the declaration of the nature of a thing, nor the declaration of rites is the cause of the proof or non-proof of a passage *of the Védas*, but it is the production of knowledge, united with its necessary effect. Where such a passage is met with, it is also proved, and where not, it is not proved.

Moreover we would ask you : Do you admit that in passages,

engaged in declaring the nature of Bramha, a determined knowledge, which is at the same time united with its effect, is produced, or is not produced? If it is produced, why is it not produced? Do you not see the effect of the knowledge in the disappearance of the faults of ignorance, grief, delusion, fear, &c., which are the causes of the world? Or do you not hear: What delusion, what grief is there for one who knows the identity. (V. U. A'. 7. p. 14.) "I know even Mantras, not the soul." "Being such, O most venerable, I am grieved. O venerable, do teach me to overcome grief." And of the same kind there are a hundred other passages of the Upanishads.

Is then in such passages as: "He wept," &c., the knowledge a determined one and united with its effect, *or is it not?* If it is not, we may admit, that there is no proof for it. If there is no proof for it, what does it matter with reference to the passage, producing the knowledge, which is determined and united with its effect? And if there is no proof for the latter, what confidence can be placed in passages, referring to the Dars'apúrṇamása and other ceremonies?

'But are the passages, referring to the Dars'apúrṇamása and other ceremonies, not proved by their producing a knowledge, causing man to act? The same is not found in passages, referring to the knowledge of the soul.'

This is true; however, it is no fault, because we have obtained that which is the cause of proof. The cause of proof, namely, is what has before been mentioned,[1] and nothing else.[2]

[1] Viz., such passages as produce a knowledge which is determined and at the same time united with its effect.

[2] For the cause of a proof is neither that which produces a knowledge, by which action is produced, because otherwise no proof of passages were possible by which something is forbidden,—nor that which produces a knowledge prohibitory of an action, because otherwise no proof of passages were possible which enjoin action,—nor that which is different from either, because, in this case, no proof were possible in accordance with the first supposition.

This, however, is rather a merit *than a fault*, because, if there is something, producing a knowledge united with its effect, which annihilates the cause of every action, it cannot be maintained, that there is no proof of the passages producing the knowledge of the soul.

'But passages, mentioned before, such as: "Having known, let him form *his* knowledge," are rather destined for the cause of worship, without the knowledge of the meanings of the passages.' This we admit; but they do not refer to a rule for something not acquired before, but to what has been necessarily acquired in our text.

'How again can the worship *of the soul* have been acquired in the text? For it has been said, that *by the annihilation of the non-soul* there remains at last the permanent continuation of the recollection of the knowledge of the soul.'[1] Very good. If this is the case, although perfect knowledge has been obtained, yet by the necessary effects of works which are the causes of the assumption of a body (transmigration) activity will be indispensible; for action having gained entrance in word, thought and body, is powerful than is the *velocity of* arrows, &c., when in motion. Hence the efficacy of knowledge, acquired in the course of discussion, is weak. Therefore we said before, that the uninterrupted recollection of the knowledge of the soul is to be effected by dependance upon the force of abandoning all wordly desires, of indifference to them and of the other essential causes; but it is not a regulation for something, not acquired before, because *the idea of* a necessity to act has not been obtained. Accordingly such passages as: "Having known let him form his knowledge," are intended to establish a rule for the

[1] That is to say, it has not been obtained from the text, but from something else, not connected with it, viz., the annihilation of the idea of the non-soul.

uninterrupted recollection of a knowledge, which is obtained; for another meaning is impossible.

'By employing the term "considering this," (vide p. 147) the worship of the non-soul,[1] (under the idea of the soul) is rather enjoined, as if it were said: "the dear, considering this worship it." Here is not the quality of "dear" to be worshipped, but *the worship of* life, &c., which has the quality of "dear," &c., is here enjoined. In the same manner it must also be understood in the passage under consideration, that by employing the term "the supreme soul," the substance of the non-soul determined by the qualities of the soul, is to be worshipped. This is also clear from the difference of that passage from any other, where the worship of the soul is enjoined. Thus, for instance, it will afterwards be said: "Worship the soul as the place *of dependance.*" In this sentence the worship of the soul is evidently intended by using the accusative case. In the sentence under consideration, however, the accusative is not employed, and there "the soul, considering this worship" the term "soul" means something different. Therefore it is evident, that not the worship of the soul is enjoined, but of something else possessed of the qualities of the soul.'

We deny this, for as at the end of the passage the idea of the worship of the soul is understood; it is also understood, that the soul alone is to be worshipped, viz. "This, even this is to be conceived in this all, viz., this soul," "Because this soul is more internal," "He knew the soul."

If you say 'that there does not arise the notion of the worship (of the soul) as the beholding is prohibited for him who

[1] This is an objection in the view of the Sánkhyas, viz., the non-soul is the pradhána (the chief) or Múlaprakriti (nature as the root of all things) which, according to the passage, would obtain the attributes of the soul, or the non-soul is to be thought of under the attributes of the soul.

This, even this is to be conceived in this all, viz., this soul; for by this, one knows this all. As verily by a foot-print one

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entered; for which soul is said to enter, for the same the beholding is forbidden, as it is evident from the passage, obtained in the text, viz. "They do not behold *him*," (p. 143.) Accordingly the soul is no object of worship.'

We deny this, for the beholding is *merely* prohibited, in consequence of the fault of non-totality, with the intention to guard against the fault of non-totality, not with the intention to guard against the worship of the soul, because the soul is determined *in that passage* by the differences of inspiration and other actions.

And if you say, 'that the worship of the soul was not intended,' the consequence were, that the passage, referring to the non-totality of the soul, which is determined by individual functions, as inspiration, &c., would be without use, viz., "for that soul is incomplete; it is *determined* only by this or the other individual function," (vide p. 147.) Hence it is proved that the soul, possessed of many functions, on account of its totality, is an object of worship. The final application, however, of the term "soul" after the term "considering this," is in truth only to show that the real notion of the soul is no object whatever of the inflective base of the word atman (soul) and its inflectional terminations, (that is to say, the supreme soul cannot be described by any words,) otherwise the accusative case would have been used: "Let him worship the soul." If this were the meaning, (that is, if, without the formula "considering this" the word átmá should be applied) then the inflective base and one of its terminations would be applied to the soul. But this is not admitted, as is clear from such passages of the Sruti as: "It is not this, it is not that," "How should one know him who knows," "Unknown is he who knows." (B. A. p. 473.) "From whom words and the mind return, without having obtained him." (Taitt. U. 2d A. 9 A B. J. Vol. VII. p. 119.) The *passage*, however: "Let

finds *cattle*, so a person who thus knows, finds fame and completeness. 7.

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him worship the soul as the place," is not a different word, because it is designed to remove the worship of the non-soul.

If it is said : ' Both the soul and non-soul are to be known, as they have the common notion of not being perfectly known. Why then is here made an effort to worship the soul alone, as it is said : " The soul, considering this let one worship it," and not also *an effort* with regard to the other knowledge ?' The answer to this is : " This, even this," which is obtained in the text, " is to be conceived," to be comprehended, nothing else, " in this all " (the sixth case *in Sanscrit*, " Asya Sarvvasya," is, for the sake of determination, used for the seventh, " Asmin Sarvvasmin,") " this soul," the nature of the soul. Shall this not be known ? *If so*, why not also what is different ? Because, when known, another knowledge is not required, different *from the knowledge of the soul*. Why ? " for," because, " by this," knowledge of the soul, " one knows this all," all this other which is non-soul.

If the objection is made, ' by another knowledge is not known another thing,' we shall refute it *afterwards* by the passage, referring to the drum, &c. (B. A'. U. p. 452.)

How again is this to be conceived ? The answer is : " As verily," in common life, " by a foot-print" (a foot-print is called a place marked by the hoof of a cow, &c.) " one " who makes a search by means of a foot-print, " finds," recovers, cattle that had been lost, and whose recovery is desired, thus, when the soul is obtained, all is obtained.

If the soul is known, all other is known, and knowledge, *we may admit*, is obtained in the text. But then how can it be called obtaining, *a term which* is not authorized by the text ? This is not the case, because the terms of knowledge and of " obtaining " have one and the same meaning according to the intention of the speaker ; for the non-obtaining of the soul is even ignorance. Therefore is knowledge the

This is dearer than a son, dearer than wealth, dearer than any other thing, *dearer* than all, because this soul is more internal. Whosoever says to one, saying anything else to be dearer

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obtaining of the soul, *and* the obtaining of the soul is not—like the obtaining of anything which is not the soul—to be comprehended by the notion of an acquiring of what was not acquired before, because there is no difference (here) between the obtainer and what is to be obtained; for where the non-soul is to be obtained by the soul, there is the soul the obtainer, and the non-soul what is to be obtained. This (non-soul) is not acquired, as concealed by the action of producing, &c., and is to be obtained when producing a special action by the production of a special agent; but it falls under the notion of an acquirement of something not acquired before, and is transient, because it is the effect of an action in accordance with a desire, produced by false knowledge, as the obtaining of a son in a dream. But the soul, which is contrary to the former (non-soul), is by its nature as soul not concealed by the actions of production, &c. Therefore, as there exists the nature of something eternally obtained, is ignorance only concealment. As the non-apprehension of mother-of-pearl, although apprehended,[1] which appears through error as silver, is merely a concealment of the opposite knowledge, so is apprehension even mere knowledge, because knowledge has destroyed the concealment by the opposite knowledge. Thus in this case also is the non-obtaining of the soul the concealment *of it* merely by ignorance. Therefore by knowledge must be understood an obtaining, which annihilates *ignorance* merely, and no other *obtaining*. Therefore we shall say *afterwards*, that in respect of the obtaining of the soul, any cause, which has any meaning different from knowledge, is useless. Therefore the text, without any doubt, intending to set forth the identity *of the terms* of "knowledge" and "obtaining," after having mentioned knowledge in the text,

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1 According to its nature, adds A'.

than the soul: "What is dear, is to perish," he is the lord, *therefore* verily it should be so. A person should worship as

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says: "One finds" (as Vindati, "to find," has the meaning of Labha, "obtaining," this is stated as the effect from the knowledge of the qualities.)

As that soul, by entering with name and form, acquired fame, viz., with the names and forms of the soul, &c., and as it obtained completeness (Sloka), that is to say, the totality of life and *other actions, so a person who thus knows,* "finds," obtains, "fame," (kírti) celebrity, and "completeness" (Sloka) a multitude *of followers*, together with his friends.

Or *the passage may also thus be understood.* A person who knows the substance in the declared manner, obtains the knowledge of identity (which is understood by the term "kírti,)" desired by those who strive for liberation, and the fruit of that *knowledge* (which is understood by the term Sloka) liberation, that is to say, the principal fruit. 7.

And why *then* is the nature of the soul to be known without regard to other things? The answer is: "This," the nature of the soul, "is dearer," more beloved, "than a son," for a son is generally known as dear. By saying, that is more beloved even than this, it is shown, how exceedingly dear it is. In the same manner it is dearer than "wealth," gold, jewels, &c., in the same manner "*dearer than* any other thing," which is generally known as dear, that is to say, therefore *dearer* than all.

Why then is the nature of the soul more beloved, *why* not *rather* life, &c.? The answer is: The totality of life is more internal, is nearer the soul than what is external, a son, wealth, &c., "because this soul," this nature of the soul, "is more internal" than what is more internal. For a person who in common life is exceedingly dear, must be obtained by every effort. In this manner is the soul the dearest of all that is dear in common life, that is to say, great efforts should be made to obtain it. Why again, discarding an effort, considered as a duty, with regard to the obtaining of other dear ob-

dear even the soul. Whosoever worships as dear the soul, to him is not dear a perishable object. 8.

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jects, shall,—by the abandonment of either of the dear *objects the* soul and non-soul,—with reference to the obtaining of the production of one, the abandonment of the other rather be made by the obtaining of the production of the soul,—why not the contrary?

In reply to this it is said: "Whosoever (viz., a person who holds that the soul is the dearest object) says to one saying any thing else," some particular non-soul, for instance a son, &c., 'to be more beloved than the soul,' what? "What is dear," in thy opinion, a son or the like, "is to perish" (rotshyati) is to obtain concealment, or ceasing of life (Prânasanrodham) that is, "is to be destroyed." On what ground can he say so? Because "he is the lord," because he is able, fit to say so, therefore it should be so, that he obtains the ceasing of life, as has been said by him: for he is a speaker of truth; therefore he is the lord to say every thing. Some understand by the term "I'swara" (which has before been explained by able, and whose original meaning is ruler, lord) "quick." If it is accomplished, then, abandoning every other dear object, a person should worship as dear only the soul. "Whosoever worships as dear even the soul, to him, it is considered, is the soul alone dear, *and* no other object. Having come to the certainty, that any other worldly object which is dear, is even *in reality* not dear, he worships, he meditates; "to him," who thus knows, "is not dear a perishable object," an object whose nature is subject to death. This *sentence* (let him worship as dear even the soul) is *either* only a repetition of what is certain (of the sentence by which knowledge of the soul is produced) because for one who knows the soul, nothing is dear or not dear, or *it* is said for the praise of the knowledge, that the soul is dear, or for the determination of the fruit of the attribute of "dear," because it is producing faith in the perishable nature of all dear objects in *the mind of* one whose knowledge of the soul is of a sluggish kind. 8.

This they declare to be the knowledge of Bramha by which men think, we shall become all. What then knew that Bramha, by which he became all? 9.

The knowledge of Bramha has been declared in the aphorism: "The soul, considering this, let a man worship it." Wishing to explain this very aphorism, for which the whole Upanishad has been *composed*, the text exemplifies *it* under the desire of setting forth *its* necessity (end).

"This," viz., the thing to be set forth, to be manifested in the next sentence, "they declare," they, viz., the Brámhaṇas, those who are desirous to know Bramha, having repaired to the Guru (spiritual teacher) the vessel over the future shoreless ocean of the pain of exertion, caused by the uninterruped revolution of the wheel of birth, old age and death, who are desirous of crossing over to its shore, who are separated from the nature of cause and effect, viz., the cause of virtue and vice and its consequences, and who are desirous of obtaining the eternal incomparable good, free from those *causes*.

What do they declare? The answer is: "the knowledge of Brahńha;" Bramha means the supreme soul, the knowledge by which this is comprehended, is the knowledge of Bramha, "men, think, we shall become all" the totality. The term "man" is used for the purpose to indicate the special subject of this knowledge;[1] for men alone are the subjects of effecting in a special manner either a state of elevation[2] or of liberation. This is the intention *of the text*. As with regard to works they think, that fruits will necessarily follow from works, so they think, that from the knowledge of Bramha the fruit which is the state of universal identity, will necessarily follow; for as to their being proved by the Véda, there is no difference between them (the works and Bramha).

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[1] In the text is adhikára, which means "possession," "competent knowledge." I translated adhikari, as conveying the idea more exactly.

[2] In the scale of existence, viz., the state of happiness in the different worlds.

Bramha verily was this before ; therefore he knew even the soul, (himself.)

There[1] is something[2] contradictory indicated. Therefore we ask : "What then knew that Bramha," by whose knowledge men think, we shall become all ? What knew that, "by which," knowledge, he became this all, and Bramha is all according to the Sruti.

If he, (Bramha) not entirely knowing anything, became all, then it (all) may also belong to others, *and* of what use would *then* be the knowledge of Bramha ? If knowing *something* it became all, then, as it is effected by knowledge, *all* (the effect from knowledge) is like the effect from work, and therefore the notion of transientness is in fact applied. Moreover, the effect from a knowledge of Bramha, which (effect) is the state of the nature of all, has the fault of a regress into infinitum, namely, knowing something else than this, he became all, and further knowing something else, &c., &c. *However*, if knowing all, it became all, there is not the fault of a contradiction of the meaning of the Sástra, and therefore not the fault of a transientness of the effect. If, knowing something *only*, this Bramha became all, we ask : "What then knew that Bramha, by which he became all ?" 9.

Having thus said, the text gives an answer, untouched by any blemish : "Bramha," 'viz., the inferior *Bramha*, because it is obtained under the notion of a 'cause of the nature of all ; for it is impossible to obtain by knowledge the nature of all with regard to the supreme Bramha, and the text speaks of an obtaining of the nature of all by means of knowledge, in the words : "Therefore this became all." Therefore the words : "Bramha verily was this before," cannot mean anything else but the inferior Bramha.'

Or : 'By making man the subject of the knowledge, a Brámhana who is to become this *Bramha*, may be *designated*.

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1 In assigning to man the notion of subject.

2 Something means here the effect from knowledge.—A'. G.

For in the passage: "Men think, we shall become all,"[1] men *are obtained* in the text, and it is said that they are in a special manner the subjects to effect elevation or liberation; *this is* not *said* either of the supreme Bramha, or of the inferior Prajápati. Therefore, on account of *his* knowledge of Bramha, is here designated a Bramha (Brámhaṇa), who is to become a supreme Bramha, who, by the knowledge of the inferior Bramha, viz., the knowledge, that duality is identity, a knowledge which is connected with works, has obtained the state of an inferior Bramha, who has renounced *all* enjoyment, and who by obtaining all, has broken the bonds of desire and work. It appears also in common life, that a term is applied with reference to its future state, for instance, in the sentence: "He cooks the boiled rice; (Odana means rice which is boiled,) and also in the Sástra, for instance: Let a Paribrájaka (a person who has already obtained a state, entirely devoted to the contemplation of God) give to all beings *the blessing of* fearlessness." In this manner some explain a Brámhaṇa as a person who is to become Bramha.'

This is not right, because, if the nature of all is obtained, the fault of transientness is committed; for it is impossible that in this world any person should in reality obtain by any cause another state, and *at the same time* be eternal. In the same manner, if by means of the knowledge of Bramha the nature of all should be obtained, and *this state be at the same time* eternal, there is a contradiction. If, *on the other hand*, it (viz., the nature of all) is considered as non-eternal, the before mentioned fault takes place, viz., that there is a resemblance with the effects

[1] Here the opinion of the Vritikrits is given, which is the view of the Bhartriprapancha Bhâshya, viz., because the nature of all is obtained under the notion of something to be accomplished (of an effect, viz. from knowledge) it is impossible, that the supreme Bramha should have obtained the nature of all by knowledge.

from works. But if you think, 'that the abolition of the nature of non-totality (individual existence) which (nature of non-totality) is the effect of ignorance *and* the obtaining of the nature of all, is the effect of a knowledge of Bramha,' then the fiction of a person who is to become Bramha, is useless. *But if you think*, that even before the knowledge of Bramha every creature by *its possessing* the nature of Bramha, has eternally obtained the nature of all, that the state of non-Bramha and of non-totality is superimposed in reality by ignorance, and that, as silver is superimposed on mother-of-pearl, or as any special place (Atala means, literally, a division of the infernal regions) of standing or unclearness on the sky, so are also here the notions of non-Bramha and of non-totality superimposed by ignorance and removed by the knowledge of Bramha; if you think thus, then it is right to say that in reality the supreme Bramha was, because in the passage: "Bramha verily was this before," the literal meaning of the term "Bramha" is supreme Bramha; for the Véda declares a meaning, as it in reality is; but the fiction, according to which a person who is to become Bramha, is called Bramha, at variance with the meaning of the term "Bramha," is not right, because *a hypothesis*, by which *the meaning of* the Sruti is lost, and a fiction is made of something, not acquired in the Sruti, is inadmissible, unless there be some strong necessity.

If you say 'that, without being produced by ignorance, there may exist the nature of non-Bramha and non-totality,' we object, because it is impossible that *in this case* they could be removed by the knowledge of Bramha; for it is never observed that knowledge either destroys or creates the attributes of any actual thing, but it is everywhere observed as the destroyer of ignorance. In the same manner let also in our case the knowledge of Bramha remove the nature of non-Bramha and non-totality,

as the productions of ignorance ; but the knowledge of Bramha is never able to create or destroy any real thing. Therefore *the hypothesis*, by which *the meaning of* the *Sruti* is lost, and a fiction is made of something, not found in the *Sruti*, is even without use.

If you say, 'that ignorance with regard to Bramha is impossible,' we do not agree, because knowledge is enjoined with regard to Bramha; for if mother-of-pearl has become an object of the eye, then its nature is never known by such a sentence : This is mother-of-pearl *and* not silver, unless there is a superimposition of (the notion of) silver upon it. In the same manner, from such passages as : "This all alone existing," "This all alone Bramha," "This all merely the soul," "This is not duality, non-Bramha," the knowledge of identity with reference to Bramha could never be enjoined, unless there is a superimposition of ignorance upon Bramha. We do not say (like you), as there is *a superimposition* with regard to mother-of-pearl, so there is not a superimposition of the nature of non-Bramha (atad). What then? Bramha is not the cause of the superimposition of the nature of non-Bramha upon his own self, and is not the producer of ignorance.

We admit, that Bramha is not producer of ignorance nor deluded ; but do not admit, that there is another deluded conscious *being* (beside Bramha) which could be the producer of the ignorance of non-Bramha. This is evident from such passages of the *Sruti* as: "There is no other knower than him." "There is nothing else which knows but him." "That art thou." (Ch. U. p. 448.) "He knew the soul." (B. U. 184.) "I am the soul." (B. A'. p. 205.) "Another is he, another am I." "He does not know." And also from such passages of the Smriti as: "Whosoever beholds God as the same in all beings," etc. (Bhag. Gít.

13 Adh. 27th Sl.) "I am the soul, O Gudakés'a, dwelling in the heart of all beings." (B. G. 10th Adh. 20th Sl.) "The wise see the same . . . in the dog and the man who lives upon dog's-meat." (Bh. G. 5th Adh. 18th Sl.) And from such Mantras as: "Who beholds all beings in the soul," and "In whom all beings are like the soul." (Váj. S. U. M. 6 and 7 B. i. Vol. VII. p. 13.)

'But if this is the case, the advice of the Sástra is without any use?' Well, this may in this manner be admitted, if *Bramha* is known; but if you say, 'also the knowledge is useless, we object,[1] because the cessation of non-understanding is visible. If it is said: 'That cessation is even impossible, because there is identity,' we object, because this is contradictory to what is visible; for it is visible, that there is a cessation from non-understanding by the knowledge of identity.

If any one says, 'that even, when seen, it is impossible,' it is contradictory to what is visible; and a contradiction to what is visible, is by no body admitted.

Nor, when visible, is anything in reality impossible, because it is even seen.

If it is said, 'that the seeing is impossible,' the same argument holds good.

If it is said: 'From such passages of the Sruti, as the following: "He becomes holy by holy work." (B. A'. p. 546.) "knowledge and work entered him." "The Purusha is the comprehender, agent, the knowing soul," it is evident, that there is another mundane soul, different from the supreme *soul*. And this different *soul* is the supreme *Bramha*, which follows from

[1] The cessation of non-knowledge is either different from Bramha, and then there non-duality is lost, or it is not different, and then it cannot be comprehended under the idea of knowledge.

I am verily Bramha. Therefore he became all.

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such passages of the Sruti as: "He is not this, he is not that." (B. A'. p. 435.) "The soul liberated from sin, without old age, without death." "The ruler of this universe." (B. A'. p. 628.)

Also in the Sástra of Kaṇáda, Akshapáda[1] and others God (I'swara) is proved as different from the mundane soul; for through the desire to remove the unhappiness, *arising* from the world, activity is perceived *with the embodied soul* (and not with God), and hence the difference between God and mundane soul is clear.

And the Sruti and Smriti declare: "He, without speech, without honour:" "There is nothing, O Partha, to be done by me *in the three worlds.*" (B. G. 3d A. 22.) "He is to be searched, to be enquired into." (Ch. U. p. 571.) "A person, knowing him, is not contaminated." (B. A'. B. I. Vol. II. p. 913.) "Whosoever knows Bramha, obtains the supreme Bramha." (T. U. 2d A. 1st An. 1st M.) "He (Bramha) is to be contemplated in a uniform manner." (B. A'. 6th Adh. 4th Br. 20. B. I. Vol. II. 889.) "Knowing that which is undestroyable, O Gargi." (B. A'. 5th Ad. 8th B. 10. B. I. Vol. II. p. 636.) "The firm knowing him." (B. A'. p. 829.) "The great word (the letters A U M being joined) is like a bow, and the soul like the arrow; and Bramha what is aimed at by it." (2d Mund. U. 4th M. B. I. p. vol. vii. p. 228.) In all these passages there is a declaration of agent and action.

This is also evident from the declaration, that the roads to elevation are different from *the road of* him who strives after liberation. If there were no difference, to what place could there be proceeded by any one? And if there were not, a difference of the northern and southern roads and of the places to be proceeded to, would be impossible; but if *the mundane soul* is different from the supreme, all this is possible.

This follows also from the declaration with reference to the causes of knowledge and work. If the mundane soul is dif-

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[1] A name of Goutma, the founder of the Nyáya.

ferent from Bramha, the declaration *addressed* to the former about work and knowledge, as being the cause either of elevation or liberation, is consistent, but it is not with reference to God because all desires are obtained by him.'

If it is therefore (on all those grounds) said, 'It is proper that the term "Bramha" means a person who is to become Bramha,' we object, because the application of the declaration with regard to Bramha would be useless; for if the mundane soul,—which is not Bramha, *but* is to become Bramha, *on the strength of the passage*: "knowing the soul, I am verily Bramha" —should become all, the advice with regard to Bramha, would be undoubtedly useless, because the effect which is the state of the nature of all, would be accomplished by the knowledge of the soul which is to be accomplished;[1] because that knowledge (viz., the knowledge of the regulation concerning work) could never be applied to the accomplishment of the last aim of man.

If it is said, 'that the declaration *with regard to Bramha*, in the passage: "I am Bramha," is for the sake of transforming the mundane soul to the nature of Bramha,' we object; for, if the nature of Bramha is not perfectly known, what can the passage, "I am Bramha" transform? If his nature is known a transformation is possible. By passages in our text such as: "That soul is verily Bramha." (B. A. 6th Adh. 4th Br. 5. B. I. Vol. II, p. 849.) "That present perceptible Bramha," (B. A'. 5th Ad. 4th Br. 1 B. I. Vol II. p. 575) "Which soul." (B. A'. p. 575.) "This is true." "This is soul." "He who knows Bramha, obtains the supreme," (T. U. 2nd A. 1st A. 1st M.) and by such a conclusion as: "From this very soul," the terms "Bramha"

1 If it is said, that the advice with reference to Bramha is useful, under the condition, that it is the object of a regulation, we ask, whether it is a regulation regarding work, or regarding worship? Either assumption is contradictory.

and "soul" are more than a thousand times placed on the same ground, and therefore it is evident, that they have the same meaning; for transformation of another takes place to the nature of another, and not to identity.

And the passage: "Because this all is that soul," proves the identity of the soul, which has been set forth in the text, and which is to be seen *afterwards*. Therefore, it is impossible, that the soul could be transformed to the nature of Bramha.

It is also impossible to conceive with regard to Bramha any other effect because in such passages as: "He who knows Bramha becomes Bramha," the obtaining of Bramha *only* is declared.

'If the transformation is the obtaining of Bramha,' we object; for another state of another is impossible.

If it is said, 'that, according to the word of the Śruti the obtaining of the state of Bramha, even implies transformation,' we object, because transformation is only a notion 'not something real,' and we said, that knowledge had no other agency but to destroy a false knowledge; a word has no power to produce any thing, for the Śástra teaches, but does not create; this is evident.

From such passage as: "He entered this world;" (B. A'. p. 77) it is certain, that it is the supreme Bramha who entered; therefore it is not right to explain the term "Bramha" by a person who is to become Bramha.

This is also evident on the ground, that *the meaning which you wish to establish*, is an obstacle to the admitted meaning; for the knowledge that, like a lump of rock-salt, Bramha is of the same taste (substance) without difference without or within, —which is the meaning intended to be expressed in all

1 For instance, the road which leads upwards through the fire, that is to say, through sacrifices, etc.— A'.G.

Upanishads, is clearly established at the end of two Káṇḍas (of this Upanishad, viz. the Madhu Káṇḍa and Muni Káṇḍa) viz. "This is the declaration" (p. 505) and : "So far extends *this cause of* immortality." (B. A'. B. I. Vol. II. p. 930.)

In the same manner is the knowledge of the identity of Bramha the certain meaning of the Upanishads of all the S'ákhas.

If by the passage : "He knew even the soul," (p. 101) a mundane soul, different from Bramhâ, is assumed, it would be an obstacle to the admitted meaning. If it were so, then, by the contradiction of the commencement and of the conclusion of this Sástra, an inconsistency would be assumed.

Also the declaration would be impossible ; for if by the passage : "He knew even the soul," a mundane soul were assumed, there could not be a declaration of the knowledge of Bramha, because *then* the passage : "He knew even the soul," would refer to the knowledge of the mundane soul alone.

If it is said, 'that the term "soul" means something different from the knower,' we object, because it is the predicate *of I*, in the passage : "I am verily Bramha," *and* if anything else were the object of knowledge, it would have been determined : "This is that," but not : "I am." As in the passage : "I am verily Bramha," Bramha is the predicate, and as it is determined in the passage : "He knew even the soul," it is distinctly understood, that the soul alone is Bramha. If this is the case, the declaration of the knowledge of Bramha is possible, not otherwise ; for the knowledge would be otherwise.

Nor is the knowledge of Bramha possible if the nature of Bramha and non-Bramha were to belong to one *subject*, because there would be in reality a contradiction, as darkness *is contradictory* at the manifestation of the sun.

Nor if both (Bramha and non-Bramha) were the objects of knowledge, would the definite declaration of a knowledge of Bramha be proper, because in this case there should be a knowledge of Bramha and of the mundane soul.

Nor is it proper to assume a substance with contradictory attributes; for in this case, the knowledge of the truth being declared, doubt would arise *in the mind of* the hearer, and a definite knowledge is required to accomplish the last end of man. From the following passages of the Sruti and Smriti: "Of whom there is even no doubt," "A person who doubts perishes," it is evident, that whosoever is desirous of the welfare of others must not say the meaning of a sentence which is doubtful.

If it is maintained, 'that in (your explanation of) the passage: "He knew even the soul; therefore he became all," the not very skilful assumption is made of Bramha being like us and similar beings, an agent' (viz., as the subject of knowledge) we protest, because *this notion* is conceived in the Sástra; for it is not our assumption, but that of the Sástra; therefore the Sástra is to be blamed (which you would probably not do). And by him, who is anxious about his welfare, must not be given up the literal meaning of Bramha by an assumption at variance with the meaning of the Sástra.

An obstinacy on your part which goes so far, is also not proper; for all difference with regard to Bramha is only a fiction, and must be considered under the notion of identity, as follows from a hundred passages, such as: "Here is nothing different;" "for where there is duality, as it were;" "one alone without duality." Every action of man in fact with regard to Bramha is a fiction, wherefore it is said very little, that this assumption is not skilful.

Therefore (in the passage: Bramha verily was this before)

"Bramha" means the Bramha who entered, who is the creator. The term "verily" is *used* for the sake of determination. "This," all that is perceived as embodied (in the shape of a body) "Before." Previously even to apprehension (awakening) was Bramha alone, and all this; but from the moment of the apprehension *there is the opinion*,—"I am non-Bramha," I am not all,—the effect of superimposition; hence the superimposition: "I am agent, I am performer of ceremonies, I am the mundane soul, the enjoyer of fruits, happy, unhappy, &c., but in reality there is Bramha alone, and this all which is separate from him. "He" (tat), who has in any manner been made known by a merciful teacher in the sentence: "Thou art not the mundane soul,"—"knew even the soul," in its own nature, and the term "even" means *the soul* free from any differences, superimposed by ignorance.

'Say *then* which is the soul in its own nature which Bramha knew as the soul?' Do you not recollect the soul? for it has declared thus: "He who having entered this world, inspires, causes to descend, diffuses, expires and equalises?"

'But then you declare him in the same manner, as if you say: "This is a cow," "this is a horse;" you do not show him directly.'

Well then, the soul is the beholder, the hearer, the thinker, the knower.

'But then, here also you do not show directly the nature of the agent of the actions of seeing, *hearing*, &c.; for the action of going is not the nature of the goer, nor the action of cutting the nature of the cutter.'

Then let us say, the soul is the beholder of the beholding, the hearer of the hearing, the thinker of the thinking, the knower of the knowing.

'But how differs this from the *mere* beholder? Where there is a beholder of the beholding, or the beholder of a jar, there is in every instance a beholder alone; but whether it is a beholder of the beholding, or a beholder of a jar, there is no difference; for it is even a beholder.'

There is a difference. The beholder of the beholding, if there is a beholding, constantly sees the beholding; the beholding is at no time not seen by the beholder; therefore the beholding belongs permanently to the beholder. If the beholding of the beholder is transient, then the beholding, which is to be seen, does at some or the other time not behold, as for instance, where a jar and the like is seen by a transient beholding. Moreover, the beholder of that beholding sees never the beholding.

'But then there are two beholdings of the beholder, one, the permanent, which is invisible, and the other a transient one, which is visible.'

Be it so. On the one hand, the transient beholding of the beholder is evident from the appearance of blindness and non-blindness; for if *this beholding* were constant, no one would be blind. The permanent beholding of the beholder, on the other hand, is evident from the passage of the Sruti: "For there is no variance between the beholder and the beholding." (B. A'. B. I. Vol. II. p. 803.) It follows also from inference; for it is observed that in a dream there is a beholding of the blind, by which a jar, for instance, is an object of manifestation. This beholding of the beholder, then, is not destroyed by the destruction of the other beholding. By this unperishable permanent beholding, which is identical with itself, which is called self-manifesting light, seeing the other transient beholding, which remains in a dream, and which, among the two *beholding*, resembles the know-

ledge of an impression, the beholder is *the beholder* of the beholding. If this is the case, the beholding is even his nature, like the heat of the fire, and there is not another conscious beholder, as is the opinion of the followers of Kaṇáda. "This," Bramha, "knew even the son," *viz. the soul*, like the permanent beholding, *and* free from the transient beholding, superimposed by ignorance.

'But then the knowledge of the knower is prohibited, as follows from the passage of the Sruti: "Thou dost not know the knower."'

We say, No; for there is no prohibition of knowledge. In the same manner must be understood the beholder of the beholding.

This follows also from its independence of another knowledge; for, if it is known, that the beholding of the beholder is permanent, no other beholding, of which the beholder is the object, is expected; for it ceases the desire of a beholding, which is the object of the beholder, as this is improbable; for no one has a desire, if there is no object (of the desire). Nor has the visible beholding the power to make the beholder its object, so that one could desire it. Nor is there any desire of any one whose object is one's own nature. Accordingly, by the passage: "He knew even the soul," it is said, that there is a cessation from ignorance, but not that the soul is made an object.

How did he know? The answer of the text is: "I," the beholder of the beholding, the soul, "am verily Bramha," *and* "Bramha" *means* the present, perceptible soul, which is within all, has overcome *hunger*, &c., which is not this, which is not that, and has therefore the characteristics, not to be of gross body, not to be an atom, &c.

This alone am I, not another mundane soul, as you said.

Whosoever among the gods comprehended it, he alone became it; thus *whosoever* among the Rishis, *whosoever* among men.

Knowing that this is that, the Rishi Vámadéva verily obtained these Mantras: I became Manu, I became the Sun. Whoso-

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Therefore from a knowledge of such a kind "he" Bramha "became all." From the disappearing of the superimposition of non Bramha by the cessation of the effect of it (the superimposition of non-Bramha) he became all. Therefore it is alone proper *to say*, "men think, that by the knowledge of Bramha we shall become all." What has been asked before: "What then knew that Bramha, from which he became all," is *now* defined, viz., "Bramha in truth was this before, he knew even the soul, therefore he became this all."

In respect of this "whosoever among the gods comprehended" the soul, in the manner explained (viz., according to its true notion) "he alone," the enlightened soul "became it" Bramha; "thus *whosoever* among the Rishis, thus whosoever among men" (comprehended the soul, became this all.).

By the terms "among the gods," &c., a reference is made to the *different* worlds, and therefore the knowledge of Bramha is not mentioned thereby, but we declared, that by the passage: "Bramha (Purusha) entered before," Bramha everywhere entered within. Therefore the terms "among the gods" are used with reference to the knowledge of the *different* worlds, which is produced by the superimposition of body, &c. In reality, however, was Bramha here and there before, viz., before comprehension, in the bodies of the gods, &c.; otherwise he would be an object of investigation.

The meaning of the passages: "He knew even the soul," and also "he became all" *is*, that the fruit of this knowledge of Bramha is the obtaining of the nature of all. To establish this meaning firmly, the Sruti quotes some Mantras. How? "Knowing, that this" Bramha, "is that," the soul: "I am Bramha," from this knowledge of Bramha alone "the Rishi Vámadéva," by name, verily "obtained" *these Mantras*. He, firmly

ever knows this *Bramha* also in this time in the said manner: "I am Bramha," even the gods verily are not able to prevent him from its possession. (The possession of the state of all.)

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established in the knowledge of the nature of Bramha, saw these Mantras: "I became Manu; I became the sun," &c.

By the words: "Knowing that this is that," Bramha, the knowledge of Bramha is shown; by the words: "I became Manu, I became the sun," &c., the text shows that the fruit of the knowledge of Bramha is the obtaining of the state of all. Knowing, he obtained the fruit, the state of the nature of all; thus by this declaration *the text* makes known the liberation, which is effected by means of the knowledge of Bramha, as he who eats gets satisfied.

Some one may have the impression: 'The obtaining of the state of all by the knowledge of Bramha was *possible* for the great gods by their extraordinary power, but not at present for beings of the present Yuga, especially not for men, because they have only little power.' To remove this objection, the text says: "Whosoever," free from external desires, "knows this" Bramha,—set forth in the text, *as* having entered all beings and possessed of the characteristics of knowledge, action, &c., "also in this," the present, "time," *whosoever knows* this as the soul alone in the said manner: I am Bramha, who having discarded *all* differences superimposed on knowledge by delusions, produced by fictitious attributes (upadhi), knows: I am only Bramha, not affected by *any* wordly characteristics, who is not within, who is not without,—he, from the cessation of the state of non-totality, becomes this all by the knowledge of Bramha. There is no difference with regard to Bramha or to the knowledge of him among persons of great power, such as Vámadéva, and persons of little power, *such as* the present men. But there is a doubt, whether the present men are adequate to obtain the fruit of the knowledge of Bramha. *To remove this*, the text says: "Even the gods," of extraordinary power, "are not able to prevent him," who knows Bramhá in the said

manner, "from its possession," from obtaining the state of all like Bramha. How then others? But there is no doubt, that the gods and the like are able to create obstacles to obtaining the fruit of the knowledge of Bramha, as it is said: "The mortals are in the condition of debtors towards the gods;" for the Sruti shows, that man, even when born, is indebted to the Rishis by the duties of a religious student, to the gods by sacrifices, *and* to the forefathers by *his* offspring. This follows from the declaration, *that men are like beasts to the gods*, and also from the passage: "Then that soul is the place of all beings."

From this argument: that the gods from the desire to preserve the state of the soul, create obstacles to men, subject to another's will, like debtors, to obtain the state of immortality,—arises that apprehension. The gods preserve their beasts like their bodies; for the text shows afterwards that the maintenance of gods, etc., which depends upon work, becomes greater, because each single man is worth many beasts; for it will be said: "Therefore it is not pleasant to them, that men should know this." (p. 119.) "As one for his own body verily wishes welfare, so also wish all beings welfare for one who knows thus." (B. A'. p. 255.) If *a man* has the knowledge of Bramha, then, with the ceasing of dependance, there exists no longer the nature of one's own body and of a *dependance* like cattle; this is the intended meaning, as is evident from the two passages about "the not being pleasant," and the "welfare." Therefore the gods raise, even to the knower of Bramha, obstacles to obtaining the fruit from the knowledge of Bramha; for they are powerful.

'But then, if this is the case, the gods raise obstacles also to obtaining other effects of works, like the drinking of what is drinkable. Alas, then, there is an end of the faith, that practice (of ceremonies and knowledge) is the cause of elevation and libera-

For he becomes the soul of them.

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tion. In the same manner, on account of his inconceivable power, god is able to raise obstacles, in the same manner, time, action, charms, drugs and penances; for that they are causes of obtaining or not obtaining the fruit, is evident from the S'ástra and common belief; hence there is no faith in any practice in accordance with the S'ástras.'

We reply to this, No; for all things are produced by their necessary causes, and the world shows a variety (of happiness and unhappiness), both of which is impossible under the supposition, that all arises from its own nature. But when the supposition, that (ceremonial) work is the cause of (the enjoyment of) happiness and unhappiness and of other consequences, is firmly established *and* confirmed by the statements of the Véda, Smriti, argument, and common belief, *it is clear that* the gods, I'swara and time are not opposed to *the acquirement* of the fruit of works, because works are the causes of what is desired; for the good or bad work of men, independent of the gods, time, I'swara and other agents, is by itself without effect (liter. does not produce itself), and if it should even have effect by itself, it is not able to give the fruit, as it is the nature of action to be produced by agents and other numberless causes. Therefore the gods, I'swara, etc., favour actions, and hence there cannot be a disbelief as to the obtaining of the fruit. Sometimes actions are subject also to them (to the gods) because their power cannot be destroyed; but whether the nature of action or time, gods, thing, etc., is the first or second, is not determined, and is difficult to be understood; hence arises the delusion of the people. Some say, action is the cause, and not anything else, with reference to the obtaining of the fruit; others, it is the gods; others, time; others, the nature of the thing; others, all these together. With regard to this, the statements of the Véda and the Smriti acknowledge action as the principal cause, as for instance: "Holy gets a person by holy action, sinful by sinful." Even if one or the other of those *agents* with regard

to its own object should become principal, while at the same time the principal power of the others were stopped, yet it could not be said, that works is not the principal agent as to the acquirement of the fruit, because the principal agency of work is established by the S'ástra and argument.

(But if it be asked, whether the gods do not hinder the acquirement of the effect of knowledge, we answer:) No, because on the mere cessation of ignorance the effect is the obtaining of Bramha. In respect of what has been said, "that the gods raise obstacles to the effect, which is the obtaining of Bramha," the gods have no power to raise obstacles. Why? because there is no time intervening between the knowledge *of Bramha* and the effect, which is the obtaining of Bramha. How? As in common life at the very time when light is in contact with the eye of the beholder, there is the manifestation of colour, so at the very time when the knowledge, whose object is the soul, takes place, there is the disappearance of the ignorance, whose object is the soul. Therefore, when the knowledge of Bramha exists, an effect contrary to it is impossible, just as it is impossible that the effect of light is darkness. Where (when the knowledge of Bramha exists) the knower of Bramha is the *very* soul (substance) of the gods, how can they in any way raise obstacles to him?

The text *then* declares, what is this very nature, viz., Bramha identical with himself (whose nature is the soul) who is to be thought of, who may be known from all the S'ástras; "for he," the knower of Bramha, "becomes *the soul* of them," of the gods, at the very time, when there exists the knowledge of Bramha, by the mere cessation of the screen of ignorance, like the nature of mother-of-pearl, which appears as silver, as we said before. Therefore the endeavour of the gods has no success against the soul; for where an effect ensues, not referring to the nature of the soul, and where there

is a difference of space, time and causes, there, in respect of any thing whose object is not the soul, the endeavour of the gods to raise obstacles is successful, but not in respect of the effect referring to the nature of the soul, which takes place at the time of the knowledge without any difference of space, time and causes, because an opportunity (to raise obstacles) is impossible.

'But then, since there is no continuation of the (first) apprehension of the knowledge *of Bramha*, and since (after the first apprehension) the contrary apprehension (=non-soul), and its effects are apparent, only the last apprehension of the soul destroys the ignorance, and not the first.'[1] (If the last knowledge destroys ignorance, it is either, because it is the last, or because its object is the soul.) Not under the first alternative, because the last could not be determined. (Not under the second) for if the first apprehension, whose object is the soul, does not destroy the ignorance, then also not the last, because the object is the same.

If it is said, 'this being the case, the continuation of knowledge destroys the ignorance, not a single *act* of knowledge,' we object; for as long as life, etc., remains a continuation (of

[1] As S'ankara has set forth his argument rather enigmatically, I give it in the more explicit form of A'nada Giri. "'But then, an opponent may say, the knowledge which destroys the ignorance, cannot be the first, because after the first knowledge there is no continuation of it, and because afterwards the opposite knowledge and its effects take place.' To show the futility of this objection, S'ankara assumes the following alternative, if the first knowledge does not destroy the ignorance, either the last knowledge destorys it, or the continuation of knowledge.

If the last knowledge destroys the ignorance, it is either, because it is the last, or because its object is the soul; but not under the first of these alternatives, because it could not be determined (which is the last); not under the second, (because its object is the soul) because in this respect it is the same as the first knowledge, which, according to admission, does not destroy ignorance." The second part of the argument is clearly given by S'ankara, wherefore we do not repeat it here.

knowledge) is impossible; for as long as there is an apprehension, of which life, etc, is the cause, the continuation of the apprehension of knowledge is impossible, because it is contradictory.

If you say: 'But then by the disappearance of the apprehension, of which life, etc., is the cause, there remains a continuation of knowledge until death,' we object, because the continuation of a so-much-ness of the apprehension is not defined, and there is hence the fault, that the meaning of the S'ástra is not defined. By saying,—the continuation of a so-much-ness of the apprehension destroys the ignorance,—there is nothing defined, and hence the meaning of the S'ástra is undefined. And this is not desired.

If it is said, 'that the meaning of the S'ástra is even defined, when there is a mere continuation,' we object, because there is no difference between the first and the last *knowledge;* for either the first knowledge is the continuation of the apprehension, or the last until the time of death; but as in this way no difference is found between the first and last apprehensions, the two above mentioned faults apply.

If it is said: 'This being the case, then *knowledge* does not even destroy *ignorance,*' we object, because our text declares: "Therefore he became all," the same is also declared in other passages of the S'ruti. "The bond of the heart is broken," and "There is no delusion, etc."

If it is said: 'It is *merely* for the sake of praise,' (Arthaváda) we object, because *otherwise* the same applies to the Upanishads of all the S'ákhas (Védáic schools), viz., that they are merely for the sake of praise; for the Upanishads of all the S'ákhas set forth neither more nor less than this meaning.

If it is said: 'Let it be so, (that they are for the sake of

praise,) since the object of the soul is evident from perception; we object, because from the said statement (that knowledge destroys ignorance) ignorance, grief, delusion, fear and other faults have ceased.

If it is said "from perception," the answer has already been given. Therefore it cannot be fixed, whether the *knowledge* is the first, or the last, a continuation or not a continuation, because the ultimate effect of knowledge is the cessation of ignorance and other faults. That apprehension, whether the first or the last, continuation or no continuation, is alone knowledge, which produces the effect, viz., the cessation of the faults of ignorance, etc. Having come to this conclusion, there remains nothing to be fixed.

But what has been said before: "Since the contrary apprehension and its effects are apparent, only the last apprehension of the soul destroys the ignorance and not the first," (p. 184) this *also* holds not good, because the last action (in a former birth) is the cause of the production of a body (in this world). The action,—which is the cause of the production of the body, *and* which, by means of the fault of the opposite apprehension of the work, which is of such a nature and which has the fault of the opposite apprehension, is able to produce the fruit,—*this action* puts into effect the opposite apprehension, and the faults of passion, etc., by the continuation of the enjoyment of the effect, as long as life lasts, and only so long, because the entering upon the enjoyment of the effects follows necessarily from their cause, viz., action, like arrows which are shot (continue their course, until their velocity is spent). Therefore knowledge does not destroy action of such a kind (which is the effect of actions in a former world) because it is not opposed to it. What then (does it destroy)? The effect of ignorance, opposite to its own (knowledge's) nature, which (effect) has the tendency to produce

Then whosoever worships another deity in such a manner, as: "He is another, another am I," does not know; like a

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another body (in a future world) even from *ignorance, which is its* support, (it destroys it,) because it determines it; for it (the action) has not yet arrived, (not yet been done) the other action (which is the cause of the present body) has been produced, (is passed, and cannot therefore be destroyed by knowledge). Moreover, the opposite apprehension (opposite to true knowledge) is not produced for the knower, because it (the opposite apprehension) is without object; for the opposite apprehension, when produced, is produced as dependent upon generality, when the nature of its particular object has not been ascertained, as silver is on mother-of-pearl. But this (opposite apprehension) by the destruction of the site of opposite apprehensions without number, does not arise for one who has ascertained the differences of objects, as the *delusion of silver* does not again appear, when a perfect apprehension of mother-of-pearl has taken place.

If you say, 'that recollections,—manifesting opposite apprehensions, *and* arising from impressions, produced from opposite apprehensions, which were made previously to the knowledge,—*that these recollections* in the moment of their birth sometimes cause of a sudden the obtainment of opposite apprehensions, *and that*, in the same manner, as for one who is perfectly acquainted with the divisions of space, *yet* of a sudden a confusion may arise with regard to space, so also for the perfect knower an opposite apprehension may be produced, as it *was* before' (the attainment of knowledge) *then it would follow*, that there is no confidence also in perfect knowledge that hence an activity with regard to the knowledge and the works in accordance with the meaning of the S'ástra would be inconsistent, and that proof had become non-proof; for a difference between proof and non-proof were impossible.

Hereby it is ascertained, for what reason there is no liberation from the body (immediately) after the attainment of perfect know-

ledge. *But* that consequent to knowledge, from the very same time, there is a destruction of the actions which are collected for a future birth and whose fruits have not commenced, has been proved from our text, which prohibits any obstacle to the obtaining of the fruit; also from such passages of the S'ruti as: "His actions also are annihilated," (1st Mund. B. I. Vol. VIII. p. 302.) "All is his forever," "All sins are shaken off," "Having known him, they are not tainted by sin," (B. A'. B. I. Vol. II. p. 913.) "Him alone do those two not trouble, him good and bad actions do not torment," (l. c. p. 910.) "Him he does not torment, he is not afraid of anything; (S'. U. B. I. Vol. VII. p. 119.) also from passages of the Smriti such as this: "The fire of knowledge burns all actions to ashes," (Bh. G. 4th Adh. Sl. 37.)

But what *before* (p. 180) has been said, that he is bound by debts, is also not applicable, because this refers to ignorance; for the ignorant is a debtor; for him the notion of agency, etc., is true; thus it will be said afterwards: "Where some other thing exists, there another sees it otherwise," and the term "other" means here, what differs from the true substance, the soul. Where ignorance exists, there it is another thing, as it were; there like the moon on the second day after its darkness, is an action of showing (one saying, It is this, another, It is not this, etc.,) dependent on the many agents through ignorance; and the effect, arising from this 'ignorance,' is also shown by passages such as this: "Another sees it otherwise." (B. A'. p. 813.) Where, however, knowledge exists, by the removal of the numberless illusions, arising from ignorance, there is shown the impossibility of actions by such passages as: "Therefore he sees all." (p. 158.) Therefore the *state of a debtor* is described as referring to ignorance alone,- because that state

beast, he is *used* by the gods.

As verily many beasts maintain a man, so every man maintains the gods. It is not pleasant, even if only one beast is taken away, how then, if many? Therefore it is not pleasant

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is the consequence of actions,—not as referring to knowledge. This we shall in the next passage explicitly show by our explanation, as follows: "Then whosoever," not knowing Bramha, by praise, reverence, offering, (of flowers, scents, etc.) oblation (gift of eatables), attention and contemplation, "worship" (represents to himself the state of the excellencies of a deity) "another deity," a deity different from the soul "in such a manner as: He is another," not the soul, different from me, "another am I," subject *to him*, I, like a debtor, have to propitiate him,—whosoever through such a belief worships, "he," through such a belief, "does not know" the truth. Such a person is not only ignorant, or has the faults of ignorance and the like, but like a beast, a cow, etc., is used for the benefit of conveyance, of giving milk, etc., so for the various benefits he affords through offerings, etc., is he used by each of the gods. Therefore he is, like a beast subject to works of all kinds—this is the meaning. For the effect of the work in accordance with the word of the S'ástra, be it work, united with knowledge, or be it work alone, done by a person who is ignorant, a partaker of the division of caste and the orders of life,[1] and dependent, *the effect of such a work* is elevation from man, etc., to Bramha; the effect, however, of work, which is at variance with the word of the S'ástra and which is done by the promptings of one's own nature, is descension from man, etc., down to inanimate matter. For as here, so we shall say *the same* at the end of this chapter by the passage: "Again there are three worlds, etc. (B. A'. p. 301.")—That the effect of knowledge is the obtaining of the state of all, has been briefly shown; for this whole Upanishad is engaged to show the divisions of knowledge and ignorance (or the whole

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[1] These are four, viz., of the religious student, of the house-holder, of the anchorite (Vanaprastha, who retires to the wood,) and of the mendicant.

to them, that men should know this. 10.

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knowledge within this Upanishad is not very extensive as it describes the division of ignorance.).

And that this is the meaning of the whole S'ástra, we shall *afterwards* show. Because it is so, therefore the gods are able to raise obstacles or to show favour to an ignorant man. This is said in *the words*: "As verily" in common life, "many beasts," cows, horses, etc., "maintian, a man," their owner, ruler, "so every" ignorant "man" who stands for many beasts, "maintains the gods" (the plural, "the gods," is here used to indicate also the forefathers, etc.) under the idea: "Indra and the other gods, who are different from me, are my lords; I am like a servant of them. If I adore them by praise, reverence, gifts, etc., I shall obtain the rewards, given by them, viz., elevation and liberation." Thus as in this world it is very unpleasant for a possessor of many beasts, "even if only one beast is taken away," is seized by a tiger, etc., so, if one man who stands for many beasts, rises from the state of a beast, it is not surprising, that it is unpleasant to the gods, as the taking away of many beasts is to the householder. "Therefore it is not pleasant to them," to the gods—what? "that men should" in any way "know this," truth of the nature of Bramha. In this view it is said by the venerable Vyása in the Anugítas (a part of the Mahábhárata): "The world of the gods is closed for the performers of works; for the gods do not wish that men abide above." Therefore the gods try to exclude, like a cattle from tigers, *men* from the knowledge of Bramha, as it is their desire, that they should not be elevated above *the sphere of* their use. Whom they wish to liberate, to him they impart belief, etc., and unbelief to him whom they wish not to liberate. Therefore let a person, desirous of liberation, be intent on the adoration of the gods, on reverence and faith, submissive, and assiduously striving for the acquirement of knowledge, or for knowledge, as is implied in the words of fear: "How then, if many." This is the meaning of the passage: "It is not pleasant to the gods." 10.

Bramha verily was this before one alone. Being one, he did not extend. He with concentrated power created the Kshatra of elevated nature, viz., all those Kshatras who are protectors among the gods, Indra, Varuṇa, Sóma, Rudra, Parjanya, Yama, Death, and I's'ána. Therefore none is greater than the Kshatra; therefore the Brámhaṇa, under the Ksha-

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The meaning of the Sástra has been declared in the Sútra: "The soul, considering this, *let a man* worship it." (p. 147) The relation and the necessity of this Sútra, which was to be explained, has been determined by the words: "They declare, that by the knowledge of Bramha, etc." (p. 165) together with its Arthaváda (by the words: "Therefore, whosoever among the gods," etc. (p. 166),—and the subjection of ignorance to the world in the words: "Then whosoever worships another deity, etc." (p. 186.)

There it has been said, that the ignorant is a debtor, *and* subject to *the will of* another by the necessity to perform, like a beast, the works of the gods and others. What again is the means of performing the necessary works of the gods and others? The *different* castes and orders of life. Which then are the castes? In reply to this the present passage is commenced, viz., to show how that ignorant person, dependent on another's will and subject to works in connection with their agents, is busy, *like a beast*, in this world.

The creation of Indra, etc., has not been described above after the creation of Agni (v. p. 129.); but the creation of Agni has been described to complete the creation through Prajápati. The creation of Indra, etc., *however*, should there have been shown, because it is its conclusion; but it is here told in order to show, that the ignorant is the proper subject for the performance of works.

"Bramha verily was this before." "Bramha," by the creation of Agni having obtained the nature of Agni (he is called Bramha by believing himself to be the caste of Bráhmanas) "verily was this," the caste of Kshatras, etc.; the undivided

triya, worships at the Rájasúya ceremony. The Kshatra alone gives *him* his glory. Bramha is thus the birth-place of the Kshatra. Therefore, although the king obtains the highest dignity, he at last takes refuge in the Bramha as in his birth-place. Whosoever dispises him, destroys his birth-place. He is a very great sinner, like a man who injures a superior. 11.

Bramha, "one alone." There was no distinction of the Kshatriya and other castes. "Being one," without *the distinctions of* Kshatra, etc., of preserver, etc., "he," Bramha, "did not extend," which means, was not sufficient for extensive work.

Then "he," Bramha, reflecting, I am a Brámhana, I who by nature desire to perform the work to be done by the Brámhana caste, have to discharge such and such duties, "created" for the amplification of work and agent, "with concentrated power the Kshatra of elevated nature." Which again is the Kshatra, the Kshatriya caste, created by him? To show this, the text specifies the individuals, viz., "all those Kshatras who are protectors among the gods." Those who are anointed kings, are here specified "Indra," the king of the gods (Devas) "Varuṇa" of the aquatic animals, "Sóma," of the Brámhaṇas, "Rudra," of beasts, "Parjanya," of lightning, etc., "Yama" of the forefathers, "Death," of persons in ill health, etc., *and* Í's'ana of splendours. These and others are Kshatras among the gods. After them (the divine Kshatras) *he created* the Kshatras who are ruled by Indra and other Kshatra deities, viz., the families of the moon and sun, as *the king* Purúravas, etc. For this reason the creation of the Kshatras among the gods has been set forth.

Because the Kshatra was created by more concentrated power than the Brámhana, "therefore none is greater than the Kshatra," who is also the ruler of the Brámhaṇa caste. "Therefore the Bráhmaṇa," although the source of the Kshatriya, placed "under the Kshatriya," "worships" him who is placed above. Where? "At the Rájasúya ceremony." "The Kshatra alone

He did not extend. He created the Vit. He is all those gods who, according to their classes, are called Vasus, Rudras, Adityas, Vis'wédévas, and Maruts. 12.

He did not extend. He created the caste of the Sudras as the nourisher. This *earth* is the nourisher; for it nourishes all this whatsoever. 13.

He did not extend; he created with concentrated power justice of eminent nature. This justice is the preserver (Kshatra) of

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gives him his glory," his repute as Bramha. The Ritwig,—at the Rájasúya ceremony addressed by the king, who is anointed and seated on the royal chair, by the words: "O Bramha,"—replies again to the king: "O king, thou art Bramha." He alone is called Kshatra who bestows glory. "Bramha is thus the" well known "birth-place of the Kshatra." "Therefore, although the king obtains the highest dignity," in virtue of the anointing at the Rájasúya ceremony, "he at last," at the completion of the ceremony, "takes refuge in the Bramha," in the Brámhaṇical caste, "as in his birth-place," that is, he appoints a family priest. "Whosoever," again from the pride of power, "despises," lowers, "him" his birthplace, the Bráhmaṇical caste, the Bráhmaṇa, destroys his "own birth-place." "He," by so doing, "is a very great sinner;" (in former times the Kshatriya was also a sinner) by his wickedness, because he injures his producer, "like," in common life, "a man who injures," defeats, "his superior" is a very great sinner. 11.

(As Bramha did not extend before the creation of the Kshatra), so even after the creation of the Kshatra "he," Bramha, "did not extend" for the work. He did not extend, because there was none to procure wealth. "He created the Vit," to procure wealth for the performance of ceremonies. Who again is the Vit? "He is all those gods according to their classes" (for almost all the Vits are called so, as they are counted in classes; for commonly they are only capable of collecting wealth, when joined together, and not singly); the class

the Kshatra. There is nought higher than justice. Even the weak is confident *to defeat* the more powerful by justice, as *a house-holder* by the king. Verily justice is true. Therefore they say of a person who speaks the truth, he speaks justice, or of a person who speaks justice, he speaks the truth, in this manner verily it is both. 14.

This *is the creation of* the Bramha, the Kshatra, the Vit *and* the Súdra. He was in the from of Agni (fire) among the

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of "the Vasus" is eight in number, of "the Rudras," eleven, of "the Adityas," twelve, of "the Viswédévas," means either the thirteen sons of Viswa, or all (sarve-vis'we) the gods, and of the Maruts," is seven times seven. 12.

"He" in want of servants, "did not extend. He created the caste of the Súdras." Which again is the caste of the Súdras, created by him? "The nourisher," (Púshaṇa) because he nourishes. Who again is that Púsha? The text determines this in a special manner. "This," earth, "is Púsha: for it nourishes all this whatsoever." 13.

"He," after having created the four castes, did not extend. "He," from a fear of the ungovernableness of the Kshatra on account of his fiery nature, "created by concentrated power justice of eminent nature." "This justice," created of eminent nature, is the preserver," the governor even "of the Kshatra," more fiery even than the fiery. "There is nought higher than justice," because it governs even the Kshatra; for all are ruled by it. In what manner? To this it is replied: "Even the weak is confident to defeat the more powerful" than himself, "by" the power of "justice," "as" in common life "the house-holder by the king," who is the most powerful. Therefore it is in this manner evident, that justice is governing all, because it is more powerful than all. "Verily justice," viz., a case which has been decided according to legal evidence, "is true." Here "true" means, in accordance with the meaning of the S'ástra, and justice means, what is transacted in such a manner: it is

gods as Bramha, he was the Brámhaṇa among men, in the form of Kshatriya, Kshatriya; in the form of Vais'ya, Vais'ya; in the form of Súdra, Súdra. Therefore among the gods the place (loka) is desired through Agni only, among men through the Bráhmaṇa, because in their forms Bramha became *manifest.*

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true, if understood in accordance with the meaning of the S'ástra. Because this is so, "therefore they," those who are sitting near, who are aware of the arguments on both parts, "say of a person who speaks," at the time when a suit is transacted, the "truth," that is, according to the S'ástras. "He speaks justice," viz., he speaks according to fitness, which is well known and pursuant to usage. Thus, on the other hand, they say "of a person who speaks in accordance with justice," to usage, "he speaks in accordance with truth," he speaks what does not deviate from the S'ástra. "In this manner verily it," which has been mentioned before, "is both," viz., the justice, which must be made known and which must be practised. Therefore justice, as an object of knowledge and of practice, governs all, as well those who know the S'ástra as those who do not know them. Therefore, it is the preserver even of the Kshatra. Hence an ignorant person, who is proud of justice, acknowledge for the practice of its different parts, its difference which is the cause of the Bramha, Kshatra, Viṭ and S'údra castes. These *differences* are by their own nature the causes of the *different* agents. 14.

The passage: "This is the creation of the four castes" "of the Bramha, the Kshatra, the Viṭ and S'údra," serves as an introduction into the next sentence. "He," Bramha, the creator, "was in the form of Agni among the gods," that is to say, in no other form. "As Brahma," "the Bráhmaṇa caste, he was the Bráhmaṇa," in the form of a Bráhmaṇa Bramha was among men. Assuming other modifications among the other castes, he became in the Kshatriya form a Kshatriya, whose tutelary deities are Indra and other gods (dévás); in the Vaishya form a Vaishya, and in the S'údra form a Súdra.

Then whosoever, through this world not seeing the self-like world, dies, him the latter, because unknown, does not preserve, as the Véda which is not read, or as other work, which is not done.

Because Bramha the creator assumed *other and other* modifications among the Kshatríya and other castes, and remained unmodified only in Agni's form, "therefore among the gods the place," the fruit of works, "is desired through Agni only," that is to say, by the performance of works, dependent on Agni; for on this ground is this Bramha evidently represented under the form of Agni, the locality of works. Therefore it is established, that by the performance of work through Agni, the fruit, resulting from it, is desired. "Among men through the Bráhmaṇa." If among men there is a desire of the fruit to be derived from works, there is no dependence upon works, of which Agni, etc., is the cause. How then? The object of man is effected only by reliance upon the nature of the castes. Where, however, the accomplishment of the object of man is subject to the gods, there it is dependant upon work in conjunction with Agni, etc. This follows also from the passage of the Smriti: "By muttering prayers, the Bráhmaṇa, no doubt, is successful, whether he performs other work (work, dependant upon fire) or not. Friend is called the Bráhmaṇa."[1] This is also evident from his leading the life of a religious mendicant.[2] Therefore among men the place, the effect of works, is desired through the nature of the Bráhmaṇa alone, "because Brahma," the creator, "in their forms," in the forms of the Bráhmaṇa and Agni, the forms upon which the agents of work are dependent, "became manifest."

With reference to this, some[3] say, 'it is the place of the supreme soul, *the obtainment of* which is desired through Agni and the Bráhmaṇa.' This is not true; because a subjection to

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[1] By giving to all being the blessing to be without fear.

[2] Which is to renounce all worldly objects —the cause of obtaining the world of Bramha.

[3] The commentary, called Bhartriprapanchika,

ignorance existing, the division of the castes is introduced for the subjection to works, it is not true, moreover, because it differs from the next passage; for if here (in the present passage) by the term "place," even the supreme soul were declared, then in the next passage: "Not having seen the self-life place," the predicate "self-life" would be absurd; for if there the common place (world) which is desired by dependance upon Agni, is different from the self-like place, then the predicate "self-like" is proper, because the meaning is the annihilation of the common place (world) after death, and because by the term "self-like" there is no going astray from the place of the supreme soul; but the works, performed by ignorance, would go astray by the term "self-like." And by the passage: "Perishes certainly," the going astray of all the effects by works will be set forth. By Bramha the castes were created for the sake of work, and this work, because it rules all *castes* by the notion of duty and accomplishes the object of man, has the name of virtue.

If therefore by this work alone the self-like place which is called the supreme soul, is obtained, although it is unknown, why then is it necessary to do anything with reference to its production? On this ground it is said in the text: "Then," which is to remove the objection of the opponent. 'Whosoever through this "world," which is subject to transmigration, whose nature is the assumption of a body, whose causes are the desire and work of ignorance by believing in the work, dependent upon Agni, or by believing in work to be performed by the Bráhmaṇa caste alone, on account of the world which is transient, and whose nature is not self-like, "not seeing the self-like world," which is called soul from not going astray from the nature of the soul, *not seeing* "I am Bramha,"—

Even the great *and* holy work, which a person who does not know in this manner, performs, all this work of him, verily perishes at last. Let a man worship the soul as *his* place. Whosoever worships the soul alone as his place, his work does verily not

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"dies," the latter, (although "the latter" means the self-like world, yet it is unknown, concealed by the ignorance, as a horse, which is not recognised) "does not preserve him,"—as the tenth soul in the well-known example (vide p. 144.), does not preserve himself,—by the removal of grief, delusion, fear and other faults. And "as" in common life, "the Véda, which is not read," does not teach work and whatsoever arise from it, "or as other work," in common life, for instance ploughing, "which is not done," is not manifested by its own nature, does not preserve him by the yielding, of its fruit, so the soul, if unmanifested by its self-like nature, which is the eternal soul, does not preserve *him* by the annihilation of ignorance.

'But then, does it not follow from the necessity that work obtains its effect by preserving the cause of the knowledge of the self-like world, and from the abundance of work, which is the cause of the desired effect, that "its preserving cause is undestroyable?" No, because *every* effect is liable to destuction. Therefore it is said in the text: "Even the great," as for instance many As'wamédha sacrifices, "*and* holy work," which obtains its fruit, as if it were desired (although there has been no desire of its fruit) "which a person," of extraordinary magnanimity, "who does not know in this manner," who does not know the self-like place in the said manner, continually "performs," under the notion that he shall thereby gain immortality, "*all* this work of him," of the ignorant person, "verily perishes at last," at the end of the enjoyment of the fruit, because desire, the effect of ignorance, is its cause, like some *wonderful* superhuman power (perished) which appeared by the delusion of a dream. Since the causes of it (of the work), viz., ignorance and desire, are not permanent, it is necessary that its effects is also liable to destruction. Therefore

perish. For whatsoever he desires from the soul, the same he obtains. 15.

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there is no hope to preserve for ever the fruit of holy work. "Therefore let a man worship the soul alone" as the self-like place; the soul is the self-like place; for in this meaning is the self-like place set forth in the text, and here is the term of "self-like" not applied. "Whosoever worships the soul as *his* place," what of him? It is replied in the text: "his work does verily not perish," because there is even no work; this is repeated here in order to establish it firmly. The meaning is, as there is constantly worldly unhappiness, consisting in the decrease *of the effect* derived from work, so there is not for him (the wise) as if one thinks: if Mithila is burned, nothing burns me. Others[1] explain it to mean, 'that the work of the knowing worshipper of his ownself (soul) does not perish by the connection with a person who does not know. Further, for the term of "place," intimately connected with work, they in fact assume two meanings; one is the place in the state of manifestation, depending upon work, and bearing the name of Hiranyagarbha. Whosoever worships this place, which is intimately connected with work, which is manifested and finite, the work of him, who knows the finite self as engaged in work, verily perishes. But whosoever worships the world, which is intimately connected with work, comprehending it in its unmanifested state under the notion of cause, his work does not perish, because he knows the infinite self (soul) as engaged in work." This assumption is ingenious, but it does not accord with the Sruti, because by the term "the place of self" the supreme soul, set forth in the text, is denoted.'

The text having mentioned (before) "the place of self," omits (now) the term "of self" and introducing the term "soul," shows its identity with the former by the words: "whosoever worships the soul alone as his place." There is here no

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[1] Viz. the explanation, given by the Bhartriprapancha.

Next that soul (self) verily is the place of all beings.

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possibility for the assumption of a place, intimately connected with work.

Moreover it (the place intimately connected with work) is different from the supreme *place*, whose object is knowledge alone. By the passage: "The soul is not the place," it is distinguished from the places, which are gained by inferior knowledge and the work of a son. Therefore "the soul is not the place," and also: "His place is not measured by any work; this is his highest place." By these sentences, because they are determined, a corresponding meaning is proper. Thus here also, because by the words "the place of self," the predicate is fixed.

If it is said 'that according to the passage: "for whatsoever," it is improper, that the place of self is the supreme soul; for if it is certain, that by the worship of him he becomes the supreme soul: whatsoever he desires, he obtains from the soul, then the declaration with regard to the fruit is improper, unless it is to obtain that soul.' We contradict, because it has the object to extol the worship of the world of self; for the meaning is, from the place of self alone all that is desired is obtained; anything different from it is not to be asked for, because all desires are satisfied, as it is said in another passage of the *Sruti* (Chh. U. 7th Pr. 16th Kh. B. I. Vol. III. p. 524): "From the soul is life, from the soul hope." Or it means to show the state of the universal soul as before (p. 105). For if the supreme soul is declared, it is right to apply the term "soul" in the passage: "for . . . . from the soul," (p. 128) and it means, from the place of self, which is set forth as soul in the text. Otherwise it would have been said with a predicate, "from the place of work in its unmanifested state" in order to remove *thereby the idea of* a place of the supreme soul in accordance with the text, and to remove the state of manifestation; for since it set forth in the text and determined, another state, not authorized by the *Sruti*, is impossible. 15.

He is the place of the gods by what he offers and sacrifices, further of the Rishis by what he learns, further of the forefathers (Pitris) by what he gives to the forefathers, and by his exertions about offspring, further of men by housing them

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"Next that soul verily." It has before (in the last section, describing the state of ignorance) been said, that the ignorant in the conscious pride of caste and order of life, etc., and governed by the law, is, like a beast, subject to another by the necessity of performing the works of the gods and others. Which again are the works by the necessary performance of which he becomes, like a beast, subject to another? And who are the gods and others whom he assists, like a beast, by works? Both is explained in the text. The term "next" is intended as an introduction to *the present* sentence. The house-holder, as set forth in the text, who is subject to work, ignorant, and endowed with body, senses, etc., is here called "that soul." The meaning is "he is the place," the object of enjoyment, "of all beings," from the gods down to the ants, because he affords assistance to all by works which are commanded with reference to the different castes and orders. By what special again affording assistance does he become the place, for what special beings? The answer is: "By what he," the house-holder, "offers and sacrifices." Sacrifice with reference to the deity is an abandonment of wealth (to the deity). If it is performed until the sprinkling *of the water* (on the head of the sacrificer), it is Homa. By this work, viz., by Homa (offering) and sacrifice (Yága) which it is his duty to perform, "he is," like a beast, subject to the will of another, "the place of the gods." "Further by what he reads," viz., his daily reading of the Védas, "he is the place of the Rishis." "Further by what he gives to the forefathers," viz., the oblation, water, etc., "and by his exertions about offspring," by that work, which he is bound to perform, "he is the place of the forefathers." "Further by housing men," by giving them place, water, etc., in his house, "and giving them food," viz., them who ask him for it, whether they live in his house or not, "he

and giving them food, further of cattle by finding them grass and water, further of beasts of prey, birds, etc., down to ants, by sustaining their life in his dwelling. As every one desires the continuance of his place, so verily desire all beings

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is the place of men." "Further by finding," giving "them grass and water," he is the "place of cattle." "Further of beasts of prey, birds together with ants by sustaining their life in his dwelling," with grains and (particles of food gained) by the cleaning of the sacrificial vessels, "he is the place of them." Because by those works he affords assistance to the gods, etc., therefore "as every one desires continuance of his own place," of his own body, desires the preservation of his nature, from the fear of losing his nature sustains it always by nourshing, protecting it, etc., "so verily desire all beings," the gods and others, the above mentioned continuance of life "for him who thus knows," who thus frames his soul: "I am to be enjoyed by all beings, I, like a debtor, am bound to make return;" *that is to say*, they preserve him for the continuance of their own existence, as house-holders *preserve* cattle. Therefore it is said: "It is not pleasant to them." "This verily," that the said works must necessarily be done, like the paying of a debt, "is declared," in the chapter of the five great sacrifices, (the five great sacrifices, viz., to all beings, to men, to the forefathers, to the gods, and to Bramha) "and considered," and proved as necessary by consideration in the chapter of the distribution of the things, required for the five great sacrifices (Avadána-prakaraṇa). 16.

"Self alone was this before." If the knower of Bramha is liberated from the state of cattle, which consists in the bondage of duty, by whom then has he been made subject to the bondage of work, and not again to the practice of knowledge, which is the means of liberation? Is it not said: "The gods preserve?" Certainly, but they preserve those who by the performance of work obtained their own (the gods') state; otherwise it would be in their power to bestow the effects of actions not done, or

welfare for one who thus knows. This verily is declared and considered. 16.

Self (the soul,) alone was this before; he was even one. He

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destroy *the effects* of actions done, (that is to say; otherwise, they would be partial) but they do not preserve a common man, who has not obtained a special perfection. Therefore it must be the same (who makes him subject to the bondage of work) by whose power *a person* subject to *work* is getting out of his own place. Is that not ignorance? for the ignorant, getting out of himself, is engaged in work? No, ignorance also is not the cause which makes one to engage in work; for its character is to conceal the true nature of a thing; but it may be the cause of making one to engage in work, in the same manner, as blindness is the cause, that one is liable to fall into holes, etc. If this is the case, then say, what causes one to engage in work? This is set forth, viz., it is willing, desire. Thus it is said in the Káṭhaka (4 to P. 2. B. I. Vol. VIII. p. 123): "Remaining in their natural ignorance, youths engage in actions; follow external objects of desire." In the Bhagavadgitá: "It is desire, it is anger, etc." (B. G. 3rd A. 37.) And in Manu: "Desire is the cause of all engagements in action," (M. S. 2d. A. 4.) This meaning is in all its detail proved throughout this whole chapter. "Self alone was this before." Self alone, viz., the person who is ignorant by his own nature, who is to be comprehended under the notion of effect and cause, the Bramhachári (the religious student). "Before." Previous to the union with a wife he is called self.

There was no object of desire, as a wife, etc., different from this self. "He was even one," possessed of ignorance, the cause of the desire of a wife, etc., he was even alone; he was pervaded by ignorance, the nature of which is to assign to one's own soul the assumptions of agent, action and fruit. "He desired." What? "Let me have a wife." Let me, the agent, have a wife, the cause of the performance of work; without her I am not a fit agent for work; therefore to accomplish the performance of

desired: Let me have a wife; again,—let me be born; again,—let me have wealth; again,—let me perform work. So far extend verily desire. For without desire one does not get more than

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work, let me have a wife. "Again,—let me be born," let me be produced as offspring. "Again,—let me have wealth," cows, etc., by which work is accomplished. "Again let me perform work," the cause of elevation and liberation, viz., let me perform work,—by which—liberated from my debt, I may obtain the places (worlds) of the gods, etc.,—and the ceremonial rites for objects of desire which are the causes by which a son, wealth, heaven, etc., are effected. "So far extends verily desire," which means, desire is limited to those objects. So far extend the objects which are to be desired, viz., a wife, son, wealth and works, viz., the desire as cause. The three worlds, the world of man, the world of the forefathers, and the world of the gods, are the effects of this desire as cause; for the desire, as cause referring to wife, son, wealth and work, is for their sake. Therefore this is one desire; and the *other*, the desire of the worlds, which is also a desire, depends upon a cause; in this manner desire is two-fold. Hence it will be afterwards (B. A'. p. 592), said: "These two desires." Because every action is undertaken on account of its effect, therefore it should be understood, that by the passage: "So far extends desire" the worlds are necessarily implied, and *therefore* declared, for if eating is mentioned, it is not necessary to mention also satisfaction, because eating is merely for the sake of it. These two desires, characterised as cause and effect, are the longing, by which compelled, the ignorant, who is subject *to work*, like the silk-worm, encases his self (soul); *that is to say*, on the road of action not attending to himself (the soul), *and* having got out (of himself,) he does not know his own place (the place which is like himself). Thus it is said in the Taittariya: "Bewildered by fire, teased by smoke, he does not know his own place." How again is it ascertained, that *desire* extends so far, because desires are infinite, for desires have no

this. Therefore also now a person, when alone, desires: Let me have a wife,—again, let me be born,—again, let me have wealth,—again, let me perform work. As long as he does not obtain one of them, so long he thinks himself incomplete. His completeness is this, that the mind is his self (soul) and speech his wife.

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end? On this account the reason is stated: Because "without desire one does not get more than this," which consists of effect and cause; for, beside cause and effect, nothing, either perceived or not perceived, is to be gained in *this* world; for the object to be obtained is desire, and as this does not exist without them (cause and effect) it is proper to say: "So far extends verily desire." Hereby it is said: Wish, the object of action of the ignorant subject, is two-fold desire, viz., either desire as effect, or as cause, whether its object is perceived or not perceived. Above this wish the wise must be elevated. Because in this manner the ignorant self (soul) being desirous, before desired, *and* also he who preceded him,—(*for* this is the law of the world, and in the same manner was this the creation of Prajápati; *for* it is said, (p. 64) "he was afraid" by ignorance. Then (pp. 67-68); "Hence, excited by desire, a person is not happy when alone; to remove the unhappiness, he desired a wife; he approached her; hence sprang forth this creation,"—"Therefore," after this creation, "also now," at the present time, "a lonely person," before his being married, desires in accordance with what has been said: "Let me have a wife,—again, let me be born,—again, let me have wealth,—again, let me perform work." "As long as he," who is thus desirous and endeavouring of getting all, a wife, &c., "as long as he does not obtain one of them," one of what has been mentioned, a wife, &c., "so long he thinks himself incomplete." At last when he obtains all of them, his completeness ensues; but when he cannot accomplish his completeness, he is in the state of incompleteness; then for the accomplishing of his completeness, the text says: "His completeness," the

Life is their offspring, the eye the wealth of man; for by the eyes one obtains it,—the ear *the wealth* of the gods; for by the ear one hears it; self is even his work,—for by self one performs work.

The sacrifice is five-fold, the animal, five-fold, the man five-fold, five-fold this all whatsoever. Whosoever thus knows, the same obtains this all. 17.

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completeness of him, who, as before mentioned, is conscious of incompleteness "is this." What? (To show this), the totality of effect and cause is divided. Here (in this division) "the mind is" (for everything else, produced from *the totality of* cause and effect, is governed by it), by its superiority, "his self (the soul)" which means like his self, as the master of the family is like the soul of the wives, &c., because his wife, son, &c., follow him. In the same manner is the mind here assumed as the self for the sake of completeness; "and" thus also "speech his wife," on account of speech, being in like manner governed by the mind. Speech, viz., sound, whose characteristic is directing, &c., is received by the mind through the ear, &c., considered and revered; in this manner is speech the wife of the mind. From both, speech and mind, represented as wife and husband, was produced life for the *performance of* work; therefore "life is their offspring," as it were. There (if self, wife and offspring are present) work characterised by the effort of life, &c., is to be accomplished by the wealth perceived by the eye, and therefore is "the eye the wealth of man." Wealth is two-fold, wealth of man and other wealth; therefore it is said, "of man," to distinguish it from other wealth; for cattle, the wealth connected with man *and* perceptible by the eye, is accomplishing action; therefore *it* represents it. Hence by connection is the eye the wealth of man; "for," because, "one obtains," perceives "it," the wealth of man, cattle, etc., "by the eye" (therefore is the eye the wealth of man). What again is the other kind of wealth? "The ear the wealth of the gods," because knowledge is the object of the gods. Know-

ledge is the wealth of the gods. Therefore in our case is the ear even the object of wealth. Why? "For by the ear;" because by the ear "one hears it," the wealth of the gods, knowledge, therefore is the ear even the wealth, because knowledge is dependent on the ear. How again is work to be performed by those agents, the first of which is self, and the last wealth? The answer is: "Self is even." Self means *here* the body. How again is self (the body) the representative of work? because it is the cause of work for him (the sacrificer). How is it the cause of work? "For by self," by the body, "one performs work." In this manner is the completeness, whose characteristics are external objects, as a son, &c., accomplished for him, who thinks himself incomplete. In this manner, therefore, "The sacrifice is five-fold," to be performed by five, even in the case of a person who has ceased from work, where it is to be performed by symbols alone. How again is the symbol by the mere apprehension of five, called a sacrifice? Because an external sacrifice also is accomplished by men and animals, and there are five men and five animals, by the application of the mentioned five, mind, speech, &c. Therefore it is said: "The animal five-fold,—the man five-fold." Although the notion of animal is found also in man, yet there is a difference between them, wherefore "man" has been separately mentioned. What more? "Five-fold this all," the cause and effect of the work, "whatsoever." "Whosoever thus knows," whosoever in this manner represents the five-fold sacrifice as himself, "the same obtains this all," the world under the notion of himself. 17.

Fifth Bra'mhana.

Of the seven provisions which the father created by under-

There (in the last Brámhaṇa) ignorance has been introduced by the words: "Whosoever worships another deity in such a manner:" "He is another, another am I," "the same does not know." (B. A'. p. 118). It has also been said (p. 200,) that the person, who has the consciousness of caste and of the different conditions of life (viz., of a religious student, a house-holder, of one who retires to the forest, and of one who lives merely for the contemplation of God), who is ruled by his duties, who, compelled by desire, affords assistance to the gods, forefathers, &c., through sacrifices and other rites, is the place for all beings. And as by each and all of his works he has been created as the place to be enjoyed by all beings, thus he has created all beings and the whole world for his own enjoyment. The meaning is, in this manner, everybody, in accordance with his knowledge and work, is the enjoyer and enjoyment, the agent and the object of action of the whole world. To understand the identity of the soul, we shall say with reference to knowledge in the chapter treating on the knowledge of the universal essence (madhu lit. honey,): "All is the effect of all, one universal essence."

He created by the five-fold work whose object in desire, viz., by the *five-fold* sacrifice, &c., the world for *his* enjoyment, and also by knowledge (for his consideration). This whole world is seven-fold divided according to its being cause and effect. They (these parts) are called provisions, because they are objects of enjoyment. Hence (by the creation of them through work and knowledge) he is the father of those provisions. Those Mantras: "Of the seven provisions," &c., are here assumed as Sutras, because they show, compendiously, the meaning of those provisions together with their application. (The term "Yad" is here an adverb in connection with 'he created.') By "understanding," knowledge, and "penance," work; for knowledge and work are the meanings of the terms "understanding," and

standing and penance, he as assigned one as the common to *all* *and* two to the gods, three he made for himself, one he gave to the animals; for upon this all is founded, whatsoever breathes and whatsoever not breathes. Why are they not destroyed although always consumed? Whosoever knows the cause of the non-destruction, eats the principal food; he goes to the gods, he lives eternally. 1.

"Of the seven provisions which the father created by understanding and 'penance'; for the father created by

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penance," because they are topics of the text, and not "the literal meanings of them "understanding" and "penance," because they are not topics of the text; for the five-fold work, to be accomplished by a wife, &c., and afterwards knowledge by the words: "who thus knows, &c.," have been set forth in the text. Therefore it must not be doubted, that understanding and penance are well known. Again: "The seven provisions which the father created," by knowledge and work, here it must be supplied: the same I will mention.[1] 1.

Here is the sense of the Mantras on account of their obscurity difficult to be understood; hence the Brámhaṇa is engaged in the explanation of them. There what means *the Mantra*: "Of the seven provisions which the father created." "The answer is given by the term for" which is to show, that the meaning is well-known; for the meaning is that the meaning of the Mantra is well-known, and therefore by the repetition of the Mantra: "The provisions he produced," is to indicate, that the meaning is well-known. Therefore the Brámhaṇa says without hesitation: "For the father created by understanding and penance. But how then is the meaning well-known? The answer the causes is: The nature of a father with regard to those causes, producing the worlds, of which the first is a wife and the last work, is evident, and it is also declared by such passages as:

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[1] There is no necessity for assuming the proposed ellipsis, and I have therefore, not followed S'ankara's explanation in the translation.

understanding and penance; he assigned one as the common to all." The common provision to all, is that which is eaten.

"Let me have a wife." There it has been declared, that the wealth of the gods,—viz., knowledge,—work and a son are the cause of the creation with reference to the worlds in their nature as effects (that is to say, as the result of good or bad actions.) And also that which will be said, is well known. Therefore it is proper to say: "By understanding, &c.;" for desire, whose object is (enjoyment of) fruit, is well-known in common life, and also desire, whose object is a wife, &c., which is set forth in the passage: "So far extends desire;" but as to the object of the knowledge of Bramha (which is liberation), desire is impossible, because then all is one and the same. Thereby (by showing, that the cause of the world is desire, produced by ignorance) it is also said, that the world is created by natural, unscriptural knowledge and penance. This follows also from the reason, that work and knowledge are the cause of consequences which are not desired, down to the state of inanimate matter. But it was intended to explain the relation of effect and cause in accordance with the Sástra; for in the desire to establish the knowledge of Bramha, there is included the intention to describe the state, in which the world is disregarded; for this whole world, whose nature is manifested and not manifested, is impure, transient, a compound of cause and effect, the object of unhappiness and ignorance, and therefore for him who has no regard for this world, the knowledge of Bramha is to be commenced.

There, by the division of the provisions, their application is set forth. "He assigned one as the common to all," this is a part of the Mantra. Its explanation is as follows: "The common provision to all" to all enjoyers, what is it? "that which is eaten," enjoyed by all beings day by day; this common *food*, the object of all enjoyers, the father assigned after the creation of the provision.

"Whosoever worships,"—which means is attached to, (for

Whosoever worships it, the same does not turn from sin ; for it

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worship means *also* attachment, as it is clear from common expressions such as : "He worships the teacher," "he worships the king,") "it"—viz., the common provision, which is to be enjoyed, the cause of the preservation of all living beings, whose principal object is the enjoyment of provision for the sake of the preservation of the body, and not work for the sake of something unseen,—"the same," being of such a nature, "does not turn," is not liberated, "from sin," from vice. Thus a Mantra says : "He enjoys useless food," &c., (Kṛ. Yajur Brámhaṇa 2d Adh. 8th Pr. 8th Anva.) Also the Smriti : "Let him not cook food for himself" (alone). "He, who eats, without giving to the guests, is a thief. Even a person who procures abortion,[1] becomes free from sin if he eats food after he has first distributed it."

Why again does he not turn from sin ? "for it is mixed ;" for the property, which is enjoyed by the living creatures, is undivided (and therefore it does not belong to one as the property, left by a father, does not belong to any of his sons, before it is divided) because it is the object of enjoyment for all. Even the morsel which is put into the mouth is observed to cause pain in the mind of another for, while there is the desire, let me have it, the hope of every one is thereby excluded. Therefore it is impossible to take even a mouthful of food, without giving pain to another. Thus it is said in the Smriti : "It is the guilt of man," &c.

Some (the Bhartṛiprapancha) say : The food called that of the Viswadévas which is daily given by the house-holder, is *here* meant. This is not evident, like the food which is an object of enjoyment for all living beings ; nor does it agree with the passage : "that which is eaten." Because the food which is called the food of the Viswadévas, is included in the food, which is an object of enjoyment for all living beings, there-

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[1] According to A'nanda, a person who kills a high caste Bráhmaṇa.

is mixed. "*And* two to the gods," viz., the sacrifice and the oblation. Again, others say they mean the ceremonies at the

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fore it is proper to understand the food which may be eaten by a dog, a Chándála, &c., for it is the food which, beside the Viswadévas, is taken by a dog, Chándála, &c. In this case the expression: "that which is eaten" is proper, for if food is not to mean general food, then it must be said, that it has neither been created nor applied by the father; but it has been granted, that all food, has been created and distributed by the father; and it is very improper to say that a person who has performed the work which is called that of the Viswadévas, and which is in accordance with Sástras, is not released from all sin. Nor is there a prohibition of it; nor is it like the action of catching fish, blamed for its own nature, because it is performed by good people, and because the Sruti declares it sin, if it is not done, moreover, otherwise also sin is obtained: for it is said in a Mantra: "I am food, I eat him who eats food."—"*And* two to the gods." This is a part of the Mantra. Which are the two provisions, which after their creation he assigned to the gods? The answer is: "The sacrifice (Hutam) and the oblations (Prahutam)."[1] Sacrifice is an offering in the fire. The oblation is the taking of the offerable food after the sacrifice. Because the father made over these two provisions, the sacrifice and the oblation, to the gods, therefore at this time house-holders also "sacrifice to the gods," thinking, this food must be given by us to the gods, "and offer," which means, and having sacrifice, take the offering. "Again others say," the two provisions which were given by the father to the gods, are not the sacrifice and the oblations; what then? "They *mean* the ceremonies at the new and full moon (Darśapúrṇamásau.) Here, according to the first supposition, it will be said,

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[1] The Bráhmaṇa has twice daily to perform the ceremony of Homa (the offering of ghee in fire). When the food is ready, a part of it is to be offered in the fire to the gods; this is called Hutam, while another part is thrown on the ground as an offering to those gods, who are called Dharmádi.

new and full moon. Therefore it is not their nature to be associated with desires. "One he gave to the animals." This is milk; for before men as well as animals subsist on milk alone. Therefore they feed the child, when born, either with melted butter, or put him to the breast. Then they call the babe born; for he does not eat grass.

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because there is no difference with reference to the dual number (dwe, two provisions, which may be as well applied to Huta-prahute as to the Dars'apúrṇamásau) and because *they* (the Huta and Prahuta) are otherwise known, it means the sacrifice (Huta) and the oblation (Prahuta). But although the dual number accords also with the sacrifice and the oblation, yet the ceremonies at the new and full moon are also performed by the Srauta fire,[1] and the notion of their being provisions, is yet better known, because they are declared in a Mantra.[1] And if a quality and the thing to which it refers, are obtained (at the same time) the latter must first be comprehended; but to the ceremonies at the new and full moon the idea of priority must be assigned rather than to the sacrifice and oblation. Therefore it is proper to think of them by the words: "*And* two to the gods." Because those two provisions under the name of the provisions at the new and full moon, were designed by the father for the gods, "therefore," in order to remove any objection, that they are made for the gods, "it is not their nature to be associated with desires" (ishti,) that the term "ishti" means desire, is clear from the S'atapatha Brámhaṇa, (the affix uka in the word "Ishtiyayuka," means a natural inclination).

"One he gave to the animals." Which is the one provision which the father gave to the animals? "This is milk:" How again is it known, that the animals are the possessors of that provision? The text answers: "For before," because before,

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1 The house-holder has to perform his daily ceremonies, &c., by the Smárta fire (the fire ordained by the Smriti) and the ceremonies at the new and full moon by the Srauta fire (the fire ordained by the S'ruti).

Upon this all is founded, whatsoever breathes and whatsoever not breathes; for on milk all is founded, whatsoever breathes and whatsoever not breathes. The saying: "a person, offering throughout the year with milk, overcomes the

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at first, "men as well as animals subsist on milk alone," therefore this provision is proper for them; how could they otherwise before subsit on it in accordance with a law? How do they before subsist on it? The answer is: Because men as well as animals subsist on that provision (as this application is made at the commencement, although there existed also *other* provisions) "therfore they," the three castes, "either feed," cause to eat, "the child, when born," at the ceremony of its birth, "with melted butter," together with gold,[1] "or they put him afterwards to the breast," they cause him afterwards to drink *milk*. As it is natural for the others, (viz., for animals, different from men) they put *the young animal* first to the breast. "Then they call the babe born." Of what size (that is to say, "age,") is the babe? To this question it is replied: "for he does not eat grass," even until this day he does not eat grass, which means, that a very young child even until this day lives upon milk. And what has before been said, "that at first at the ceremony after birth they subsist on melted butter, and others on milk (viz., that they subsist upon milk merely; this makes no difference) for melted butter is of the same nature as milk, being a modification of it. Why is the provision for animals, which was before (in the Mantra) given in the seventh case, explained *here* in the fourth? *This is done*, because thereby the work is accomplished; for all work which refers to burnt-offerings, &c., depends upon milk as its cause.

And this work (milk) which is to be effected by wealth, is to effect the three provisions which will be mentioned, as the before mentioned two provisions of the ceremonies at the new and full moon (are the cause of the three provisions); therefore it

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1 It is only a touching of the tongue with melted butter, mixed with gold.

second death," let none understand this in such a manner. Which day a person sacrifices, the same day he overcomes the second death. A person who thus knows, will overcome the second death that day on which he offers ; for he gives all the

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(milk) being a part of the work (ceremonial work) it is declared to be identical with work. Moreover, since there is no difference as to its being a cause (as this provision, milk, is a cause in the same way as the former two provisions are) and hence the meaning (of the two former provisions with milk) is similar, the succession (in which the topics are described in the Mantra) is disregarded (*lit.* is no reason, that the explanation should not have been made in a different order). It is also done, because the explanation is *thereby made more* easy ; for the provisions, when *treated* one after another, can be easily explained, and, when explained, are easily understood.

"Upon this all is founded, whatsoever breathes and whatsoever not breathes." What is the meaning of this? The answer is: "Upon this," the animal provision, "all," be it characterized as belonging to the soul, or to the material sphere or to the superintendence of deities, the whole world, is founded, "whatsoever breathes," endowed with the effort of breathing, "and whatsoever not breathes," immoveable matter, as rocks, &c. And there (in the text) it is explained by the term "for," which illustrates anything already well known. How *can it be said that* the notion "to be the foundation of all," belongs to milk? On account of its being considered as cause. And it is the intimate cause of all the works connected with burnt-offering, and by its nature a modification of the oblation of a burnt-sacrifice. That it is the whole world (which is founded thereon) is established by a hundred passages of the Sruti and Smriti, wherefore it is proper to explain it by the term "for." "The saying:" in other Brámhaṇas, "a person, offering throughout a year with milk, overcomes the second death" (here by the year are in fact meant three hundred and sixty days, and in them there are seven hundred and twenty

eatable food to the gods. For what reason do they not decrease, although they are continually consumed? The soul is

burnt-offerings.) The bricks[1] which are collected *by the sacrificer* in accordance with the Yajur Véda and the days and nights of the year, obtain Prajápati in the shape of the fire, which is called Sambatsara (the annual fire). Having performed in this manner offerings throughout the year, a person overcomes the second death; having died he becomes like the gods, and does not die again. This, which is said in the passages of other Brámhaṇas; "let none understand this in such a manner," let it not be explained thus. "Which day a person sacrifices; the same day he overcomes the second death," it does not depend upon the practice of the whole year. "A person who thus knows," viz., what has been said, that "Upon milk all is founded," because all is a modification of the burnt-offering of milk, obtains the nature of the world (of Prajápati) in one day. Thus it is said: "He overcomes the second death;" the sage once dying, being separated from the body, becomes the universal soul (the nature of all) which means, does not assume a finite body for dying again. What again is the reason, that by gaining the nature of all he overcomes death? It is replied: "for he gives" because he gives all "the eatable food to the gods," to all of them, by his morning and evening burnt-offerings; therefore it is proper, that he—after having made his whole self like a burnt-offering, after having gained one identical nature with all the gods by his being the provision of all the gods, and after being like all the gods—should not die again. In this manner it is also said in a Brámhaṇa. "The self-existing Bramha (in the form of Hiraṇyagarbha) performed penance." Then he reflected: "Verily, there is a limit of penance; alas, let me offer myself in all beings, and all beings in myself," therefore, having offered himself in all beings and

[1] The sacrificer, or in his stead his appointed substitute, is after every daily ceremony to put down a brick to mark the number of ceremonies he has performed in the year.

verily the cause that they do not decrease, for he again and again produces this provision.

"Whosoever knows the cause that they do not decrease,—the soul is the cause that they do not decrease; for he produces this provision by understanding, by understanding and by works; if he did not produce it, it would verily decrease,—"he eats food

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all beings in himself, he obtained by his excellency over all beings, his kingdom, his dominion." "For what reason do they not decrease, although they are continually consumed?" From the time that the provisions after their creation were given by the father to the seven different enjoyers, they are consumed by them. Since they (the provisions) are the cause of their (of the enjoyers') preservation, and since there "continually," without interruption, is a decrease of what has been made, their decrease is proper. But they do not decrease, as is evident, from the world continuing in an unshaken manner; hence there must be a cause for it, that they do not decrease. Therefore it is asked: "For what reason," again, "do they not decrease." The reply is: "The soul is verily the cause, that they do not decrease." As the father was before the creator of the provisions by understanding, and *as he was* enjoyer by the five-fold work in connection with a wife, &c., in the same manner also those, to whom the provisions are given, although they are enjoyers of those provisions, are fathers; they produce by understanding and penance those provisions. It is then declared: the soul which is the enjoyer of the provisions, is the cause, that they do not decrease. How is it the cause, that they do not decrease? The answer is: "For he," because he "again and again produces this provision," viz., this seven-fold provision, which is to be enjoyed, the characteristic of which is to be cause and effect, and which consists in the effect of work,—"by understanding, by understanding," by knowledge which will take place at this or the other time, "and by works," the efforts of speech, mind and body. "If he did not produce it," the mentioned seven-fold

in the true manner," true means principal ; therefore he eats food in the principal manner, he goes to the gods, he lives upon strength ; this is said for the sake of praise. 2.

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provisions, even for an instant, by knowledge and works, then he would be separated from the permanent enjoyment, "it would verily decrease." And the meaning is, therefore, because the soul, the enjoyer of the provisions, uninterruptedly produces *them* according to *his* knowledge and action, therefore is the soul the cause that they do not decrease, as it is a constant agent ; therefore the provisions, although consumed, do not decrease. Hence the whole world, the totality, characterized by knowledge and the result of action, consisting of effect and cause, being the effect resulting from action,—because it is an expanse, concreted by the actions and desires of numberless embodied souls, joined together,—of a moment's duration, impure, without substance like the continuation of a light *reflected* on the current of a river, without substance like the trunk of the plantain-tree, like foam, like a deception, like the water in a mirage, like a dream, &c., although changeable and transient, appears to be substantial to those whose knowledge is formed by it. For the sake of disregarding the world it is said : "He produces this provision by understanding *and* by works. If he did not produce it, it would verily decrease ;" for in this manner *the disregard* of those who disregard the world, has success :—therefore the science of Bramha will be commenced in the fourth chapter. "Whosoever knows the cause that they do not decrease,"—the three provisions to be mentioned are by this opportunity explained ; in this manner the effect of true knowledge is set forth. "Whosoever knows the cause that they do not decrease,—the soul is verily the cause that they do not decrease ; for he produces this provision by understanding, by understanding and by works ; if he did not produce *it*, it would verily decrease,—he eats food in the true manner." The sense of this is explained : "in the principal manner ;" whosoever knows in the principal manner that the cause of the non-decrease of the provisions is

"Three he made for himself," viz., mind, speech, *and* life; these he made for himself. "I was absent in mind, I did not see. I was absent in mind, I did not hear;" in this manner it is evident, that a person sees with the mind, hears with the mind. Desire, determination, uncertainty, belief, unbelief, steadiness,

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the father, the soul, "he eats the food;" a person who knows is not placed, as the ignorant is, in an accidental relation to the food; having become the substance of the provisions, he is alone the enjoyer; he does not become an object of enjoyment (for others) "he goes to the gods," obtains a godlike state; "he lives upon strength," and immortality, "this is said for the sake of praise," it has not another meaning relative to an invisible effect. 2.

The three provisions, mentioned before which are the effects of the five-fold work, exceed in value the others on account of their nature as effects and of their extensiveness. For the separate explanation of them, the present section, from the words: "Three he made for himself," until the end of *this* Brámhana is commenced. What is its meaning? The answer is: "Mind, speech *and* life, these," three provisions, these mind, speech and life, "*he*," the father, at the commencement of the creation, "made for himself," for his own sake. With reference to them there is a doubt as to the existence and nature of the mind; hence it is said the mind exists as something different from the ear and the other external organs, because it is well known, that, although there is a connection of the soul with the objects of the external organs, yet a person does not (always) apprehend a present object. A person, when asked: Dost thou see this form? answers, *for instance*: My mind wandered somewhere else, "I was absent in mind, I did not see." In the same manner, when asked: Dost thou hear my word? *he answers*: "I was absent in mind, I did not hear." Therefore, it is evident that that,—in the absence of which a knowledge of form, sound, &c., by the eye, ear, &c., (*the instruments* fit to apprehend forms, sounds, &c.) does not take place, although they (eye, ear, &c.,) are in connection with their

non-steadiness, shame, intellect, fear, all this is the mind alone. Therefore, when touched from behind, a person knows by the mind. Every sound whatsoever is speech ; for it extends as far as the end ; for it is not an object of *manifestation*. The vital air, which goes forwards, the vital air, which goes downwards, the

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respective objects, and by the presence of which such a knowledge takes place,—is something different, named the mind, the internal organ, connected with the objects of all the *other* organs. Therefore "in this manner it is evident, that a person" every person "sees with the mind, hears with the mind," because, the mind being disturbed, there is no seeing, hearing, &c. The existence of the mind having been proved, the following is said with reference to its nature: "Desire,"—the wish to be united with a woman, &c.; "determination,"—the ascertaining of a present object of white, blue, &c.; "uncertainty," —doubt ; "belief,"—the knowledge of the existence of actions whose effects are not perceived, of deities, &c.; "unbelief,"— the knowledge, opposite to the former; "steadiness,"—the firmness in pain of the body, &c.; "non-steadiness,"—the opposite of the former; "shame"—bashfulness; "intellect,"—knowledge ; "fear,"—apprehension; "all this, &c., is the mind," are forms of the mind, of the internal organ. Another reason is also mentioned for the existence of the mind. Because, "when touched from behind," by some body unperceived by the eye, a person is aware by discrimination, this is a touch of the hand, that a touch of the knee, therefore exists an internal organ, called mind. If there were nothing which discriminates, called mind, how could there be discrimination by the mere skin; therefore the mind, the cause of the possibility of discrimination, exists. Its nature has already been shown.

The three provisions, the effects of actions, viz., mind, speech and life, are here to be explained inasmuch as they are subservient to the soul, as they have their material sphere, and as they are superintended by deities. Among them, viz., among mind, speech and life, as subservient to the soul, the mind has been ex-

vital air, which goes everywhere, the vital air, which goes upwards, and the vital air, which equalises, vital air, all this is life (Práṇa :). Thus modified the soul is the modification of mind, the modification of speech, *and* the modification of life. 3.

They are even the three worlds ; speech is even this world, mind the atmospheric world, life that world. 4.

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plained. Now speech will be explained. "Every sound whatsoever," viz.,—either that which is characterized as a letter, &c., to be pronounced through the palate and other organs by the agency of living beings, or the other *kind,* produced by drums, clouds, &c.,—every sound "is speech." Such is the nature of speech, now its effect will be mentioned. "For it," for speech "extends as far as the end," the conclusion of what is to be named, the determination of the same ; "for it," again, as being the manifester, is not to be manifested, as is what is to be named, because its nature is to manifest like a light, &c., for what manifests, as a light and the like, is not manifested by some other manifestation. In the same manner speech which manifests, is not manifested itself. Thus the Śruti removes the *regressum in infinitum* (that anything which manifests, supposes some thing else by which it is manifested, &c.) It is not an object of manifestation, and the meaning is, manifestation is the effect of speech.—Now "the vital air, which goes forwards," (respiration, Práṇa :) is explained. Respiration is the function of the heart which is to be discharged by the mouth and nose. Respiration (Práṇa is derived from Praṇayana; taking forwards). "The vital air which goes downwards," (Flatulence, Apána) whose function is downwards, from the carrying away of excrements, urine, &c., the vital air which goes every where," (circulation : Vyána) has its place from the navel (throughout the whole body) and is called Vyána from its function of regulating (Vyáyamana) ; it is the union of the functions of respiration and flatulence and the cause of energetic action. "The vital air, which goes upwards," (Eructation, Udána) is the getting stout, it is the cause

They are even the three Védas; speech is even the Rig Véda, mind the Yajur Véda, *and* life the Sáma Véda. 5.

They are even the gods, the forefathers *and* men; speech is even the gods, mind the forefathers, *and* life men. 6.

They are even father, mother and child; mind is even the father, speech the mother, *and* life the child. 7.

They are even that which is known, which is wished to be known, and which is not known; whatsoever is known, is of the nature of speech; for speech is known; speech being of such a nature, preserves a person. 8.

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of going upwards, the function of rising from the sole of the feet to the head; "the vital air, which equalises," (assimilation, Samána) because it equally (Samam) carries (distributes) what is eaten and drunk; its place is the stomach, and its function to digest the food; vital air (Ana) is the common function of all those special functions, and united with the common effort of the body. "All this," the whole of the mentioned functions of respiration, &c., is life (Prána),—Life, as having a function and subservient to the soul, is not mentioned; but its action has been explained by showing the division of its functions. Explained are the provisions called mind, speech and life, in their relation as subservient to the soul. "Thus modified," viz., by the modifications commenced by mind, speech and life, as referring to Prajápati.

Which is that soul, the whole of causes and effects, the thus or thus modified totality, which by those who do not discriminate, from want of distinction, is thought to be of the nature of the soul? The mentioned totality is the modification of speech, the modification of mind *and* the modification of life; this also is said for the purpose to determine life. 3.

The material sphere (Adhibhautika) of these provisions of Prajápati will *now* be stated. "They," speech, mind and life, are even "the three worlds," earth, atmosphere and heaven. Their

Whatsoever is wished to be known, is of the nature of the mind ; for the mind is desired to be known ; the mind being of such a nature, preserves a person. 9.

Whatsoever is not known, is of the nature of life, for life is not known ; life being of such a nature, preserves a person. 10.

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distinction is "speech is even this world," mind the atmosphere, and life that world. 4.

In the same manner : "They are even," &c. ; the meaning of these words is plain. 5.—7.

"They are even that which is known, which is wished to be known, and which is not known." Their distinction is, "whatever is known," fully known, "is of the nature of speech;" and the text gives the reason for this ; "for speech is known," because its nature is to manifest. How can that be unknown which makes other things also known ? "By speech the universal king is known as a companion," will be said afterwards. The effect of knowing the nature of speech is "speech being of such a nature, being known, preserves him," viz., the person who knows the mentioned perfections of speech, that is to say, in the form of knowledge becomes a provision, an enjoyment, for him. 8.

In the same manner, "whatsoever, "how indistinct soever desired to be known distinctly, "is wished to be known, is of the nature of the mind, for," because, "the mind" on account of its doubtful nature, "is desired to be known," As before, is described the reward for one who knows the perfection of the mind. "The mind," being of such a nature, viz., which is wished to be known, "preserves him," obtains the nature of a provision by its own characteristic to be some thing wished to be known. In the same manner "whatsoever is not known," is not an object of knowledge, nor doubted, "is of the nature of life ; for life is not known," not known in its nature, since it is not heard to be determined. As the distinction of speech, mind and life is established by the division into what is known, what is wished to be known, and what is not known

Of this speech is earth the body, its illuminating nature that fire. Therefore as far as speech *extends*, so far *extends* the earth, so far fire. 11.

Again, of this mind is heaven the body, its illuminating nature that Aditya. Therefore as far as mind extends, so far extends

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(viz. by a division, comprehending all objects of knowledge) the three worlds, &c., are only mentioned for the sake of illustration. By the passage showing, that the nature of what is known is everywhere, &c., its rule is to be remembered. "Life, being of such a nature, preserves him," which means life with its unknown nature becomes his provision. Teachers, fathers, &c., appear to be doubted and their assistance to be not known by disciples, sons, &c. In the same manner is obtained the nature of the provisions of mind and life, which are doubted and not known. 10.

The material extent of speech, mind and life has been explained; now their sphere as superintended by deities, is commenced. "Of this speech," which is shown in the text under the notion of a provision of Prajápati, "is earth the body," the external locality; "its illuminating nature," the manifesting organ, located upon the earth, "that" earthly, "fire;" for twofold is Prajápati's speech, viz., effect, locality, which does not manifest, and secondly organ, which is placed *in that locality* and which does not manifest. Both of them, earth and fire, are the speech of Prajápati. "Therefore (tat, explained by Sankar with tattra, "with reference to this)" as far as, in measure "speech, extends," in its divisions, viz., in its subserviency to the soul and in its material sphere, "so far extends the earth," which is established everywhere under the notion of locality as effect, "so far goes that fire," as located in the form of sense, it entered so far with its illuminating nature the earth. The last (relation, viz., the sphere superintended by deities) is the same (and therefore not commented on). 11.

"Again of this mind," which has been declared a provision of Prajápati, "is heaven," the place of heaven, "the body,"

heaven, so far that A'ditya. They united in love. Hence life was produced. He is Indra, he is without rival. A second verily is a rival. Whosoever knows this, has no rival. 12.

Again of this life are the waters the body, the illuminating nature that moon. Therefore as far as life extends, so far

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the effect, the locality, "its illuminating nature," its organ, that which is to be located, "that A'ditya." There "as far as," in measure, "mind," as subservient to the soul, or in its material sphere, "extends, so far" in expanse, in measure, is fixed heaven to be the locality for the illuminating organ of the mind "so far that A'ditya," the illuminating organ, which requires to be located. "They," Agni and A'ditya, speech and mind, in their nature as superintending deities, mother and father, "united in love." *Both having the intention*, I will do the action, it was—between the two places (heaven and earth),—produced by the mind, A'ditya, as father, and manifested by speech, Agni' as mother. "Hence" by the union of both of them, "life," air, "was produced" for the sake of motion, of work. "He,', who was born, "is Indra," the supreme lord (Paramés'wara) and not only Indra, but "without rival." Without rival means a person for whom there exists no rival. Who again has really a rival? "A second verily," a second who approaches with *the intention of* contention, "is" called "a rival." Accordingly, although speech and mind have the nature of a second, yet they entertain no rivalry; for they have a friendly intention towards life.—The fruit, arising from the knowledge, that there is no rivalship from those who were united in love, is like that *derived* from the subserviency to the soul, as follows: "Whosoever knows this," life as it has been described, as being without rival, viz., he who has true knowledge, "has no rival," no antagonist. 12.

"Again, of this life,"—of the life, set forth in the text, which is a provision of Prajápati, not the life which has been declared as offspring, *and* described immediately before, are "the waters, the body," the effect, the locality for the organs, "the illuminat-

extend the waters, so far extends that moon. They are even all alike, all infinite. Whosoever worships them as finite (beings) conquers a finite world; again whosoever worships them as infinite (beings) conquers an infinite world. 13.

That Prajâpati in his likeness of the year consists of 16 parts (Kalá). His nights are even 15 parts; his fixed part is the

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ing nature," as before, "that moon." There "as far as," in measure, "life extends," in its divisions as subservient to the soul and as material sphere, "so far extend" pervade, "the waters," in their measure, "so far" "extends that moon" which is to be located, so far, having entered the waters, and being of the nature of sense, it extends, as far as the sphere, subservient to the soul, and the material sphere extend.—Those three provisions, created by the father through the five-fold work, bear the names of speech, mind and life. The whole world in its sphere, subservient to the soul, and in its material sphere, is pervaded by them, or, besides them, there is nothing whatsoever, either effect or cause. But all these are Prajápati. "They," speech, mind and life, "are even all alike," having the same extent, are as far pervading, as the objects of living beings together with the sphere subservient to the soul and the material sphere. Therefore they are "infinite;" because they are present in all bodies; for a body cannot be conceived without cause and effect, for it is said that they consist of cause and effect. "Whosoever worships them," which are of the nature of Prajápati, "as finite," limited, under the notion of their material sphere and their sphere, subservient to the soul, "conquers" as the reward in accordance with his worship, "a finite world," a world which is limited, which means, "he does not get their nature." "Again, whosoever worships them as infinite," as possessing the nature of all, living beings, as unlimited, "conquers an infinite world." 13.

It has been said that the father, after having created seven provisions by the fivefold work, produced three provisions for his own sake. They are explained to be the effects of the five-

sixteenth. He becomes full and wanes by the nights. At the day of the new moon, during the night entering with this sixteenth part all that is endowed with life, he is then the next day born in the morning. Therefore let in that night nobody

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fold work. How again are they called the effect of the five-fold work? Because even in these three provisions the five-fold work is perceived, as wealth and works are there probable, *therefore is their cause also similar.* There (as to the three provisions) the earth and fire are the mother, heaven and A'ditya the father, and the life (air) which is in the middle of them, is *their* offspring, as it has been explained. On account of this wealth and work should be produced; this means to imply the commencement: "That Prajápati, in his likeness of the year," who has been set forth in the text as consisting of three parts, is determined in a special manner by the nature of the year as consisting of sixteen parts. He, consisting of sixteen parts, is the year, the nature of time. "His" Prajápati's, as the substance of time, "nights," days and nights—meaning lunar days (tithi) are fifteen parts. "His fixed," permanent, "part" remains, as "the sixteenth," as the part (Kalá); which completes the sixteenth. "He" becomes full and wanes by the nights; by the lunar days which are called parts (Kalá); for by the first day of a lunation, and by those which succeed it, the moon, Prajápati, gets full in the light half of the lunation, it grows by the increasing parts (Kalás) until the orb is full at the day of the full moon; it wanes by the decreasing parts in the dark half of the lunation, until the one permanent part remains in the dark night. "He," Prajápati, the substance of time, "at the day of the new moon during the night," "entering with this sixteenth part," which has been called the permanent part, "all that is endowed with life," all living beings, viz., all that drinks water and all that eats annual plants, pervading all this by his identity with the annual plants (or with water), *and* abiding during the dark night, "is then" the next day, "born in the morning," united (the moon) with its second part.—In the following manner

cut off the life of any one endowed with life, not even of the chameleon; it is intended for the honour of this deity. 14.

That Prajápati who under the likeness of the year is possessed of sixteen parts, is even this. That "this" is a person who thus knows. His wealth is the fifteen parts, his soul (self) is his sixteenth part. He gets full and wanes even by wealth.

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is Prajápati of five-fold nature. The heaven and sun are the mind, the father,—the earth and fire speech, the wife, the mother; and their offspring is life, the days of the moon, the parts (Kalá) are the wealth, because by their increasing and decreasing they are like wealth, and the work of those parts is what effects the change of the world. In this manner the whole Prajápati has become the effect of the five-fold work, in accordance with the desires: "Let me have a wife,"—again "Let me be born,"—again, "Let me have wealth," again,—"Let me perform work;" for as the cause so is the effect, is a principle even with the common people. Because the moon, having that night entered all living creatures, is possessed of its permanent part, "therefore," on this ground, "let in that night nobody cut off the life of any one endowed with life," let him not destroy a living creature, "not even of a chameleon," for the chameleon, as being wicked, is naturally destroyed, since it is considered to forebode bad luck, when it is seen. 'But then, enmity to living beings is prohibited according to the passage *of the Smriti*: "Not killing living creatures, except at holy places."' Very good, it is prohibited; but yet it must not be said, that the sentence means to make an exception for any other time than the day of the dark night, or an exception for the killing of the chameleon. What then does it mean? "It is intended for the honour," the adoration, "of this deity, viz., the deity of the moon."

"That Prajápati," bearing the name of the invisible, "who under the likeness of the year is possessed of sixteen parts," must not be thought as absolutely invisible, because he "is even this," he is perceived visibly. Who is that "this?" "He

It *is well known*, that the soul is like the nave of a wheel, wealth like its periphery. Therefore, although he suffers the loss of all, if he lives, he is bare of the periphery, as it is said. 15.

Again there are verily three worlds, the world of man, the world of the forefathers, and the world of the gods. The world of man is to be conquered by a son, and not by any other work, (or knowledge,) by work the world of the forefathers, by science the world of the gods. The world of the

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is the person who thus knows," who knows, that Prajápati whose nature consists of the three provisions, is like himself. By the similarity with what is he Prajápati? The answer is: " His wealth," the wealth in cows, &c., of a person who thus knows, " is the fifteen parts." For the sake of his completeness " his soul," the individual self, " is his " (the knowing person's) sixteenth part, representing the permanent Kalá. " He," like the moon, " gets full and wanes even by wealth." " It is well known " in common life, that " the soul," the individual self, " is like the nave of a wheel, wealth like its periphery," represented by the family, the external part of the wheel, viz., spokes and circumference, &c. " Therefore, although he suffers the loss of all," of his property, suffers distress, " if he lives," " by the soul," represented by the nave of the wheel, " he is bare of," he has lost " the periphery," the external wealth, the family, as a wheel, deprived of spokes and circumference, " as it is said," and the meaning is, if he lives, he is again increasing in wealth, represented by the spokes and circumference. 15.

It has been explained, how by fivefold work in connection with science, the wealth of the gods, Prajápati is possessed of the nature of the three provisions; it has afterwards been said, how the wealth of a wife, &c., is represented by the family. There (in the former section) it has only generally been understood, that a son, work and inferior science (knowledge of the Védas with reference to ceremonies), are causes of obtaining

gods is the best among the worlds. Therefore they praise science. 16.

Hence again the making over. When *the father* thinks he is to die, then he says to his son: "Thou art Bramha, thou art the sacrifice, thou art the world." The son repeats: "I am Bramha, I am the sacrifice, I am the world." Of all that

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the worlds, but the rule of the special connection of a son, &c., with the effect, which is the obtaining of the worlds, has not been understood. To explain the special connection of the effects with their causes, viz., a son, &c., the present section is commenced. The term "again" has the object to introduce the sentence "there are verily," verily is to show certainty, "three worlds," alone fit to be causes, stated by the S'ástra, neither more nor less. Which are they? The answer is: "The world of man, the world of the forefathers, and the world of the gods." Among them "the world of man" is to be gained by, is the effect of "a son," as cause (how it is to be gained by a son, will afterwards be said) "and not by any other work," or knowledge, as must be supplied here; "by work," alone, as for instance, the daily burnt-offering (Agnihotra) "the world of the forefathers," is to be gained, and not by a son, nor by knowledge,—"by science the world of the gods," not by a son, nor by work. "The world of the gods is the best," the one most deserving of praise, "among the" three, "worlds." "Therefore they praise science," because it is the cause of it. 16.

In this manner the three causes, viz., a son, work, and knowledge, find their application according to the division of the effect, viz., the three worlds which are to be accomplished. But a wife, because it is necessary for the sake of a son and of work, is not a separate cause, and is therefore not separtely mentioned. Also wealth, as it is the cause of work, is not a separate cause. It is evident, that knowledge and work are means of conquering the worlds in consequence of their recover-

has been read, is Bramha the identity. Of all the sacrifices that *are to be performed*, is sacrifice the identity. Of all the

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ing their own nature. But a son not being of the nature of work, it is not clear, in what manner he is the means of conquering the worlds. "Hence," it is to be explained, in this manner "again," afterwards is commenced, "the making over;" this is the name of the work which is to be *now* related; for the father makes over the duties he has himself to perform, in the manner to be mentioned, to his son; hence this work bears the name of "making over." At what time is this to be done. "When the father thinks, he is to die," by inauspicious signs and the like, then he says to his son (after having called him): 'Thou art Bramha, thou art the sacrifice, thou art the world.'" Thus addressed, he "repeats." That is to say, being instructed before, he knows, I have to do this. In this manner he says the three sentences: "I am Bramha, I am the sacrifice, I am the world." Under the idea, that the sense of the same is concealed, the Sruti continues for its explanation. "Of all that has been read" the remainder of what has been read, that is to say, read or not read "is Bramha the identity," is the identity in the term of Bramha. The practice of reading with reference to the Védas, which was hitherto thy duty, is henceforth thou, Bramha; which means, must be done by thy agency. In the same manner, "Of all the sacrifices that were to be performed by me," may they be performed by me or not performed, "is sacrifice the identity," is the identity in the term sacrifice. The sacrifices which were to be performed by my agency, are henceforth "thou sacrifice," which means, are to be performed by thy agency. "All the worlds that are to be conquered," by me, whether they are conquered or not conquered, is world the "identity," is the identity in the term "world." Henceforward they are "thou world," to be conquered by thee henceforward the sacrifice which it was my duty to perform by reading (the Védas), offerings and conquering of the worlds, is laid by me upon thee, but I am free from the sacrifice consisting in the bondage of

worlds that are to be conquered, is world the identity. Thus far extends verily all this. All this multitude preserves me

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duty. And the son has understood all in this manner, because he was instructed (before). The *S'ruti*, having considered there the intention of the father, gives this explanation: "Thus far extends verily all this," this is the limit of all the duties of a house-holder, viz., that the Védas are to be read, the sacrifices to be performed and the world to be conquered. "All this multitude" (for all this burthen, to which I am subject, when taken from me and placed upon you) preserves me, saves me from this world. (The past Abhunajat in Sanscrit has in the *S'ruti* the meaning of the future: Palayishyati). Because a son, who thus knows, is to liberate *his* father from this world, from the bondage of duty, "therefore they," the Brámhaṇas, "call a son who is *thus* instructed, Lokya," which means, good for his father obtaining the worlds. "Therefore they," the fathers, "instruct a son" under the expectation that he will be there Lokya (procurer of the worlds). "When he," the father, "having such a knowledge," after having delivered to the son the sacrifice of duty, "departs from this world," dies, "then he enters with those lives the son," pervades him with the speech, mind and life set forth in the text. When the cause of distinction relative to the soul (which cause is ignorance) is removed, the speech, mind and life of the father enter all with their nature as superintended by deities, viz., in their likeness with the earth, the fire and the sun. Together with those lives the father also enters, because the father is transformed into the nature of speech, mind and life; for the father is transformed in such a manner as: "I am the infinite speech, mind and life, extending as far as the distinctions of what relates to the soul, to matter and to the superintendence of deities." Therefore his life is continuation of the father's, and it is hence properly said, "then together with those lives he enters the son;" for it is said, he becomes the soul (substance) of all and (therefore also) of the son; and the meaning is, the father who

from this *world*. Therefore they call a son who is instructed, Lokya; therefore they instruct him. When he, having such a knowledge, departs from this world, then he enters together with those lives the son. If by him anything through negligence,

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has a thus instructed son, continues in this world, is by the likeness with the son not to be thought dead. In this manner it is said in another passage of the Sruti: "He is made his other soul by holy works." (A. U. B. I. vii. p. 226, M. 4.) Now the text gives the derivation of Puttra (son). "If by him," by the father at anytime, "anything through negligence, remains," meanwhile, "undone," which ought to be done, "the son liberates him from all this," which bearing the nature of duty, was left undone by the father, and which is an obstacle to gaining the worlds,—*he liberates* him, by completing it (Púrayitvá) through his own practice. "Therefore," because he saves the father by completing (Púraṇéna) hence the name of a son (Puttra). This is the true notion of a son (Puttrasya Puttratvam) that by filling (Púrayittvá) the hole of the father he saves *him*. "He," the father, "continues," although dead, yet immortal, "by a son," of such a kind, "in this world." In this manner the father conquers (obtains) by the son this world of man,—not so, however, the worlds of the gods and the forefathers by knowledge and work, but (he conquers them) by assuming their nature alone; for without assuming their own nature, knowledge and work cannot possibly become causes of conquering the world by dependence upon another, as it is the case with a son. "Then," after the father has made over *his duties*, "those divine" belonging to Hiraṇyagarbha, "immortal," whose nature it is not to die, "lives," speech and the others, "enter him." How? The answer is given *in the next section* by the words: "The divine speech, &c."

In this manner it has been shown by the Sruti itself, that a son, work and inferior knowledge have the power of accomplishing the worlds of men, of the forefathers and of the gods. In respect of this some wranglers (the Mímánsakas as are meant)

remains undone, the son liberates him from all this. Hence the name of a son (Puttra). He continues by a son alone in this world. Then those divine, immortal lives enter him. 17.

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not knowing the special meanings of the words of the Sruti, say, that a son and the other causes have the power to effect liberation. To silence them this passage has been given by the Sruti, commencing with: "Let me have a wife," and all the other five-fold work which accomplishes desire, continuing with, "*So far goes the desire*," of a son, &c., and concluding with the application to the special *effects* to be accomplished. Hence it is evident, that the passage of the Sruti about debt refers to an ignorant person, and not to the knowledge of the supreme soul. And it will be said (p. 903): "of what use is a son to us to whom the soul is the world." Others, (the Bhartriprapanchika) on the other hand, maintain, that the conquering of the worlds of the forefathers and gods is even an exclusion from them. Therefore a person, who, by the joint performance of a son, of work and of the inferior knowledge, is excluded from those three worlds, obtains liberation by the knowledge of the supreme soul; in this way the causes of a son, &c., successively have the power to effect liberation. To silence them also the other subsequent passage of the Sruti is engaged in showing the effect, resulting for the father, whose duty is the performance of work, who has the knowledge of the nature of the three provisions and who makes over *the performance* of what has been left undone. But it cannot be said, that the effect is that of liberation, because it has been shown, that by the effect derived from understanding and penance in connection with the three provisions, the provisions are again produced. This follows also from the passage, referring to the decrease (of the provisions). "For what even does not produce it, decreases," also from the nature of the means of the effect in the passage; "the body is like light," and lastly from the conclusion with the nature of name, form and work, in the passage? "Three-fold is this," &c. Nor is it possible to infer from this passage, that the three causes

From the earth and the fire the divine speech enters him. That speach is verily divine, by which, whatever he says, comes to pass. 18.

From the sky and the sun divine mind enters him. That verily is the divine mind, by which he becomes joyful; henceforth he does not grieve. 19.

From the waters and the moon the divine life enters him. That verily is the divine life, which, whether issuing forth, or not issuing forth, is not afraid, again which is not lost. The

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when united, have the power to effect one's liberation and another's, obtaining the nature of the three provisions, because the passage merely intends to show, that the effect of a son and of the other causes is the obtaining of the nature of the three provisions. 17.

"From the earth and the fire the divine speech, (divine refers to its superintending deity,) enters him," after he has made over *his duties*; that is to say, the divine speech, as characterised by earth and fire, is the last cause of the speech of all; for speech is obstructed by the faults of attachment, &c., with reference to the material elements, *and* as the faults of a person who has knowledge are removed, it (speech) pervades him, like water and the manifestation of a light, on the breaking of what concealed them (for instance a vessel). This is the sense of the words: "From the earth and the fire the divine speech enters him." "That speech is verily divine," free from the faults of untruth and the like, pure, "by which" (divine speech) "whatever he says," either for himself or another, "comes to pass," that is to say, his word is not in vain, is not obstructed. 18.

In the same manner: "From the sky and the sun the divine mind enters him." And, "that is the divine mind," by the purity of its nature, "by which he (the father) becomes joyful," happy, "henceforth" moreover, "he does not grieve," because there is no connection of such a cause as grief (with him.) 19.

person who thus knows, becomes the soul of all beings. As that deity, so also he. As all beings preserve that deity, so also preserve all beings a person who thus knows.

Whatever grief the children suffer together with *their children*, remains united with them alone ; what is holy approaches him ; for sin does not approach the gods. 20.

In the same manner : "From the waters and the moon the divine life enters him. That verily is the divine life ;" viz., of what nature? The answer is,—"Which, whether issuing forth," in all the distinctions of life, "or not issuing forth,' in its nature as totality or speciality, or also, issuing forth in all moveable things, and not issuing forth in all immoveable things, "is not afraid," is not connected with fear, of which unhappiness is the cause, "again, is not lost," is not destroyed, is not injured. "The person who knows thus," the before mentioned view of the nature of the three provisions, "becomes the soul of all beings," becomes the life of all beings, becomes the mind of all beings, becomes *their* speech, that is to say, becomes omniscient by being the nature of all ; and also omnipotent. "As that deity," the before mentioned deity named Hiranyagarbha, "so also" (also shows that there is no obstacle to his omniscience and omnipotence) "he" *which term* concludes the illustration. Moreover :1 "As all beings, "preserve" worship, "that deity," the deity called Hiranyagarbha with offerings, &c. "So also preserve all beings a person who thus knows," which means, they worship him always with offerings and the like.

It has been said, "he becomes the soul of all beings." Now it may be questioned, whether, by his being the nature of cause and effect of all beings, he is not also allied to the happiness and unhappiness of them. This is not the case, because his in-

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1 Kinha (moreover) is in text connected with the preceding sentence, commencing with "Sa," I believe, by a clerical error, as in this place it has no meaning, or a meaning which destroys the simplicity of the text.

Next therefore the deliberation of observance. Prajápati verily created the actions. When they were created, they vied with each other. With the words,—"I will speak," speech kept they observance; with the words,—"I will see," eye; with the words,—"I will hear," ear; in the same manner the other actions

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tellect is unlimited. As to persons whose intellect and nature are limited on being censured, &c., a connexion with unhappiness is evident, as if we say: "I am censured by that man;" but in virtue of *his* being the soul of all, there is no unhappiness from such causes produced, as there is no distinction of intellect with regard to the nature of the soul between the one who is censured and the other who censures, and also, as, like the unhappiness of death, there is no cause. For instance: If any body dies, unhappiness is produced for somebody (showing itself in such words as:) He is my son, my brother, where the cause (of the distress) is a son, a brother. If there is no cause of such a kind, unhappiness is not produced, even should a person behold the death of a person, &c., (who is not related to him). In this manner no unhappiness arises for god whose nature is unlimited, because he has not the faults of false knowledge, &c., which produce the unhappiness of pride, &c. This is meant by the words,—"Whatever grief his subjects suffer together with their children," "the same," the unhappiness which is the cause of the grief &c., "remains united with them," with his subjects, because it is produced from a limited intellect. But what of the universal soul can be united with or disunited from what thing? "What is holy," what is good,—the desired reward means here holy; for a great many holy actions are done by him, therefore its reward "approaches him who now occupies the place of Prajápati." "For sin does not approach the gods," and the meaning is, sin, its effect, unhappiness does not approach the gods, because there is no opportunity for the effect of sin. 20.

By the words,—"They are all alike, they are all infinite," (p. 226) the worship of speech, mind and life has been declared in general, that is to say, without their mutual distiction. Must

(Karmaṇi) according to their action. Death, being *there* as fatigue, seized them, he made them his own; having made them his own, he arrested them. Therefore speech gets even fatigued, the eye gets fatigued, the ear gets fatigued. Again he did not make his own that *life*. They resolved to know that central life. "He verily is amongst us the best, who moving and not moving, not suffers, is not injured. Well then, let us all become of the nature of him." Thus all of them became of his nature. Therefore they are named by this "Práṇáh." After him, who

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this now be understood in the mentioned manner, or is there any possible distinction with regard to observance on considering *the case*? The answer is,—"Next therefore," then *follows* "the deliberation of observance," of worship, which means the consideration of the action of worship. And the consideration turns upon this, which is it among those organs, whose work is to be conceived under the idea of observance? "Prajápati verily," after having created *his* offspring, "created the actions," which means the organs, speech and others (for being capable of action, they are called actions) and the meaning is: He created speech and the other organs. Again "when they were created, they vied," rivaled, "with each other." How? "With the words—I will speak,' let me not rest from my business, speaking, "speech kept the observance." If there is likewise another, my equal, who does not require rest from his business, let him show his prowess. In the same manner, "with the words,—'I will see,' eye; with the words, 'I will hear,' ear; in the same manner the other actions," organs, "according to their action." "Death," the destroyer, "being *there as* fatigue," in the form of fatigue "seized them," took hold of them. How? "He made them," the organs engaged in their business, "his own," he appeared under the form of fatigue, and "having made them his own, he" death, "arrested them, made, them cease from their work." "Therefore," even now, "speech," having entered upon its work, "gets even fatigued," is made to cease

thus knows, is verily called the family in which he is *born*. Whosoever rivals one who thus knows, after having wasted, dies at last. This is what refers to the soul. 21.

Next what refers to the superintendence of deities. With the words,—"I will burn," fire kept the observance, with the words,—"I will heat," the sun, with the words,—"I will shine," the moon. In the same manner the other deities according to their divine nature. As this central life amongst those organs, so *appears* Váyu (the air), amongst those deities;

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from its work, seized by death in the form of fatigue. In the same manner "the eye gets fatigued, the ear gets fatigued." "Again he," death in the form of fatigue, "did not make his own that *life*," the principal life. "They," the other organs, "resolved," made up their mind, "to know that central life" which even now not fatigued by him (death) enters upon its work.

"He verily is amongst us the best," the most praiseworthy, the greatest, "who moving and not moving not suffers," again, "is not injured. Well then" now "let us all become of the nature of him," of life, that is to say, let us consider ourselves as life. Having "thus" ascertained, "our observances are sufficient to protect *us* from death," "all of them became of his nature," considering themselves as the nature of life, kept the observances of life. Because by the nature of life, viz., by its nature to move and by its nature to manifest, the other *organs* get their nature, —namely, without life nothing could move: for only after the action of moving they are observed to engage in their own work —"therefore they," speech and the others, "are named by this," name of life, "Práṇáh" (lives). "After him," the wise person, who in this manner knows that all the organs have the nature of life, and are called by the term "life" (Práṇa) "is verily called the family," by the people. The family, in which he who thus knows, "is born," gets famous by the name of the wise person, it is his family, as this is the family of Tapatí. "Whosoever thus," in the manner mentioned, "knows" that

for the other deities decline, not Váju. This Váju indeed is an unrestrained deity. 22.

Here follows this Sloka —" Whence the sun rises and where he sets,"— he verily rises from life and sets into life,—" this the gods made their sacred law. This *sways* to-day, this *sways* to-morrow." What they kept then they will also observe

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speech and the other organs have the nature and the name of life, gets a reward of such a kind. Again, "Whosoever rivals," being his antagonist "one who thus knows," knows the nature of life, wastes in this body, "after having wasted, dies at last" not on a sudden. "This is what refers to the soul," in the mentioned manner, the knowledge of the nature of life. This conclusion is intended to introduce the exposition of wha refers to the superintendence of deities. 21.

"Next what refers to the superintendence of deities," the thinking as to the deities is described. It is the question, of which special deity is it best to keep the ordinance? All is *here* like *the former description about* what referred to the soul. "With the words,—'I will burn,' fire kept the observance, with the words,—'I will heat,' the sun, with the words,—'I will shine,' the moon. In the same manner the other deities according to their divine nature." Here is an illustration. "As this central life," with reference to the soul, "amongst those organs," speech and the others, was not seized by death, was not compelled to cease from its work, was not disturbed in its own observance of life, so also not "Váyu amongst those deities," Agni and others: "for the other deities," Agni and the rest, like speech, &c., with regard to the soul, according to their divine nature, "decline," go down, cease from their works, "not Váyu, goes down as the central life (does not decline). Therefore "this Váyu indeed is an unrestrained deity." The reference to the soul and the superintendence of deities having in this manner been considered, it is ascertained, that the observance of the nature of Váyu (alone) remains unbroken. 22.

to-day. Therefore let a man follow only one observance; let him breathe, let him expel. Alas, let death not seize me. If a person follows it, let him strive to accomplish it. Thereby a person gains union and dwelling in the same world with that deity. 23.

"Here" in elucidation of the said meaning "follows this Sloka." "Whence," from which wind "the sun rises" (with reference to divine superintendence) and from which life (as regards its reference to the soul) *he rises* by the nature of the eye, again into which wind and life at evening and at the sleeping-time of men he sets, "this the gods made," kept, "their sacred law." This means, the gods, speech and others, and fire and others, having before considered the observance of life and the observance of Váyu. "This sways to-day, this sways to-morrow," this will be followed by them at the present and future time. Here the Bráhmana explains briefly the meaning of the Mantra. "He," the sun, "verily rises from life and sets into it." "This the gods made their sacred law; this *sways* to-day, this *sways* to-morrow." What does this mean? It is answered *by the text*: "What," what observance, observance of life and of Váyu, "they," speech and the rest, and Agni and the rest, "kept then," at that time, "the same they will also observe to-day," the same observance they will keep unbroken. But any observance of speech, &c., gets even broken, as it has been shown, that at the time of their setting they decline into Váyu and life. —It is said elsewhere,—"When man sleeps, then speech, mind, eye, ear, all become life; when he awakes, then they are born again from life. This is their reference to the soul. Next their reference to divine superintendence. When fire is extinguished, it disappears in Váyu (air). Therefore it is said, it is lost in it; for it is extinguished in the air. When the sun sets, he enters into the air, into the air the moon *enters*; in the air are placed the quarters. From the air they are born again." Because then the observance is found in speech and the rest, and also in Agni and the rest, because the observance, whose nature is to move

Sixth Bra'hmana.

This (world) is a triad, name, form and work. The names are

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is to be obeyed by all the gods, "therefore let a man follow only one observance." Which is it? "Let him breathe," let him perform the function of breathing (Práṇa), "let him expel," let him perform the function of expelling (of the descending air); for there is no ceasing of the function of life (Práṇa) of which the functions of breathing and expelling are here given as examples. "Therefore let a man follow only one observance," abandoning the functions of all the other organs. "Alas" (this term expresses apprehension) "let not death," as fatigue—"seize me." The meaning is, let a person, who is afraid that he will be seized by death on his abandoning that observance, keep the observance of life. "If a person follows it," once has commenced the observance of life, "let him strive to accomplish it," for if he ceases from the observance, life is despised, and also the gods are; therefore let him accomplish it even. "Thereby" by that observance,—*for* by the obtaining of the nature of life, my functions, for instance speech, &c., and Agni, &c., are in all beings, and (my) soul as life is the moving cause of all—by the keeping of that observance, "a person gains," obtains, "union," identity of nature, and dwelling in the same world," identity of place, "with that deity," with the deity of life. 23.

"This" manifested world, charaterised as cause and effect, further the reward, which consists in obtaining the nature of life (Hiraṇyagarbha), both of which have been set forth as being included in the idea of ignorance, and lastly the state of the world before its manifestation, which is called "unmanifested" like the seed of a tree, "is a triad." What is this triad? The answer is,—"name, form and work," that is to say, non-soul, not the soul which is the present, visible Brahma. Therefore the Bráhmaṇa, of which the first words are,—"this is a triad," is commenced for the object, that man should turn from this (world); for the knowledge, resulting from the great sentence,—"I am Brahma,"—to adore the soul alone as the

The eye is a fetter; it is enhanced by colour which is its auxiliary; for by the eye colours are seen. 5.

The ear is a fetter; it is enhanced by sound which is its auxiliary; for by the ear sounds are heard. 6.

The mind is a fetter; it is enhanced by desire which is its auxiliary; for by mind desires are formed. 7.

The hands are a fetter; it is enhanced by action which is its auxiliary; for by the hands actions are done. 8.

The skin is a fetter; it is enhanced by touch which is its auxiliary; for by the skin the various kinds of touch become known. These are the eight fetters and the eight auxiliaries."[1]

He said,—"Yájnavalkya, all this is the food of death. Which then is the deity whose food is death (himself)?" (He replied),—"Fire verily is death; the same is the food of the water; (thereby) death again is conquered." 10.

He said,—"Yájnavalkya, when this spirit (Purusha) dies, do then the organs ascend from him?"[2] Ya'jnavalkya said;—"No, by no means; no by no means; there[3] united they are dissolved in him;[4] he becomes swollen, he becomes full of wind, when blown upon: the dead sleep."[5] 11.

He said,—Ya'jnavalkya, when this spirit dies, then what does not leave him?" (He replied),—"The name. The name indeed is infinite, infinite, are the Visvédévas: he conquers thereby the world of the Infinite." 12.

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[1] The fetters above mentioned, as speech, and their auxiliaries are the impressions of words, etc.

[2] From him who knows Brahma.

[3] In him who knows Brahma.

[4] In the supreme Brahma; they become of the same nature with him.

[5] There is no actual death; when the bonds are destroyed, the liberated does not proceed any where.

He said,—"Yájnavalkya,[1]—when the speech[2] of the spirit departed is dissolved into fire, the vital air into the wind, the eye into the sun, the mind into the moon, the ear into the quarters, the body into earth, the soul[3] into the ether, the hairs of the body into annual herbs, the hairs of the head into trees, blood and semen into the waters, where then does this spirit remain?"—(He replied), Take, O gentle A'rtabha'ga, my hand, (and let us go to a lonely place, there) we shall know (the answer of) this question: this our (question) cannot be (decided) in a crowded place."—Going there they deliberated. What they said there, was work,[4] what they praised there was work. By holy work verily a person becomes holy, unholy by unholy." Hence A'rtabha'ga from the family of Jaratka'ra became silent. 13.

Third Bra'hmana.[5]

Then asked him Bhujya, the son of Lahya;—"Ya'jnavalkya," said he, wandering (one) in the country of the Madras for the sake of studying the Védas, we came to the house of Patanchala of the family of Kapi. His daughter was possessed by a Gan-

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[1] In 10 and 11, the state, which is obtained by the liberated, has been mentioned. What then does become after death of him who is not liberated? The answer is given in the present section.

[2] By speech, the vital airs, etc., according to S'., the tutelary deities are here to be understood, and not the organs, because they do not depart.

[3] The soul (átma) means here the place of the soul, the ether of the heart.

[4] Work as the material cause of man again assuming a body, etc.

[5] This Bráhmana, according to S'., is to show, that the rites have only worldly effects, and that absolute liberation is thereby impossible. The highest among all rites is the performance of the horse-sacrifice, in its double form, either as an actual sacrifice, accompanied with knowledge, or as a symbolical sacrifice by mental representation. The effect resulting from the horse-sacrifice, is, either individual, viz., the obtaining of the nature of fire and other deities, or universal, as referring to the deity of the universe, viz., the obtaining of the nature of Hiranyagarbha, the first-born, that is to say, by neither of those effects absolute liberation from the world, or identity with Brahma is obtained.

dharva.[1] We asked him,—'Who art thou?' He answered,—'I am Sudhanvat, of the family of A'ngirasa.' When asking him about the boundaries of the world, we said to him,—'Where are the Párikshitas; where are the Párikshitas?' I (now) ask thee O Yájnavalkya, where are the Párikshitas?" 1.

He (Yájnavalkya) said,—"Verily he (the Gandharva), said—They (the Párikshitas) went where the performers of the As'vamédha-sacrifice go." "Where then go the performers of the As'vamédha-sacrifice?" "This world[2] extends to thirty-two days (of the journey) of the car of the sun; the earth extends twice as far everywhere; the ocean extends twice as far as the earth everywhere. There[3] as far as the edge of a razor, or the wing of a fly (extends), so far extends the ether in the midst. Indra[4] in the shape of a falcon surrendered them (the Párikshitas), to the wind; the wind placing them upon himself[5] carried them there, where the performers of the As'vamédha-sacrifice abide. In this manner he (the Gandharva) praised the wind; therefore the wind is indeed the individuality, the wind the totality. Whoever thus knows, conquers the second death." Hence Bhujya, the son of Lahya, became silent. 2.

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[1] A being of superhuman power. By saying, that he has his knowledge from such a being, Bhujya means to assert, that his knowledge must be superior to that of Yájnavalkya, as not derived from such a source.—S'.

[2] This world is, according to S'., the space, enclosed by the mountains of the rising and the setting sun.

[3] There, according to S'.'s explanation, means at the aperture of the two halves of the mundane egg. To this end of the world leads a road of the length, above described, and through the aperture, which is the ether, the performers of the horse-sacrifice go, to be united with the wind that surrounds it.

[4] Parmés'vara.—S'.

[5] Making them like himself.

Fourth Bra'hmana.

Then asked[1] him Ushasta, the son of Chakra,—"Yájnavalkya," said he, "do explain to me that Brahma who is a witness and present,[2] that soul, which is within every (being)." (He replied),—"It is thy soul, which is within every (being)." "Which soul is within every one, O Yájnavalkya?" "That which breathes by the breath, is thy soul[3] which is within every (being); that which descends by the descending air, is thy soul which is within every (being); that which goes everywhere by the air going everywhere, is thy soul which is within every (being); that which ascends by the ascending air, is the soul which is within every (being); this thy soul is within every (being)." 1.

Ushasta, the son of Chakra, said,—"As some one may say: This is a cow, this is a horse, thus is this (Brahma) described by thee.[4] Do (now) explain to me that Brahma

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1 The connection between the present question and the two preceding ones is thus stated by S'. It has been declared that, seized by the fetters and their auxiliaries, viz., the senses and their objects, which are produced by virtue and vice, man roams about in the world, again and again shaking off those fetters, and again and again assuming them. The highest elevation to be gained by virtue has also been explained, that is to say, the acquirement of the same nature with the two-fold nature of Hiranyagarbha, viz., with his nature as totality or with his nature as separated within individual existences. The present question is to enquire, whether he who, seized by the senses and their objects, assumes one body after the other, exists or not, and if he exists, what is his nature, that is to say, it shows, how to distinguish the soul from every other thing as the indispensable means of liberation; for the nature of the soul being comprehended, liberation ensues from the above decribed bondage.

2 Witness and present, the first, according to S'., means "not obstructed by anything," and the second "without attributes."

3 The soul, whose nature is knowledge.—S'.

4 To show Brahma by such signs as respiration, etc., is the same, as if some body who engages to define a cow, etc., defines it merely by signs, saying, for instance, the animal which goes there is a cow; that is to say, thy definition is an improper one.

who is a witness and present, that soul which is within every (being)." "It is thy soul which is within every (being.)" "Which soul is within every (being), Yájnavalkya?" "Thou couldst[1] not behold the beholder of the beholding; thou couldst not hear the hearer of the hearing; thou couldst not mind the minder of the minding; thou couldst not know the knower of the knowing. This thy soul is within every (being); every thing different from it, is transient." Hence Ushasta, the son of Chakra, became silent. 2.

Fifth Brahmana.

Then asked him Kahola, the son of Kushítaka,—"Yájnavalkya," said he, "do explain to me that Brahma, who is a witness and present, that soul, which is within every (being)."[2] (He replied),—"It is thy soul, which is within every (being)."

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[1] Yájnavalkya declines to give a definition of Brahma in the way, as it is given of a jar, etc. And his reason for declining it, is that such a definition is contradictory to the nature of Brahma. For the nature of Brahma consists in the agency described as beholding, etc. The soul is the beholder of the beholding. The beholding, hearing, knowing, etc., is therefore two-fold, the common one and that to which it in reality applies. The common beholding, etc., is a modification of the internal organ by means of its connection with the eye, etc. This is an effect, and has therefore a commencement and an end; but the beholding, etc., of the soul, the beholding of the beholding, has, by its own nature, no beginning and no end.

[2] In the first three Bráhmanas the bondage of the soul together with its cause has been declared. In the fourth the existence of the so bound soul and its independence of every other thing has been set forth. The fifth Bráhmana is to show the knowledge of the soul in connection with the renunciation of the world as the cause of the liberation of the soul from bondage. In this and the preceding Bráhmanas the question, "Explain to me that Brahma, etc.," is the same, and it might therefore be justly asked, whether the two questions refer to one and the same soul, or to two, the supreme and the individual souls. The latter case appears the correct one on the first glance for if it is one and the same soul, the second question seems useless; on a closer consideration, however, this view must be abandoned; for one and the same whole of causes and effects is possessed of soul merely by one soul. The difference between the present and the preceding questions is this, that in the latter the soul is described, as far as it has existence and is independent of the body, while in the former the particular knowledge, in connection with the renunciation of the world, is described, by which the liberation from that bondage takes place. S.

"Which is (the soul), O Yájnavalkya, that is within every (being)?" (It is the soul) which conquers hunger, thirst, grief, delusion, old age, (and) death. When Bráhmaṇas know this soul,[1] then elevating themselves from the desire of obtaining a son,[2] from the desire of wealth, and from the desire of gaining the worlds, they lead the life of wandering mendicants; for the desire of a son, is also the desire for wealth; the desire for wealth[3] is also the desire for the worlds; for both are even desires. Therefore knowing wisdom let the Bráhmaṇa arm himself with strength.[4] Knowing wisdom and strength[5] the thinker knowing the thinking and the not thinking[6] of Brahma, will become a (true) Bráhmaṇa." "By what (work) will the Bráhmaṇa live?" He will remain such an one by any (work).[7] Any (state) different from this (state of a Bráhmaṇa) is perishable." Then Kahola, the son of Kushítaka, became silent. 1.

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[1] Know the soul, that is to say, their own soul as the supreme Brahma.

[2] The desire of being united with a wife for the purpose of obtaining a son, by whom they are able to conquer the world.—S'.

[3] Wealth is two-fold, human and divine wealth. Human wealth supplies the means to perform rites; by these rites, if unaccompanied with knowledge, the world of the forefathers is gained. Divine wealth is knowledge; by rites, connected therewith, the world of the gods is gained, and the same also by mere knowledge. From this knowledge also an elevation is necessary to obtain perfect liberation from the world; for in reality that knowledge is ignorance.—S'.

[4] Wisdom, Páṇḍityam, the knowledge of Brahma, strength, such as results from the knowledge of Brahma.

[5] The thinker, Muni, explained by S'. mananat Muni, that is a Yogi.

[6] Not thinking and thinking, thus I have translated literally, different from S'.'s explanation, who explains "Amaunam," the knowledge of soul and the removing a belief of non-soul, and "Maunam" the ultimate effect from removing a belief in the non-soul.

[7] The sense is, for him who has acquired the true knowledge of Brahma every work is indifferent; he is above work.

Sixth Brahmana.

Then asked[1] him Gárgi, the daughter of Vachaknu,—"Yájnavalkya," said she, "all this (earth) is woven and rewoven on the waters ;[2] upon what then are the waters woven and rewoven ?" (He replied),—"On the wind,[3] O Gárgi." "On what then is woven and rewoven the wind ?" "On the worlds of the atmosphere,[4] Gárgi." "On what then are woven and rewoven the worlds of the atmosphere ?" "On the worlds of the Gandharvas, O Gárgi." "On what then are woven and rewoven the worlds of the Gandharvas ?" "On the worlds of A'ditya, O Gárgi." "On what then are woven and rewoven the worlds of A'ditya ?" "On the worlds of the moon, O Gárgi." "On what then are woven and rewoven the worlds of the moon ?" "On the worlds of the stars, O Gárgi." "On what then are the worlds of the stars woven and rewoven ?" "On the worlds of the gods, O Gárgi." "On what then are woven and rewowen the worlds of the gods ?" "On the worlds of Indra, O Gárgi." "On what then are woven and rewoven the worlds of Indra ?" "On the worlds of Prajápati, O Gárgi." "On what then are woven and rewoven the worlds of Prajápati ?"

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[1] In the last two Bráhmaṇas it has been declared, that the soul is within all ; the next three Bráhmaṇas are to give a more exact definition of this.—A'. G.

[2] This is the case, because the earth every where from without and within is pervaded by the water ; otherwise it would be scattered every where like a handful of pounded rice. Here applies this argument, all that is an effect that is finite and gross, is pervaded by something, which is a cause which is infinite and subtile ; and this commences from the five elements up to the soul.—S'.

[3] Instead of "on the wind," the answer "on the fire" should be here expected ; but says S'., the fire has no existence of its own, independent of water and earth, and is therefore not mentioned separately.

[4] The worlds of the atmosphere are composed of the five elements.—S'.

"On the worlds of Brahma, O Gárgi," "On what then are woven and rewoven the worlds of Brahma," "Gárgi," said he, "do not ask an improper question,[1] in order that thy head may not drop down. Thou askest the deity which is not to be questioned. Do not question, O Gárgi. Thence Gárgi, the daughter of Vachaknu, became silent. 1.

Seventh Bráhmana.

Then asked him Uddálaka, the son of Aruṇa,—"Yájnavalkya," said he, "in the country of the Madras we[2] abode in the house of Patanchala, of the family of Kapi, for the sake of studying the science of offering. His wife was possessed by a Gandharva. We asked him (the Grandharva), 'Who art thou?' He said, 'Kabandha, the son of Atharvaṇa.' He said to Patanchala, of the family of Kapi, and to (us) priests, 'O Kápya, knowest thou that Thread by which this world, and the other world and all beings[3] are bound together?' Patanchala, of the family of Kapi, said,—'I do not know it, O Venerable.' He said to Patanchala, of the family of Kapi, and to (us) priests,[4]—'Knowest thou, O Kápya, that Inner Ruler who within rules this world and the other world, and all beings?' Patanchala, of the family of Kapi, said, 'I do not know (this), O Venerable.' He said to Patanchala, of the family of Kapi, and to (us) priests, 'O Kápya, whoever knows the Thread and the Inner Ruler, knows Brahma, knows the worlds, knows the gods, knows the Védas, knows the elements,[5] knows the soul,

[1] Do not ask an improper question, because it cannot be decided by argument, but only by the Sástra.—S'.

[2] Patanchala's pupils.

[3] From Brahmá downwards to inanimate matter.—S'.

[4] Patanchala's pupils.

[5] Of the beings.

knows all." (Then the Gandharva) said (all about the Thread and the Inner Ruler) to them. Therefore do I know this. If thou, O Yájnavalkya, ignorant of the Thread and the Inner Ruler, hast taken away the Brahma cows,[1] thy head will certainly drop down." "I know verily, Gautama, the Thread and the Inner Ruler." "Any one may say this, I know, I know; but tell the manner in which thou knowest." 1.

He said,—"The wind, O Gautama, is the Thread; by the wind as by a thread are this world, the other world, all beings bound together, O Gautama. Therefore, O Gautama, it is said of a dead man, that his members are relaxed; for by the wind, O Gautama, as by a thread, they are bound together." "This is so, O Yájnavalkya, (now) explain the Inner Ruler." 2.

"He who dwelling in the earth is within the earth, whom the earth does not know,[2] whose body is the earth, who within rules the earth, is thy soul, the Inner Ruler, immortal. 3.

"He who dwelling in the waters is within the waters, whom the waters do not know, whose body are the waters, who within rules the waters, is thy soul, the Inner Ruler, immortal. 4.

"He who dwelling in the fire is within the fire, whom the fire does not know, whose body is the fire, who within rules the fire, is thy soul, the Inner Ruler, immortal. 5.

"He who dwelling in the atmosphere is within the atmosphere, whom the atmosphere does not know, whose body is the atmosphere, who within rules the atmosphere, is thy soul, the Iner Ruler, immortal. 6.

'He who dwelling in the wind is within the wind, whom the wind does not know, whose body is the wind, who within rules the wind, is thy soul, the Inner Ruler, immortal. 7.

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1 The cows destined for the best knower of Brahma.

2 The deity of the earth.

"He who dwelling in the heavens is within the heavens, whom the heavens do not know, whose body are the heavens, who from within rules the heavens, is thy soul, the Inner Ruler, immortal." 8.

He who dwelling in the sun, is within the sun, whom the sun does not know, whose body is the sun, who from within rules the sun, is thy soul, the Inner Ruler, immortal. 9.

He who dwelling in the quarters, is within the quarters, whom the quarters do not know, whose body are the quarters, who from within rules the quarters, is thy soul, the Inner Ruler, immortal. 10.

He who dwelling in the moon and stars, is within the moon and stars, whom the moon and stars do not know, whose body are the moon and stars, who from within rules the moon and stars, is thy soul, the Inner Ruler, immortal. 11.

He who dwelling in the ether, is within the ether, whom the ether does not know, whose body is the ether, who from within rules the ether, is thy soul, the Inner Ruler, immortal. 12.

He who dwelling in the darkness, is within the darkness, whom the darkness does not know, whose body is the darkness, who from within rules the darkness, is thy soul, the Inner Ruler, immortal. 13.

He who dwelling in the light, is within the light, whom the light does not know, whose body is the light, who from within rules the light, is thy soul, the Inner Ruler, immortal.

This is (his) relation to the gods. Next of (his) relation to the elements. 14.

He who dwelling in all elements, is within the elements, whom the elements do not know, whose body are the elements,

who from within rules the elements, is thy soul, the Inner Ruler, immortal. This is (his) relation to the elements. Next of (his) relation to the soul. 15.

He who dwelling in the vital air,[1] is within the vital air, whom the vital air does not know, whose body is the vital air, who from within rules the vital air, is thy soul, the Inner Ruler, immortal. 16.

He who dwelling in speech, is within speech, whom speech does not know, whose body is speech, who from within rules speech, is thy soul, the Inner Ruler, immortal. 17.

He who dwelling in the eye, is within the eye, whom the eye does not know, whose body is the eye, who from within rules the eye, is thy soul, the Inner Ruler, immortal. 18.

He who dwelling in the ear, is within the ear, whom the ear does not know, whose body is the ear, who from within rules the ear, is thy soul, the Inner Ruler, immortal. 19.

He who dwelling in the mind, is within the mind, whom the mind does not know, whose body is the mind, who from within rules the mind, is thy soul, the Inner Ruler, immortal. 20.

He who dwelling in the skin, is within the skin, whom the skin does not know, whose body is the skin, who from within rules the skin, is thy soul, the Inner Ruler, immortal. 21.

He who dwelling in knowledge, is within knowledge, whom knowledge does not know, whose body is knowledge, who from within rules knowledge, is thy soul, the Inner Ruler, immortal. 22.

He who dwelling in the seed,[2] is within the seed, whom the seed does not know, whose body is the seed, who from within

[1] In smell, accompanied by the air of respiration.—S'.
[2] In procreation.—S'.

rules the seed, is thy soul, the Inner Ruler, immortal. Unseen he sees, unheard he hears, unminded he minds, unknown he knows. There is none that sees, but he, there is none that hears, but he, there is none that minds, but he, there is none that knows, but he.[1] He is thy soul, the Inner Ruler, immortal. Whatever is different from him, is perishable." Hence Uddálaka, the son of Aruṇa, became silent. 23.

Eighth Bráhmaṇa.

Then[2] the daughter of Vachaknu said,—"O venerable Bráhmaṇs, I wish to ask him (further) two questions. If he answers them, then indeed none of you will ever defeat him in argument concerning Brahma." (They replied),—"Ask (him), O Gárgi." 1.

She said,—"As the king of the Káśis or of the Vidéhas, the offspring of heroes, when he has bound the string to the stringless bow, rises in sight with two foe-piercing arrows in his hand, so I will rise before thee with two questions. Do thou make answer to me."—"Ask, O Gárgi." 2.

She said,—"What is above the heavens, O Yájnavalkya, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called the past, the present and the future,—upon what is all this woven and rewoven?" 3.

He said,—"What is above the heavens, O Gárgi, what is beneath the earth, what is between, and is these two, heavens and earth, and what is called the past, the present and the future,—all this is woven and rewoven on the ether." 4.

[1] Vid. Br. A'. 3, 4, 2, Praśna U. 4, 9, and Katha U. 6, 12. Mund. 3, 8 Taitt. 2. 4., Talav. U. 1, 3.

[2] This Bráhmaṇa is to show the present, visible Brahma as independent of any attributes.—S'.

She said,—"I bow to thee, O Yájnavalkya, who hast explained this (question) to me; be prepared for the other." "Ask, O Gárgi." 5.

She said,—"What is above the heavens, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called past, present, and future,—upon what is all this woven and rewoven?"[1] 6.

He said,—"What is above the heavens, O Gárgi, what is beneath the earth, what is between, and what is these two, heavens and earth, and what is called past, present, and future—is woven and rewoven on the ether." "Upon what then is the ether woven and rewoven?" 7.

He said,—"It is called by the Bráhmans[2] the indestructible one, O Gárgi. (This) is not of a gross body, it is not subtile,[3] not long, not wide, not red,[4] not viscid,[5] not shadow, not darkness, not air, not ether, not adhesive,[6] not taste, not smell, not eye, not ear, not speech, not mind, not light, not life, not entrance,[7] not measure, not within, not without. It does not consume anything, nor does any one consume it.[8] 8.

"By the command of this indestructible (being), O Gárgi, sun and moon are upheld in their places,[9] by the command of this indestructible (being), O Gárgi, heavens and earth stay upheld in their places; by the command of this indestructible (being), O Gárgi, minutes, hours, days and nights, the half months, the months, the seasons, the years stay upheld in their

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[1] The second question, which is same with the first, is intended firmly to establish the truth declared before.—S'.

[2] The Bráhmans are here such as know Brahma.—S'.

[3] Prásna U. 4, 9. Mund 1, 5.

[4] Like fire.—S'. [5] Like water.—S'. [6] Like lac.—S'.

[7] Not entrance to whom there is no entrance, unapproachable.

[8] All these negatives are to establish the conviction, that Brahma has no attributes. Vide. Váj S. U. 8. Katha U. 3, 15. Mund 1, 6. Kaṭha U. 6, 2. Taitt. U. 2, 8.

places: by the command of this indestructible (being), O Gárgi, the eastern rivers flow from the snowy mountains (to the eastern quarter), the western[1] to the western quarter, and the others to the quarters, (ordained for them). By the command of this indestructible (being), O Gárgi, men praise the giver, gods follow the sacrificer, (and) fore-fathers the oblation. 9.

Whoever, ignorant of this indestructible (being), O Gárgi, in this world performs offerings, adores the gods (and) practises austerities even many thousands of years, consumes at last the (fruit of his works). Whoever, ignorant of this indestructible (being), O Gárgi, departs from this world, becomes a miser[2] again; whoever, knowing this indestructible (being), O Gárgi, departs from this world, is a (true) Bráhmaṇ. 10.

"This indestructible (being), O Gárgi, although unseen sees, unheard hears, unminded minds, unknown knows. There is none that sees, but he, there is none that hears, but he, there is none that minds, but he, there is none that knows, but he.[3] On this indestructible (being), O Gárgi, the ether is verily woven and rewoven." 11.

She said,—"O venerable Bráhmaṇs, highly respect this (my word) and acquit yourself towards him (Yájnavalkya) with salutation. None among you will ever become his conqueror in argument concerning Brahma." Hence the daughter of Vachaknu became silent. 12.

Ninth Bra'hmana.

Then asked[4] him Vidagdha, the son of S'akala,—"How many gods are there, O Yájnavalkya?" He (answered),—"This can

[1] The Gangá, etc. [3] The Sindhu, etc. S'.
[2] Stores up the effect from works, like a miser riches.
[3] Pras'na 4, 8, Talavakára U. 1, 4—8.
After it has been stated, that the earth, the other elements, etc., by their successively more and more subtile nature are one with regard to another in the state which has been called "woven and rewoven," Brahma has been

be learnt from the Nivit :[1] as many (gods) as are mentioned in the Nivit of the Vais'vadéva (Sástra), (so many are there), (viz.,) three and three hundred, and three and three thousand (3,306)."[2] He said,—"Om! How many gods are there, O Yájnavalkya?" "Thirty-three."—He said,—"Om! How many gods are there?" He said,—"Six." He said,—"Om! How many gods are there, O Yájnavalkya?" "Three." He said,—"Om! How many gods are there, O Yajnavalkya?" "Two." He said,—"Om! How many gods are there, O Yájnavalkya?" "Adhyardha."[3] He said,—"Om! How many gods are there, O Yájnavalkya?" "One." He said,—"Om! Which are these three and three hundred, and three and three thousand." 1.

He said,—"This is even for their glory; three are (in reality) thirty-three gods." "Which are those thirty-three?" "Eight Vasus, eleven Rudras, twelve A'dityas. These are thirty-one; besides Indra and Prajápati. These are thirty-three." 2.

"Which are the Vasus?" "The fire, the earth, the wind, the atmosphere, the sun, the heavens, the moon, and the stars. These are the Vasus, for upon them this all is founded; this means Vasu, therefore they are called Vasus." 3.

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declared to be within all. (Bráhma. 4-6.) It has been further stated, that Brahma has the attribute of "Ruler" in the divisions of the thread which pervade the whole manifested world, for all that is manifested requires to be understood, the Ruler as its cause. The present Bráhmaṇa undertakes now to show, how the nature of Brahma as a witness, and as present, can be comprehended by the maximum and minimum numbers of the gods.—S'.

[1] The title of a set of Mantras, defining the number of deities.—S'.

[2] This is no doubt the amount of the number of the text, according to the explanation of S'ankara; the number given in the Tiká 3,336, is probably owing to the misapprehension of a copyist who added 'trins'at' (30).

[3] Adhyardha, which is more than half, half of two would be one; to distinguish it from the next, this term appears to have been chosen; see the explanation, given in 9.

"Which are the Rudras?" "The ten organs (Práṇah) in man, and the soul as the eleventh. When they leave this body after death, they weep. Therefore, because they weep (Rodayanti), they are called Rudras." 4.

"Which are the A'dityas?" "The twelve months of the year are the A'dityas; for taking all this[1] they pass. Because taking all this they pass (ádadánáyanti), therefore they are called A'dityas." 5.

"Who is Indra, who is Prajápati?" "The cloud is Indra, the sacrifice is Prajápati." "Which is the cloud?" "The lightning." "Which is the sacrifice?" "The animals." 6.

"Which are the six?" "The fire (Agni), the earth, the wind, the atmosphere, the sun and the heavens;[2] for they are six; for this all is six." 7.

"Which are the three gods?" "The three worlds,[3] for within them all those gods are (comprehended)." "Which are the two gods?" "Food and life." "Which is the Adhyardha?" "He who purifies."[4] 8.

"Here it is objected.—He who purifies, is one even; how then is he Adhyardha."[5] "Because all obtains increase in him[6] therefore is he Adhyardha." "Which is the one god?" "Life; this is called Brahma, this what is beyond."[7] 9.

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[1] All this, the age of man and the fruit, derived from work.—S'.

[2] In this number the moon and the stars are omitted.

[3] Earth and fire together are here considered as one god, the atmosphere and the wind as the second, and the heavens and A'ditya (the sun) as the third god.—A'. G.

[4] The wind. [5] The objection seems to be made from the literal meaning of Adhyardha, which is "half."

[6] Adhyárdhnotadhi ridhina prapnoti.

[7] Vid. 2, 3, 1.

"Whoever knows that spirit (Purusha), whose abode is the earth, whose place (of sight)[1] is the fire, whose light is the mind,—as the highest locality of every soul, is in truth the one who knows." "I know indeed, O Yájnavalkya, that spirit, the highest locality of every soul, of whom thou speakest. He is the spirit who abides in the body." "Say, O Sákalya, which is the deity of the same?" He said, "Immortality." 10.

"Whoever knows that spirit, whose abode is desire, whose place (of sight) is the heart,[2] whose light is the mind, as the highest locality of every soul, is in truth one who knows." "I know indeed, O Yájnavalkya, that spirit, the highest locality of every soul, of whom thou speakest. He is the spirit, whose nature is desire." "Say, O Sákalya, which is the deity of the same?" He said,—"Women." 11.

"Whoever knows that spirit whose abode are colours, whose place (of sight) is the eye, whose light is the mind, as the highest locality of every soul, is in truth one who knows." "I know indeed, O Yájnavalkya, that spirit, the highest locality of the whole soul, of whom thou speakest. He is the spirit in the sun." "Say, O Sákalya, which is the deity of the same?" He said,—"Truth." 12.

"Whoever knows that spirit, whose abode is the ether, whose place (of sight) is the ear, whose light is the mind,—as the locality of the whole soul, is in truth one who knows." "I know, O Yájnavalkya, the spirit, the locality of the whole soul, of whom thou speakest. He is the spirit who abides in the ear,

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[1] Place (of sight) lokah, lokayati aneneti.—S'.

[2] The heart, intellect.—S'.

[3] Adayanayanti.

to whom all hearing is subject." "Say, O Sákalya, which is the deity of the same?" He said,—"The quarters." 13.

"Whoever knows the spirit, whose abode is darkness, whose place (of sight) is the heart, whose light is the mind, as the highest locality of the whole soul, is in truth one who knows." "I know indeed, O Yájnavalkya, the spirit, who is the highest locality of the whole soul, of whom thou speakest. He is the spirit, whose nature is shadow." "Say, O Sákalya, which is the deity of the same?" He said,—"Death." 14.

"Whoever knows the spirit, whose abode are the colours, whose place (of sight) is the eye, whose light the mind,—as the highest locality of the whole soul, is in truth one who knows." "I know, O Yajnavalkya, the spirit, who is the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the looking-glass." "Say, O Sákalya, which is the deity of the same?" He said,—"The breath." 15.

"Whoever knows the spirit, whose abode are the waters, whose place (of sight) is the heart, whose light the mind, as the locality of the whole soul, is in truth one who knows." "I know, O Yájnavalkya, the spirit, who is the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the waters." "Say, O Sákalya, which is the deity of the same?" He said,—"Varuna." 16.

"Whoever knows the spirit, whose abode is in the semen, whose place of sight is the heart, whose light is the mind, as the highest locality of the whole soul, is in truth one who knows." "I know indeed, O Yájnavalkya, that spirit, as the highest locality of the whole soul, of whom thou speakest. He is the spirit who abides in the sun." "Tell, O Sákalya, which is the deity of the same?" He said,—"Prajápati." 17.

Yájnavalkya said,—"O S'ákalya, these Bráhmans have made thee cinders." 18.

S'ákalya said,—O Yájnavalkya, (does this thy boast), that thou hast defeated these Kuru and Panchala Bráhmans in argument, (arise from a conceit that) thou knowest Brahma?" "I know the quarters with their deities and their localities." "If thou dost know the quarters with their deities and localities. 19.

Which deity art thou in the eastern quarter?" "The sun." "Where is the sun located?" "In the eye." "Where has the eye its locality?" "In colours; for by the eye colours are seen." "Where is the locality of colours?" He said,—"In the heart; for colours are produced by the heart; the heart therefore is the locality of colour." "Thus is it, Yájnavalkya. 20.

Which deity art thou in the southern quarter?" "The deity of Yama." "Where is the locality of Yama?" "In sacrifice." "Where is the locality of the sacrifice?" "In the bestowal of gifts."1 "Where is bestowing of gifts?" "In faith; for if a man have faith, he gives gifts; faith therefore is the locality of bestowal of gifts." "Where is the locality of faith?" "In the heart," said he; "for by the heart he knows faith; the heart therefore is the locality of faith." "Thus is it, O Yájnavalkya. 21.

Which deity art thou in the western quarter?" "The deity of Varuṇa." "Where is the locality of Varuṇa?" "In the waters," "Where is the locality of the waters?" "In the semen?" "Where is the locality of the semen?" "In the heart; for it is said of a son, who resembles (his father), he is dropped from (his) heart, as it were, he is made of (his) heart,

1 To the officiating priests, from whom the sacrificer purchases the sacrifice.—S'.

as it were; the heart therefore is the locality of the semen." "Thus is it, O Yájnavalkya. 22.

Which deity art thou in the northern quarter?" "The deity of Soma." "Where is the locality of Soma?" "In the initiatory rite."[1] "Where is the locality of the initiatory rite?" "In truth; for we say concerning a person, who has performed the initiatory rite,—speak the truth; the heart therefore is the locality of the initiatory rite." "Where is the locality of truth?" "In the heart," said he; "for by the heart man knows truth; the heart therefore is the locality of truth." "Thus is it, O Yájnavalkya. 23.

Which deity art thou in the polar quarter?"[2] "The deity of Agni." "Where is the locality of Agni?" "In speech." "Where is the locality of speech?" "In the heart." "Where is the locality of the heart?" 24.

Yájnavalkya said,—"O Ahallika,[3] if thou believest at any time that the heart is in any other place than in our (body), if the same is in any other place than in our (body), then why do the dogs not eat it, or the birds not tear it?" 25.

"Where art thou and where is self[4] located?" "In the vital air that goes forwards." "Where is the location of the vital air that goes forwards?" "In the descending air," "Where is the location of the descending air?" "In the circulating air." "Where is the location of the circulating air?" "In the ascending air," "Where is the

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[1] A rite previous to the sacrifice. This may be also rendered, "In the intiatory Mantra," the Mantra which the sacrificer receives previous to the sacrifice.

[2] The quarter which is above those who dwell on the mountain Meru.—S'.

[3] Ahallika, ahani líyate, a being who disappears in the day time, a ghost.—S'.

[4] Átma means here the body. S'.

location of the ascending air?" "In the equalising air. This soul, which is neither this, nor that, nor aught else, is intangible, for it is not to be laid hold of; it is not to be dissipated, for it cannot be dissipated; it is without contact, for it does not come into contact; it is not limited; it is not subject to pain, nor to destruction.—There are eight abodes, eight places (of sight), eight deities, and eight Purushas. Whoever understands those Purushas in their division,[1] and again in their union,[2] has overcome (the world). I ask thee about the Purushas in the Upanishads. And thou explain not him to me, thy head will fall off." S'ákalya knew him not so his head fell off. Moreover robbers took away his bones, mistaking them for something else.[3] 26.

Then he said,—"O venerable Bráhmaṇs, let any one among you who wishes it, question me, or do you so all together. Or I will question any one among you who desires it; or I will question you altogether." The Bráhmaṇas dared not. 27.

He questioned them by these Slokas,—"As the tree is identical with the lord of the forest[4] so is the Purusha identical with truth. His hair is the leaves, his skin the external bark. From his skin blood flows, as sap from the bark; therefore if he be hurt, blood proceeds from him, as sap from a wounded tree. The parts of flesh are the layers[5] (of wood); the inner bark is firm like the tendons. The bones are the inner layers of wood; the pith is made like the marrow. If a tree be cut down, it springs up anew from the root. From what root

1 In their eight-fold division.—S'.

2 As they are united in the heart.—S'.

3 While his body was being carried for the performance of the funeral rites by his disciples to his house.—S'.

4 "Vanaspati," lord of the forest, is another name for "tree."

5 This evidently refers to the outer woody layer or alburnum.

rises mórtal (man), if cut down by death? Do not say, from the semen, because this is produced from the living. The tree springs (also) from seed; after it has died away, it is visibly produced (again from seed). If the tree be destroyed together with its roots[1] it does not spring up afresh. If then mortal (man) be cut down by death, from what root shall he spring up? He who has (once) been born, cannot be born (any more). Who (then) produces him afterwards again?"[2]

It is Brahma, who is knowledge and bliss, the highest aim of the giver of wealth[3] (as he is) of that one who abideth (in Him) and knoweth him.[4]

FOURTH CHAPTER.

First Bra'hmana.

Janaka,[5] the king of the Vidéhas, sat (on his throne). Then came Yájnavalkya. He said,—"Why hast thou come,

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[1] Or with its seed.—S'.

[2] Here is the end of the narrative. The Bráhmans could not answer the question of Yájnavalkya with reference to the last cause of the world, and thereby the superiority of his knowledge was established. In the next sentence the answer is given by S'ruti itself—S'.

[3] Of him who performs ceremonies, of the sacrificer.—S'.

[4] Of him, who no longer practising rites knows Brahma in his true nature.—S'.

[5] The connection of the two next Bráhmanas with the preceding chapter is thus explained by S'ankara.—It has been stated, that the eight Purushas (Vid. 3, 9, 10—17), are separated from each other, and again united in the heart; that this again separates into five according to the division of the quarters (l. c. 18—24); again, that they, the heart and body, in their mutual dependence are one, in the Sútra or the soul of the world, Samána by name, whose nature is present in the five vital airs (e. l. 26); and lastly, that the Purusha of the Upanishad surpasses the soul of the world or the Sútra and is to be defined by negations, and at the same time (positively) as the present Brahma, and the substantial cause of all in the words "Knowledge and bliss, etc." (e. l. 28.) In the next two Bráhmanas it will be explained, in what manner this Brahma may again be comprehended by the deities of speech, etc. A'nanda Giri expresses the connection briefly thus,—In the former chapter the nature of Brahma, as existence, knowledge and bliss, has been defined after the manner of a wrangling dispute, in the present it is explained in a formal argument.

O Yájnavalkya? Is it seeking cattle, or subtile (questions)?" "Even both, O king of kings," said he. 1.

"Let us hear, what any has taught thee." "Jitvá, the son of S'ilina taught me, speech is Brahma." "As one having an excellent mother, father and teacher, the son of Silina taught, speech is Brahma—for of what use is a person who cannot speak? He, no doubt, taught thee his (Brahma's) place and site."[1] "He did not teach me that Brahma is only one-footed,[2] O king of kings." "Then, O Yájnavalkya, do thou give us the explanation." "Verily, speech[3] is the place, the ether, the site, the knowledge! In this view[4] let one meditate on him (Brahma)." "What knowledge,[5] O Yájnavalkya?" He said—"Verily, speech, O king of kings. By speech, O king of kings, a friend is made known; (so are made known) the Rig

[1] According to S'. place (áyatana) means body, and site (Pratishtha) the continual existence in the past, present and future times, where body seems to denote the transient, and site the permanent nature of Brahma with regard to time.

[2] This passage is rather obscure and admits of several explanations. The literal translation may be two-fold. First, "he did not tell me so. This Brahma is one-footed, O king of kings." And the apparent meaning is, Thou hast determined Brahma by two attributes, as having place and site. But this is not correct; for, being single in all respects, Brahma can have only one attribute. This explanation, however, does not agree with the next passage, where speech, representing Brahma, has four attributes, viz., place, ether, site, and knowledge; unless the last attribute (knowledge) be considered as the true one which defines the nature of Brahma. Or secondly,—"He did not tell me, that this (Brahma) is only one-footed,"—as thou supposest it to be, but rather four-footed. S'ankara adopts neither of these interpretations, but explains the passage as follows,—"The other, (Yájnavalkya) said,—"*He did not tell me* (so)." The other (the king) said,—"If this is the case, then is *Brahma-one-footed.*" (The idea of Brahma is without effect, if he be meditated upon as having only three feet, *O king of kings.*" "If so, then explain the matter to me according to thy knowledge, O Yájnavalkya." S.'s explanation agrees in sense, although not in detail, with the second version, above given."

[3] Speech, the speech of Brahma, represented by the deity of speech.—S'.

[4] By this knowledge, being the fourth foot of the Brahma of the Upanishad.—S'.

[5] This question means, is it knowledge itself, or the cause of knowledge. Is it distinguished from Brahma, as his place and foundation are, or is it not distinguished from him? And the answer implies, that it is not distinguished.—S'.

Véda, the Yajur Véda, the Sáma Véda, the Atharvans and Angiras, the narratives, the doctrines of creation, the science, the Upanishads, the memorial verses, the aphorisms, the explanation of tenets, the explanation of Mantras,[1] the fruits of sacrifices, of offerings, of bestowing food, of bestowing drink, this world and the other world and all beings. By speech, O king of kings, is Brahma known; speech, O king of kings, is the supreme Brahma. Speech does not desert him who with this knowledge meditates on that (Brahma), all beings approach him;[2] having become a god, verily he goes to the gods!" "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájnavalkya said,—"My father admonished me —where one does not instruct, one should not take (gifts)." 2.

"Let us hear, what another has taught thee." "Udanka, the son of S'úlbasa, told me, life is Brahma." "As one having an excellent mother, father and teacher, the son of S'ulbasa taught, life is Brahma; for of what use is a person who has no life? He, no doubt, taught thee his place and site." "He did not teach me that Brahma is only one-footed, O king of kings." "Then, O Yájnavalkya, give us the explanation." "Life is even the place, the ether, the site, that which is dear to us! In this view let one meditate on him." "What dear object, O Yájnavalkya?" He said,—"Verily life is the dear object, O king of kings. For love of life, O king of kings, one desires what is not desirable, seizes on what is not to be seized; for the desire of life, O king of kings, arises dread of being killed[3] wherever one goes. Life, O king of kings, is the supreme Brahma. Him who that knowing meditates on that (Brahma), does life not desert, him all beings approach; hav-

[1] Vid. p. 179, where the above terms have been explained.

[2] With offerings and presents.

[3] From robbers, etc.

ing become a god, he even goes to the gods?" "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájnavalkya said,—"My father admonished me—where one does not instruct, one should not take (gifts)." 3.

"Let us hear, what another has taught thee." "Barkku, the son of Vrishṇa, taught me, the eye is Brahma." "As one having an excellent mother, father and teacher, the son of Vrishṇa taught, the eye is Brahma; for of what use is one who does not see? He, no doubt, taught thee his place and site." "He did not teach me that Brahma is only one-footed, O king of kings." "Then, O Yájnavalkya, give us the explanation." "Verily the eye is the place, the ether, the site, the truth? In this view let one meditate on him." "Which truth, O Yájnavalkya?" He said,—"The eye, O king of kings. When one who sees with the eye, is asked, O king of kings, hast thou seen? (Should) he answer, I have seen, then that (which he has seen) is truth. The eye, O king of kings, is the supreme Brahma. The eye not deserts him who with this knowledge meditates on that (Brahma); all beings approach him; having become a god, verily he goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájanavalkya said,—"My father admonished me—where one does not instruct, one should not take (gifts)." 4.

"Let us hear what another has taught thee." "Gardabhívipíta, of the family of Bharadvája, taught me, the ear is Brahma,"[1] "As one having an excellent mother, father and teacher, Bháradvája taught, the ear is Brahma; for of what

[1] And thus the eye differs from the other senses, for instance, from the evidence of work where doubt may arise.

use is he who does not hear? He, no doubt, taught thee his place and site." "He did not teach me that Brahma is only one-footed, O king of kings." "Then, O Yájnavalkya, give us the explanation." "Verily the ear is the place, the ether, the site, the infinite! In this view let one meditate on him." "What infinite, O Yájnavalkya!" He said,—"Verily the quarters are infinite, O king of kings. Therefore, O king of kings, none comes to the end of any quarter whichsoever; for the quarters are infinite. The quarters, O king of kings, are the ear; the ear, O king of kings, is the supreme Brahma. The ear not deserts him, who with this knowledge meditates on that (Brahma), all beings approach him; having become a god, verily he goes to the gods." I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájnavalkya said,—"My father admonished me—where one does not instruct, one should not take (gifts)." 5.

"Let us hear, what another has taught thee." "Satyakáma, the son of Jabálá, taught me, the mind is Brahma." "As one having an excellent mother, father and teacher, the son of Jabálá taught, the mind is Brahma; for of what use is he who has no mind? He, no doubt, taught thee his place and site." "He did not teach me that Brahma is only one-footed, O king of kings." "Then, O Yájnavalkya, give us the explanation." "The mind is the place, the ether, the site, happiness! By this let one meditate on him." "Which bliss, O Yájnavalkya?" He said,—"Verily the mind, O king of kings. By the mind, O king of kings, one has a desire after a wife; through her a son similar (to one-self) is born; he the son is bliss. The mind, O king of kings, is the supreme Brahma. Mind not deserts him, who with this knowledge, meditates on that (Brahma) all beings approach him; having become a god, verily he

goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájnavalkya said,—"My father admonished me—where one does not instruct, one should not take (gifts). 6.

"Let us hear, what another has taught thee." "Vidágdha, of the family of S'ákalya, taught me, the heart is Brahma." "As one, having an excellent mother, father, and teacher, S'ákalya taught, the heart is Brahma; for of what use is he who has no heart. He, no doubt, taught thee his place and site." "He did not teach me that Brahma is (only) one-footed, O king of kings." "Then, O Yájnavalkya, give us the explanation." "Verily the heart is the place, the ether, the site, the locality!" "Which locality, O Yájnavalkya?" He said,—"The heart, O king of kings, is the place of all beings; the heart, O king of kings, is the site of all beings; in the heart, O king of kings, are all the beings sited. The heart, O king of kings, is the supreme Brahma. Heart not deserts him who with this knowledge meditates on that (Brahma), all beings approach him; having become a god, verily he goes to the gods." "I will give thee a thousand cows, big as elephants," said Janaka, the king of the Vidéhas. Yájnavalkya said,—"My father admonished me—where one does not instruct, one should not take (gifts.)" 7.

Second Bra'hmana.[1]

Janaka, the king of the Vidéhas, (rising) from (his) throne, approached (Yájnavalkya) with humility, saying,—"I bow to thee, O Yájnavalkya, do thou instruct me." He said,—"As

[1] In the antecedent Bráhmaṇa have been mentioned some modes of meditations as conducive towards the knowledge of Brahma; the present Bráhmaṇa is to set forth the states of waking, etc., as means of attaining the knowledge of Brahma.—A'. G.

one who is going to travel a great distance (takes a chariot or a boat) so art thou prepared in mind (for the knowledge of Brahma) by these Upanishads;[1] thus art thou venerable, wealthy; thus hast thou read the Védas, and art instructed in the Upanishads.[2] (I now ask thee), when liberated from this (body), where art thou to go?" "I know not, O Venerable, where I am to go." "Then I will toll thee, where thou art to go." "Say, O Venerable." 1.

Indha[3] is verily the name of that Purusha who dwells in the right eye. Him whose true name is Indha, they call Indra by an indirect name; for the gods like indirect names, and dislike to be named directly.[4] 2.

Again, that which in the shape of a Purusha dwells in the left eye, is his wife, the Virát.[5] The union of them[6] is the

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[1] The term "Upanishads" means here of course not the knowledge of Brahma, but certain meditations with regard to Brahma which have been explained in the antecedent Bráhmaṇa.

[2] But though thou art furnished with all these appliances, yet thou hast not attained the highest object of man, unless thou have the knowledge of Brahma.—S'.

[3] It is intended to show the forth (or supreme) Brahma by recapitulating what has been said before with reference to Brahma considered as Vis'wa (or the soul, endowed with a gross body), as Taijasa, (or the soul, endowed with a subtile body) and as Prájna (or the soul endowed with a causal body).—A'. G.

[4] Vide a similar passage in the Aitar. U. 1, 3, 14.

[5] Vais'wanara, although one, is, in the persent sentence and in the preceding section, represented as a couple, viz., Indra and Indráṇí, for the purpose of meditating upon him.—A'.G. That A'. is right, is evident from the term Virát, another name of Vais'wanara, which refers to both Indra and Indráṇí and points out the idea according to which they are to be comprehended as one.

[6] The union of Indra and Indráṇí, which in the state of waking is called Vis'wa (Vais'wanara, Virát), bears in the state of dream the name of Taijasa.—A'. G.

ether within the heart ;[1] again their food is the red lump within the heart ; again their place of retreat is the net-work[2] within the heart ; again the road to be travelled[3] on, is the artery which rises upwards from the heart. As a hair a thousand times divided thus do its (the body's) veins, called the good,[4] become which are located within the heart. Proceeding by these (veins) that (food) proceeds. There is, as it were, nourishment yet more subtile than that. From this corporeal soul (is nourished the higher soul.)[5] 3.

Its[6] eastern quarter are the vital airs that go to the east, its southern quarter the vital airs that go to the south, its western quarter the vital airs that go to the west, its northern

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1 The union of them (as Taijasa) takes place in the ether of the heart and the heart is here the lump of flesh on which they subsist. To understand this it is necessary to know the different kinds of food for the different parts of the body. Food undergoes a double modification by the process of digestion, a gross and a more subtile one. The product of the former is carried off by excretion. The product of the latter is again modified by the digestive heat and converted into two juices. The one juice of mean subtility, consisting of the five elements, nourishes the gross body by its change into blood, &c. The other juice is very subtile, and constitutes the red lump which, after it has entered the fine blood-vessels of the heart, supplies the sustenance of the subtile body of Indra (as Taijasa), when united with Indráṇí in the heart.—S'.

2 It is like a net-work from the countless number of apertures between the subtile blood-vessels.—S'.

3 The road from the place of waking to the place of dream.—S'.

4 Vid. Aitt U. 1, 3, 14.

5 Or, there is yet (a higher soul) than the one mentioned, whose food (the food of the higher soul) is more subtile. The corporeal soul is Vais'wanara, and the higher, Taijasa.

6 Taijasa, whose abode is in the heart, when supported by subtile life, becomes life (Práṇa), that is to say, the Práṇa which is called Prájna (the soul of imperfect knowledge, or the third state of the individual soul, corresponding to the third state of the universal soul, which is called I's'wara, the ruler). This refers to him who knows, and who from the state of Vais'wanara has gradually obtained the state of Taijasa and of life (Práṇa).—S'.

quarter the vital airs that go to the north, his ascending quarter the ascending vital airs, his descending quarter the descending vital airs, all quarters all vital airs. This soul which is neither this, nor aught else, which is intangible[1]—for it cannot be laid hold of—, not to be dissipated—for it cannot be dissipated —, without contact—for it cannot come into contact—, not limited, not subject to pain nor to destruction ; this fearless[2] (soul), O Janaka is obtained by thee," thus said Yájnavalkya. Janaka, the king of the Vidéhas, said,—"May that fearless (Brahma) become they own, O Yájnavalkya, which thou O Venerable, hast taught us. I bow to thee ; let this kingdom of the Vidéhas and this myself be thine.[3] 4.

Third Brahmana.

Yájnavalkya[4] went to Janaka, the king of the Vidéhas. He bethought him, I will not say aught. (It happened that formerly), when Janaka, the king of the Vidéhas, and Yájna-

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[1] One who thus knows, attains gradually the general soul. When he has identified the individual soul with the universal soul, he obtains the fourth Brahma by such negations as he is not this, he is not that.—S'. Vid. Br. A'. 3, 9, 26.

[2] Fearless, because it is beyond any cause of fear, as birth, death, etc.—S'.

[3] Vid. Chh. U'. 3, 12, 6. and Katha Up. 1, 27-29.

[4] In his introduction to the present Brâhmana, showing its connection with the preceding section, S'. recapitulates the principal points of the third chapter. The visible and present Brahma is also the supreme Brahma whose nature is knowledge, which is evident from such passages as, "There is none that sees but he," (3, 8, 11). This (Brahma), after he has entered the body, is divided according to the functions of speech, etc. In the Madhukánda, in the part relating the conversation of Ajátasattru, Brahma is conceived, by the attributes of dominion and enjoyment of life, etc. (2, 4, 17), (as something different from life, etc.). Again in the question of Ushasta representing him under the attributes of life etc. (3, 4), he is comprehended in a general manner by such words as, "That which breathes by breath, etc. (l.c.), and in he full power of hie nature by the words, "He is the beholder of the be-

valkya had held converse together about the fire-offering,[1] that Yájnavalkya had given him (permission to ask) a boon. The boon he chose was, to question (Yájnavalkya) according to his pleasure. He granted that boon to him. The king

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holding." (If it is now asked why he should enter upon a worldly state which is not his true nature, the answer is). The worldly state of him is the attribute of the supreme one (ignorance). As it is an effect of ignorance if a rope, a desert place, a mother-of-pearl shell, the ether, etc., be respectively considered as a snake, as water, silver, impure, etc., as this is an effect of ignorance, and not their own nature (so is it an effect of ignorance, if a worldly state be attributed to the soul). (Brahma) who is without attribute and unattainable by word (or mind), must be defined by negations, as "He is not this, he is not that, etc., and is (affirmatively) comprehended as the visible present soul (3, 5), pervading all, as the indestructible Brahma (3, 8), as the Inner Ruler (3, 7), as the Purusha of the Upanishads (3, 9, 26), as the Brahma whose nature is knowledge and bliss (4, 1). This Brahma is again conceived under the name of Indha (4, 2) as the soul, nourished by subtile food (Vais'wanara); (again) as the soul of the subtile body (lingátma Taijasa), nourished by food, more subtile than that (of Vais'wanara) Greater than this (or both, Vais'wanara and Taijasa) is the soul of the world, having the attribute of life. From this again is distinguished by knowledge, the soul of the world, having the attribute of life by the words,—"He is not this, he is not thus, as a snake, etc., (is distinguished by knowledge) from a rope, etc, and thus the visible and present Brahma (the fourth) who is within all is comprehended, (4, 1). In the same manner has Janaka obtained the fearless Brahma by the succinct instruction of Yájnavalkya according to the doctrine of the S'ruti. There (4, 2), are the states of waking, dream, profound sleep and of the fourth mentioned for another purpose (for the purpose showing the gradual liberation of the soul from the attachment to the world, as the effect of those kinds of meditation. A'. G.) viz. Indha (4, 2, 2), he whose nourishment is subtile (4, 2, 3), all life (4, 2, 4) and "He is not this he is not that," (e. l.) In the present Bráhmana Brahma is to be comprehended by means of the states of waking, dream, etc., through the operation of profound discussion, as the fearless; the existence of the soul (is to be comprehended) by removing any doubt arising from dispute, its nature (is to be comprehended) as independent, pure similar with light, of omnipotent power, as infinite bliss and as being without duality. For this purpose the present Bráhmana is commenced.

[1] And Yájnavalkya was gratified by the king's knowledge.

of kings first asked him,[1]—"Yájnavalkya, of what light is this Purusha[2]?" He said,—"Of the light of the sun, O king of kings. By the light of the sun (man) sits down, walks about, performs his work and returns (home)." "It is even so, O Yájnavalkya." 2.

"Of what light, O Yájnavalkya, is this Purusha, when the sun has set." "The moon is even his light. By the moon-light he sits down, walks about, performs his work and returns (home)." "It is even so, O Yájnavalkya." 3.

"Of what light, O Yájnavalkya, is this Purusha, when the sun has set and the moon has set." "The fire is even his light. By the fire-light he sits down, walks about, performs his work and returns (home)." "It is even so, O Yájnavalkya." 4.

"Of what light, O Yájnavalkya, is this Purusha, when the sun has set, the moon has set, and the fire is at rest?" "Speech[3] is even his light. By the light of speech he sits down, walks

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[1] i. e. On the present occasion the introductory episode of the boon and right to put questions being concluded.

[2] Purusha, the being, who consists of the combination of causes and effects, and has head, hands, etc. Of what light, means, by what light as cause does man discharge the business of life. S'. S'. makes here some very good reflections about the nature of this light, whether it is external or internal, separated or not separated from the body; but they are rather S'.'s reflections than those of the Upanishad and we will therefore omit them. The progress from one idea to another in the Upanishad is very clear, viz., any light which is found in external nature, is incapable of being the cause of the intellecutal functions of man, for it ceases to act at certain times; the light by which man acts, must therefore be something distinct from any of them.

[3] Speech means here sound, the object of the sense of hearing. When this sense is enlightened reflection is produced in the mind. By the mind effort to obtain external things is made; for by the mind one sees, one hears.—S'.

about, performs his work and returns (home). Therefore, O king of kings, at a time,[1] when one cannot distinguish his own hand, he resorts there, whence speech proceeds."[2] "It is even so, O Yájnavalkya." 5.

"Of what light, O Yájnavalkya, is this Purusha, when the sun has set, the moon has set, fire is at rest, and speech is at rest?" "Soul[3] (átma) is even his light. By the light of the soul he sits down, walks about, performs his work and returns (home.)"

"Which soul?"[4] "That soul which among the organs has the nature of knowledge, which abides in the heart, and

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[1] When it is dark from clouds, or when every other light has ceased to shine.—S'.

[2] Where sound rises, be it the neighing of horses or the braying of donkeys, etc. Speech serves here only as an illustration and includes the other senses.—S'.

[3] Different from the whole of the causes and effects in the body and its parts, manifesting the effects and causes, like the sun and other external lights, and not manifested by any thing else. It is light which is within, and at the same time independent of effects and causes. It is not perceived by the eye or any other organs like the sun, but inferred from its effects.—S'.

[4] Although it has been proved, that the soul has an existence, independent (of the gross body), and abides within (the body), yet, seeing that (the sun etc.) which assists the body in the operation of its functions), is of the same kind (with the body), there may proceed the delusion (that the soul which is light may also be of the same nature with the body, etc., there being no difference between the kinds of assistance), and from the want of distinction the question may arise, is the soul one of the organs, or some thing different from them? Or in other words, though it is proved, that the soul is different from the body, yet all the organs partake of the nature of knowledge, and since no distinction is apprehended between the soul and the organs, the question of the text is necessary, which soul.)—S'.

is the Purush who is light.[1] He,[2] being the same[3] (with the heart migrates[4] to both worlds.[5] He, as it were, thinks; he, as it were, moves;[6] for, having become dream,[7] he quits this world,[8] (he quits) the forms of death.[9]" 7.

This Purusha,[10] when born,[11] when assuming a body, is allied

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[1] The whole sentence may be explained, according to S'., in a threefold manner.

1 The first part contains the question, "Which soul?" and the second the answer to it, "The Purusha who among the organs has the nature of knowledge and is the light of the heart."

2 Or "Which is the soul among the organs that has the nature of knowledge?" The answer in this case is, "The Purusha who is light alone, abiding in the heart."

3 Or "Which is the soul that among the organs has the nature of knowledge and is the Purush, who is light alone, abiding in the heart?"

S'ankara prefers the first explanation. "Has the nature of knowledge?" means, according to him, resembles knowledge or intellect (buddhi), and "heart" the intellect which has its place in the organ of the heart.

[2] He, the Pursha. The Purusha who is light alone, who manifests all and is not manifested by any thing else, cannot be comprehended in the state of waking, since none of the organs is an object of perception, and since from the confusion, arising from the united action of so many causes and effects of the senses, the soul in its nature as light alone cannot be shown. The Upanishad, therefore, explains it by means of the state of dream.—S'.

[3] Being the same, or similar. This refers to the "heart," as is clear from the topic and from the relation which the soul has to the heart (or intellect). As light, manifesting red, green, etc., colours, becomes itself red or green, so the Purusha, manifesting intellect, manifests thereby the whole body, and by this intellect he becomes also like every other thing.—S'.

[4] The cause of his migration is his similarity with intellect; on his own accord such a migration does not take place. He migrates by leaving his present body and entering another and another in endless succession.—S'.

[5] Both worlds, the future and the present world.

[6] He as it were thinks, that is to say, in reality he does not think or reflect for reflection does not belong to his nature S'. (and is the effect of his being considered under the attribute of intellect).

[7] He becomes all that intellect becomes and intellect assuming the state of dream, the Purusha also assumes it.— S'.

[8] This world, characterised by the functions practised during waking.—S'.

[9] Death means, work, ignorance, etc.; his forms, causes and effects.—S'.

[10] As the Purusha in this body, when assuming the state of dream, quits the forms of death, and remains in his own light, so when born.....he is allied to sins.—S'.

[11] When born, when assuming the state of the soul within a body.—S'.

to sins;[1] when rising upwards, when dying, he lays aside the sins.[2] 8.

There are even two places of this Purusha, this place, and the place of the next world; the place of dream,[3] which is between them, is the third. Abiding in this middle place, (man) sees[4] both places, this and the place of other world. In proportion to the endeavour[5] with which one is (striving to obtain) the place of the other world, does he accordingly see sin[6] or bliss. When he sleeps, (when), putting on a rudiment (only) of this world which consists of all elements,[7] himself prostrating (his body), himself raising a building[8] by force of his own splendour and manifestation, he sleeps—then becomes this Purusha unmingled light. 9.

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1 Sins means causes and effects, depending upon vice and virtue.—S'.

2 He lays them aside, he becomes free from them. As the Purusha, abiding in one and the same body, in consequence of his similarity with intellect, by assuming and laying aside causes and effects in the form of sin, continually migrates from the state of waking to that of dream and vice versa, so by assuming and laying aside those causes and effects, he continually migrates through birth and death to this and to the other world, until he is finally liberated. It is therefore evident, that the soul, which has the nature of light, is different from sins, as causes and effects, because it is joined to and separated from them.

3 Dream is not a world, but only the union of two worlds, as the place between two villages is not a village itself.—S'.

4 How then is it proved, that there is another world, different from the place of union, or dream? The answer is, because the Purusha sees in dream both the present and another world.

5 The endeavour being considered as the seed from which the tree of the body rises.

6 Sin, the effect of sin, unhappiness. He sees them in the shape of impressions, received in a former world. What is the proof of this? Because he sees in dream many things, not to be perceived in this birth; for dream means not a perception of things seen before, which is called remembrance. Therefore, beside the places of waking and dream, there exist those two worlds.—S'.

7 Which consists of all elements (sarvávan), admits of a double explanation. Sarvam avati, he preserves all, or sarváván=sarvaván, which contains everything. And this element is again the cause of creation.

8 A dreamlike body.

No chariots[1] are there,[2] no horses, nor roads; then he creates chariots, horses and roads. No pleasures are there, no joys, nor rejoicings; then he creates pleasures, joys and rejoicings. No tanks are there, no lakes, nor rivers; then he creates tanks, lakes and rivers; for he is the agent.[3] 10.

Here apply, these Slokas,[4] "In dream, prostrating[5] the body, himself dreamless, he develops the modes of dreaming. After he has assumed the pure (form), the goldlike[6] Purusha, the one wanderer, proceeds[7] again to the place (of waking). 11.

By (the power of) life[8] preserving (from death) the inferior nest,[9] and roaming outside[10] of it, he, the immortal one, the goldlike, Purusha, the one wanderer, proceeds where his desire leads him. 12.

In his dream passing from high to low[11], he, the god, displays manifold forms, either playing with women, or laughing, or beholding fearful sights. 13.

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[1] What has been said before that the Purusha in dream is life alone, is here expressed in another manner.—A'. G.

[2] There, in dream, where there are no objects of the senses as in waking.—S'.

[3] He is the agent for the dream-land.—S'.

[4] Slokas means here Mantras, (memorial verses). They apply here, that is to say, to the view, that the Purusha is light alone.

[5] Annihilating the action.

[6] Gold-like, he whose nature is the light of consciousness.—S'.

[7] As the consequence of his action.—S'.

[8] Life in its division into the five vital airs.

[9] Nest, the body.

[10] Although the Purusha, while yet in the body, sees dreams, yet he is considered to be outside, because he has no connection with it.—S'.

[11] Becoming, as fancy leads him, a god or a brute creature.—S'.

His pleasure-grounds[1] are visible ; but he is visible to none ; they say, none comprehends the Pervader. Difficult to be cured is the body, when the Purusha attains not that (door of the senses).[2] (Some) say indeed, (his place of Dream) is (the same as) his place of waking ; for he sees in sleep the same (forms) which he does when awake. This is not so ; (for) here the Purusha becomes a self-shining light." "I will give thee, O Venerable, a thousand (cows). Speak next of liberation." 14.

"Having[3] in the state, where there is perfect bliss,[4] enjoyed bliss, wandered about, and seen what is holy and what is sinful,[5] he proceeds again in a reverse order to the place of his

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[1] Pleasure-grounds in the shape of impressions.—S'.

[2] I translated thus in accordance with S'.'s explanation. The meaning is,—If the Purusha does not return to the waking state through the same door of the senses through which he entered into the state of dream, if he re-enters in any other manner, then diseases are produced, such as blindness, deafness, etc., which are difficult to cure.

[3] The proposition at the commencement of this Bráhmana, that the soul is self-shining light, has been proved by the text "There that soul becomes self-shining light." But with regard to the text "Being dream, he quits this world," the meaning is doubtful ; for it may be said, he may indeed quit the forms of death, but not for this reason death himself ; for it is evident that, although separated from effect and cause, one may yet experience in dream joy, terror, etc., therefore he does not in truth quit death ; for death being work, his effects, joy, terror, etc., are visible. And if one of his own nature be bound by death, liberation is not obtained by him, as he cannot be liberated from his own nature. Therefore, we must conclude, death cannot be one's own nature, and liberation from him is possible. To show this, is the object of Yájnavalkya in his answer to the question of the king.—S'.

[4] That is to say, in the state of profound sleep ; for there none experiences any grief.—S'.

[5] The effects of them.—S'.

birth, to Dream. He is not chained by what he sees[1] there (in dream)[2]; for the Purusha is untouched (thereby)." "This is so, O Yájnavalkya, I will give thee, O Venerable, a thousand (cows). Speak next of liberation." 15.

"Having in that dream enjoyed bliss, wandered about, and seen what is holy and sinful, he proceeds again in the reverse order to the place of his birth, to the waking state. He is not chained by what he sees there,[3] for the Purusha is untouched.[4]" This is so, O Yájnavalkya. Speak next of liberation." 16.

Having[5] enjoyed bliss, wandered about and seen what is holy and sinful, during his waking state, he proceeds again in the reverse order to the place of his birth, to dream. 17.

As a large fish[6] glides between both banks,[7] the right and

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1 Because, in dream, he does not actually do what is holy and evil, he is not chained by either; for good or evil actions and their consequences are not imputed to the mere spectator for them. Therefore in dream he does not only overcome the forms of death, but death himself. He does not act in dream, and is therefore different in nature from death who is work, and therefore he is free from him.—S'.

2 As is evident from common experience; for no one is blamed or praised for what he does in dream.—S'.

3 In dream.

4 Untouched, as being without form.—S'.

5 But how can he be untouched in the waking state, as he does good and evil acts and sees their consequences? This is not the case, says S'., for if there is an agent, the notion of agency is admissible. It has been declared, that the soul is a self-shining light, and that, manifested by its own light as cause and effect, it is an agent. Therefore, if he be comprehended under the notion of an agent, attributes are assigned to the soul which it has not of its own nature, and this is done by means of intellect. In this passage the soul is, however, considered, as it exists in its own nature, and not as represented by attributes taken from its connection with something else.—S'.

6 That the Purusha is not touched by sin, has been shown in the three preceding sections; this is here illustrated by a simile.—S'.

7 Without being seized by the current of the stream—S'.

the left one, so glides the Purusha between both boundaries, the boundary of dream and the boundary of the waking state. 18.

As an eagle[1] or a falcon, roaming in the sky, fatigued, folds his wings and is drawn[2] to his nest, so proceeds that Purusha to the boundary,[3] where, asleep, he desires not any desire, nor sees any dream. 19.

His[4] vessels, which are called good, are of the fineness of a hair, a thousand-fold divided, and filled with white,[5] blue, yellow, green and red juice. Therefore all the objects of terror, which a man sees when awake, are, through ignorance, fancied by him, (in dream,) when any body seems to kill him, seems to subdue him, an elephant seems to put him to flight

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1 It has been further proved before, that the soul is not in itself the cause of the worldly attributes, and that its worldly state is imputed to it through ignorance; this, however, has only been described separately, for the soul in its three states, and the identity of the soul has not been shown comprehensively; to set this forth, is the object of the present section.—S'.

2 Of his own accord.

3 To his own self, free from every worldly attribute and from the distinctions of agent, work or fruit.—S'.

4 It is the nature of the Purusha to be free from worldly attributes which are the effects of ignorance. Here the question arises, whether, ignorance belongs to his own nature, or is only accidental? If it be accidental, liberation from it is possible. Further, is there any evi lence of ignorance being accidental, and in what manner is ignorance an attribute of the non-soul? The present section has the object to show the nature of ignorance.

5 Food, when digested, becomes blue, if there be an abundance of the airy humour, yellow by an abundance of bile, white by an abundance of phlegm, green by a deficiency of bile, and red by an equal mixture of all the humours; and in this manner, the vessels also through which the humours flow, assume the same colour according to the Sus'ruta.—A'. G. In those very fine vessels, abides the subtile body consisting of 17 parts (the five organs of intellect, the five organs of action, the five vital airs, intellect and mind). Dependent upon the subtile body are all the impressions produced by the belief in the worldly attributes of a higher or lower state.—S'.

(or when) he falls into a pit; again1 when he seems to be conscious I am a god, I am king, I am even all this, he has attained his highest place. 20.

This is his (true) nature, which is free from desire, sin[2] and fear.[3] As in the embrace of a beloved wife one is unconscious of aught, from without or within; so, embraced by the all-knowing[4] soul, this Purusha is unconscious of all, without or within. This is his (true) nature, when all desires are

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[1] Again...I give here in substance the train of Sankara's ideas on this subject. Ignorance being subdued and knowledge prevailing, what is the object of knowledge and what its character? The highest place, the highest state of the soul, is, when it exists as the soul of all in its own inherent nature. On the other hand, if the soul be considered as different from the soul of all, however little the difference may be, the state of ignorance is the consequence. The result of ignorance are the lower worlds down to the state of inanimate matter, where the nature of the soul is not comprehended. Beyond the worlds which are the objects of wordly action, the state of the universal soul, which is all-pervading, and which is without *an Other and without an Out*, is his highest state. Therefore, ignorance being subdued, and knowledge having attained its perfection, the state of the universal soul, liberation occurs. In the same manner ignorance prevailing and knowledge having disappeared, the effect is described in the passage, "When any body seems to kill him." The respective effects, then, of knowledge and ignorance are the state of the universal soul and that of the individual soul. From pure knowledge the state of the universal soul proceeds; from ignorance, a state which is not universal. Therefore the state of ignorance consists in this, that the universal existing soul is conceived under the notion of the soul which is not universal, and that something, different from the soul, and which does not exist, is substituted for the soul. The nature of ignorance has been explained together with its effects, and the effect of knowledge, the state of the universal soul, has been shown to be opposite to ignorance. We therefore must conclude, that ignorance is not an attribute of the soul, and that liberation from it is possible.

[2] Sin means here, both sin and virtue.

[3] Though the state, where no fear exists, has been already referred to at the close of the last Brâhmana (p. 300), yet it has been there only enunciated while it is here established by discussion.—S'.

[4] All-knowing, Prâjna, the supreme soul according to its own nature.

satisfied[1], where the (only) desire is for the soul, where there is no desire, where there is no grief. 21.

Then[2] the father is no father, the mother no mother, the worlds no worlds, the gods no gods, the Védas no Védas. Then the thief[3] is no thief, the murderer of a Bráhmaṇ[4] no murderer of a Bráhmaṇ, the Cháṇḍála[5] no Cháṇḍála, the Paulkasa no Paulkasa,[6] the religious mendicant (Srámaṇa) no religious mendicant, the ascetic no ascetic; he is unconnected with aught that is holy, he is unconnected with sin; for he is then beyond every grief of the heart.[7]" 22.

It is not true, that, being thus, (in profound sleep,) seeing,[8] he sees not; he does see; for there is no loss of sight to the see-er, since it is indestructible;[9] and there is no second,[10] no other separated from him which could see. 23.

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[1] Knowledge, its object and the agent who knows, not existing, there can be no manifestation of a special knowledge as a desire.—S'.

[2] Then, when the Purusha has obtained the form, free from ignorance, from desire and from work, of which state profound sleep is the type. And this change takes place, because the notions of a father, mother, etc., express a relation, established by work, which relation of course ceases when work has ceased.—S'.

[3] Thief means here, according to S'., one who steals the gold of a Bráhmaṇ, as indicated by its connection with Bhrúṇaha.

[4] Bhrúṇaha means literally the murderer of an embryo; I have translated it in accordance with S'.'s and A'. G.'s explanation.

[5] Cháṇḍála, the son of a Bráhmaṇ woman by a S'údra.—S'.

[6] Paulkasa, the son of a Kshattriya woman by a S'údra.

[7] Intellect, abiding in the heart.

[8] But is it no contradiction, that the soul whose nature is perfect knowledge, should not know? It is not, from the reason assigned in the text.—S.'

[9] But here the following inference seems to apply. seeing is an action, as it is performed by the agent who sees, and every action is transient. However, the inference is not applicable; because the seeing is only seeing, and includes no agent. It is the nature of the soul to manifest, and this not through the intercession of an agent, as there is nothing else but the soul.—S'.

[10] It has been declared, that what is known in waking or in dream, is a second, and does not (realy) exist, and that no difference is known in profound sleep. If this latter state be the nature of the soul, from what proceeds the difference, and if its nature is to know the difference, why does it not know this difference (in profound sleep)?—S'.

It is not true, that, being thus, smelling, he smells not ; he does smell ; for there is no loss of smell to the smeller, since it is indestructible ; and there is no second, no other, separated from him which could smell. 24.

It is not true, that, being thus, tasting, he tastes not ; he does taste ; for there is no loss of taste to the taster, since it is indestructible ; there is no second, no other, separated from him which could taste. 25.

It is not true, that, being thus, speaking, he speaks not ; he does speak ; for there is no loss of speech to the speaker, since it is indestructible ; and there is no second, no other, separated from him which could speak. 26.

It is not true, that, being thus, hearing, he hears not ; he does hear ; for there is no loss of hearing to the hearer, since it is indestructible ; and there is no second, no other, separated from him which could hear. 27.

It is not true, that, being thus, minding, he minds not ; he does mind ; for there is no loss of minding to the minder, since it is indestructible ; and there is no second, no other, separated from him that could mind. 28.

It is not true, that, being thus, touching, he touches not ; he does touch ; for there is no loss of touching to the toucher, since it is indestructible ; and there is no second, no other, separated from him that could touch. 29.

It is not true, that being thus, knowing, he knows not ; he does know ; for there is no loss of knowing to the knower, since it is indestructible ; and there is no second, no other, separated from him that could know. 30.

Wherever some other thing, as it were, exists, there let another see another thing, another smell another thing, another

taste another thing, another speak another thing, another hear another thing, another mind another thing, another touch another thing, another know another thing. 31.

Like water (purified), the one see-er without duality, is the Brahma world,[1] O king of kings"; thus Yâjnavalkya instructed him. "This is his highest aim, his highest wealth, his highest world, his highest happiness. Of this happiness, all other beings enjoy only a part. 32.

(The bliss of one)[2] who among men is perfect in limb, wealthy, a sovereign lord of others, and who has the fulness of all human enjoyments, is the highest bliss of men. Further a hundredfold the bliss of men is one bliss of the forefather who have overcome the worlds.[3] Further a hundredfold the bliss of the forefathers who have overcome the worlds, is one bliss of the world of the Gandharvas. Further a hundredfold the bliss of the world of the Gandharvas is one bliss of the ritual gods[4] who gain their divinity by rites. Further a hundredfold the bliss of the ritual gods is one bliss of those who are gods by birth, and of him who knows the Védas, and is free from sin and desire. Further a hundredfold the bliss of those who are gods by birth is one bliss of the world of Prajápati[5] and of him who knows the Védas, and is free from sin and desire.[6] Further

[1] The Brahma world, the highest world. And this is the state of the soul in profound sleep.—S'.

[2] Vide Taitt. Up., 2, 8, which corresponds almost liter. with this whole section.

[3] Those who by such ceremonies as the Srádha have obtained the world of the forefathers.

[4] The ritual gods are such as have gained their divinity by the performance of Védaic rites, as the fire-offering, etc.—S'.

[5] Of Prajápati in the body of the Virát.—S'.

[6] And who at the same time knows this, that is to say, who has meditated on the soul in its form as Virát.—S'.

a hundredfold the bliss of the world of Prajápati, is one bliss of the world of Brahmal and of him who knows the Védas and is free from sin and desire.2 Further the highest bliss3 is even the world of Brahma,4 O king of kings;" thus said Yájnavalkya. (He said),—"I will give thee, O Venerable, a thousand cows. Speak next of liberation." Then Yájnavalkya was afraid, that the wary king should drive him from all his last positions.5 33.

"Having enjoyed bliss,6 wandered about and seen what is holy and sinful during his dream, he proceeds again in the reverse order to the place of his birth, the waking state. 34.

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1 Or Hiraṇyagarbha.—S'.

2 And who has also meditated on the nature of Hiraṇyagarbha.—S'.

3 All the happiness up to that of the world of Brahmá, compared with this happiness is like a drop of water, compared with the sea. And this state is gained by him who comprehends himself as the one identical Brahma.—S'.

4 For the sake of comparison, I give here the scale of the degrees of happiness in the Taitt. Up.,—Man, Gandharvas, Divine Gandharvas, Forefathers, Ritual Gods, Gods by birth, Indra, Brihaspati, Prajápati and Brahma.

5 From the solutions of the questions which he had given. He was not afraid, because he was deficient in knowledge, but he was afraid that the king who by the acuteness of his understanding always observed some point not yet wholly defined, should, under the pretence of Yájnavalkya's promise to answer any question of the king, allure him to communicate to him all his knowledge.—S'.

6 The antecedent exposition (viz. of the waking state, of dream, and profound sleep) serves only as an illustration (of the soul in its bondage and liberation). The following sections undertake to describe liberation and bondage themselves, bondage being like the state of dream and waking, and liberation like profound sleep. The present section (34) seems to be an episode to recapitulate what has been said before about the nature of dream.

As[1] a well laden cart[2] moves on noisily, so the embodied soul, directed by the omniscient soul,[3] at the time, when breathing its last. 35.

When it gains its subtle state,[4] when it obtains its subtle state by old age or disease, then, as the fruit of the mangoe tree, or of the glomerate fig tree, or of the holy fig tree becomes free from its bond,[5] becomes free this Purusha from those members[6] and proceeds again[7] in the reverse order[8] to its birth-place for (the obtaining of) a body. 36.

As,[9] on the approach of the king, men of violent deeds,[10] (and) such as are addicted to every crime, charioteers and governors of villages stand prepared with food and drink and

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[1] Hence to the end of this Bráhmaṇa and the commencement of the next the worldly state of the soul is described. To explain the first proposition that the soul proceeds from the body, of which it is presently possessed, to another body in the same manner as it proceeds from dream to the state of waking, an illustration is given.—S'.

[2] Directed by the driver.—S'.

[3] The supreme soul, which is self-shining light in its own nature.—S'.

[4] At what time does the soul attain this state, by what cause, in what manner, and for what end? The answer is given as follows. The time is when man assumes the subtile body, the cause of it is either old age or disease, the manner is illustrated by number of similes to show the various ways in which the event may happen, and the end is the assuming of another body.—S'.

[5] This Purusha who abides in subtile body.—S'.

[6] From the eye and the other members of the body which he does not preserve as before in profound sleep (vid. p. 224) (12)., by the agency of life.—S'.

[7] As before, when quitting one body and assuming another.—S'.

[8] In the order opposite to that of his entrance into the body.—S'.

[9] But how can the Purusha build another body, himself having no power, in absence of any assistants? The present section gives the answer.—S'.

[10] Ugra either means people of a particular tribe or men of violent deeds.—S'.

palaces, (saying,) he comes, he approaches, so on (the approach of) the conscious one[1] all beings[2] stand prepared, (saying), this Brahma comes, this Brahma approaches. 37.

As, when the king is desirous of coming, men of violent deeds, (and) such as are addicted to every crime, charioteers and governors of villages go to meet him, so at the time of death all the organs[3] go to meet the soul, when breathing its last. 38.

Fourth Brâhmana.

When the soul,[4] after having come to a state, where it has no strength (as it were),[5] comes to a state of unconsciousness, as it were,[6] then the organs go to meet it. Having wholly seized those organs which are throughout resplendent with light,[7] the soul enters the heart.[8] When the Purusha dwelling in the eye,[9] altogether returns, then (the soul) is unconscious of colour. 1.

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[1] Evam vid, he who knows the fruit derived from work, the worldly soul.—S'.

[2] All beings, such as A'ditya, upon whom the existence of body depends, and who render assistance to the organs for the performance of their work.—S'.

[3] Speech and the rest.—S'.

[4] It has been declared, that the Purusha is liberated from his bodily members; at what time and in what manner this liberation takes place, is now more fully to be described.—S'.

[5] No strength; the want of strength of the body is here transferred to the soul, although in reality it cannot be attributed to it.—S'.

[6] No consciousness, no power of reflection, as reflection also is the effect of the act of transferring; for to the soul neither reflection nor its absence can be ascribed; this sense is indicated in the text by the term "as it were."—S'.

[7] They are resplendent by their power of manifestation.—S'.

[8] The heart, the ether of the heart.—S'.

[9] The Purusha, dwelling in the eye, is a part of A'ditya (the deity of the sun), who for the benefit of the soul in its wordly functions remains in the eye as long as life lasts. After death he quits his office, and is reunited with A'ditya.—S'.

He is one;[1] he does not see, as it is said. He is one; he does not smell, as it is said. He is one; he does not taste, as it is said. He is one; he does not speak, as it is said. He is one; he does not hear, as it is said. He is one; he does not mind, as it is said. He is one; he does not touch, as it is said. He is one; he does not know, as it is said. The entrance to the heart becomes luminous;[2] through this, when thus illuminated, the soul[3] departs[4] either from the eye, or from the head, or from other parts of the body. When it departs, life departs after it; when life departs, all the organs depart after it. It is endowed with knowledge;[5] endowed with knowledge it departs. Knowledge[6] and work and the knowledge of (its) former (life) pervade it wholly. 2.

As a leech when arrived at the top of a blade of grass, in order to gain another place of support, contracts itself; so the soul, in order to gain another place of support, contracts itself, after having thrown off this body and obtained (that state of) knowledge.[7] 3.

As a goldsmith, taking a piece of gold, forms another shape, which is more new and agreeable, so throwing off this body

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1 With all his organs; or they become one with the subtile soul.

2 Becomes luminous, as in dream, by the light of the soul.—S'.

3 The soul, characterised by knowledge, and placed in the subtile body.—S'.

4 From the eye, in order to obtain the world of A'ditya, from the head to obtain that of Brahma, and so with regard to the other parts of the body according to man's good or evil actions.—S'.

5 Endowed with knowledge, viz., with such knowledge as it has in dream, which is a knowledge of impression referring to their respective objects. And this knowledge is the effect of actions, not of the soul.—S'.

6 Knowledge, which is enjoyed, such as refers to the soul, which is prohibited, such as looking at a naked woman, which is not enjoined and not prohibited, knowledge of indifferent objects. The same classification applies to work.—A'. G.

7 Which is founded upon impressions as in a dream,

and obtaining (that state of) knowledge, the soul forms a shape which is more new and agreeable, either suited to the world of the forefathers, or of the Gandharvas, or of the gods, or of Prajápati, or of Brahma, or of the other beings. 4.

This soul,[1]—which is Brahma,[2] which resembles knowledge,[3] mind, life,[4] eye,[5] ear, earth,[6] water, air, ether, light, not light,[7] desire, not desire,[8] wrath, not wrath, virtue, not virtue,[9] which resembles all, which is this, which is not this,—becomes as are its works,[10] and conduct. He whose works are good becomes good; he whose works are evil becomes evil. By holy works one becomes holy, by evil works, evil. Likewise (others) say,[11] this Purusha has the nature of desire. As his desire so is his resolve, as his resolve, so is his work, as his work, so is his reward.[12] 5.

Here applies this memorial verse,—He who is attached[13] (to worldly objects), obtains by means of work the object to which

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1 The soul, which proceeds from one bodily state to another.—S'.

2 Brahma in his true nature. 3 Intellect. 4 The five vital functions.

5 By the perception of colour, and thus it resembles the other organs by the perception of their objects.

6 By the assuming of an earthy body.—S

7 Light, by assuming the body of a god, not light, by assuming the body of a brute, etc.—S'.

8 When discovering, that a desire is wrong.—S'.

9 Through desire and wrath, etc., man becomes vicious or virtuous, no action being possible without previous desire; by the performance of good or bad actions he becomes all, as the world in its manifestal state is the effect of virtue and vice.—S'.

10 Works which are expressly enjoined or prohibited, conduct which is not expressly enjoined, or prohibited.

11 It is true, that vice and virtue are the causes of wordly existence, provided they are preceded by desire, etc.—S'.

12 Therefore is desire the root of the whole world.—S'.

13 Has a desire to obtain any object.

his mind as the cause is attached. Having arrived at the last (effect) of the work which he here performs, he comes from this world again to this world in consequence of (his) work. Thus he who desires (wanders from world to world). But the organs of him who does not desire,[1] who has no desires, who is beyond desires, whose desires are satisfied, whose desire is the soul, do not depart (from the body).[2] Being even Brahma[3], he obtains Brahma.[4] 6.

Here applies this memorial verse,—"When all desires dwelling in the heart[5] have been quitted, then the mortal becomes immortal ;[6] (then) he enjoys here[7] Brahma." As the slough of a snake as (something) dead is abandoned on an ant-hill, so is this body (by the soul). Then this uncorporeal, immortal life[8] is even Brahma, even light."[9] "I will give thee, O Venerable, a thousand (cows)," said Janaka, the king of the Vidéhas. 7.

"Here apply these memorial verses,[10]—"The narrow,[11] wide-extended,[12] ancient[13] road is touched by me, fully obtained by me. On this (road) proceed[14] also the (other) sages who know

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1 For he who does not desire, does not act.—S'.
2 There being no cause for it.—S'.
3 In this world, although yet remaining in the body.—S'.
4 After his death.—S'.
5 In intellect.
6 The desires which refer to what is not the soul, characterised by ignorance, are death ; by separation from death, immortality ensues.—S'.
7 In this body.—S'.
8 Life means here Brahma, the supreme soul.
9 The self shining light of the soul, by which the world is manifested.
10 The following Slokas are intended to explain more fully the view, obtained in the Mantra Bráhmana, that liberation ensues for him whose only object of desire is the soul and who has the knowledge of Brahma—S'.
11 Narrow from the difficulty in discovering it.—S'.
12 Instead of vitata (wide extended) another reading, mentioned by S'., is vitara (which causes man to turn from the common road to Brahma).
13 Because it is taught by the eternal Sruti.—S'.
14 Proceed to obtain liberation, the effect resulting from the knowledge of Brahma.—S'.

Brahma, to heaven,[1] to (their) place, when liberated from this body. 8.

Here (is this dissent).[2] (Some) call it white, some blue, some yellow, or green, or red.[3] That road is fully penetrated by Brahma. On this (road) proceeds he who knows Brahma, who has been a doer of good,[4] whose nature is like light. 9.

Those who worship ignorance,[5] enter into gloomy darkness ;[6] into still greater darkness those who are devoted to knowledge.[7] 10.

To the so-named blissless[8] worlds, covered with gloomy darkness, go all the people, when departing (from this world), who are ignorant, unintelligent.[9] 11.

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1 Heaven mean here the supreme Brahma.—S'.

2 Among those who are desirous of liberation.—S'.

3 They consider the road either to be those vessels, like Sushumná, which from the juice they contain (vid. p. 227 and Chh. U. 8, 6, 1) are white, etc., or to be the same with the path that leads to A'ditya. But Brahma is different from any of those colours, the road which leads to him, bears no relation to the world ; those, therefore, who proceed by any particular road, as by the eye, the head, or any other part of the body, gain the world of Brahma, etc., but not liberation which is only gained by knowledge of Brahma —S'.

4 Who has been a doer of good, thus I translated in accordance with S'.'s correct remark, that he has been so in a former time, before he attained perfect knowledge, as on its attainment, every desire has ceased to exist.

5 Those who worship any objects different from the object of knowledge, that is to say, all those who are engaged in action.—S'.

6 Darkness means any place where the nature of the soul is unknown.—S'.

7 Knowledge, which has reference to the objects of ignorance, even the knowledge of the three Védas as they are intended for the performance of work.—S'. Vid. Váj. S. U. 9, (B. I. vol. 15, p. 73 note), where the same Sloka occurs.

8 This passage is similar to that in Váj. S., 3, where instead of "blissless" the term "godless" occurs.

9 Who are incapable of comprehending the soul.—S'.

If one knows[1] the soul[2] so as to comprehend it as his own self, then for what desire or for whose wish should he suffer the ills of the body? 12.

He whose soul, penetrated (and) illumined (by the supreme Brahma), has entered this (body) which abounds with doubts and perplexities, is the creator of the universe; for he is the lord of all; he is the place of it; he is even the place.[3] 13.

Being here[4] we know perhaps, (Brahma); if we do not know him, if there be ignorance (of him), then great calamity[5] (ensues). Those who know him become immortal; again (all) others undergo even unhappiness. 14.

When a person beholds (his own) soul as god, as the true Ruler of what was and what is to be, then he does not wish to conceal (his self) from him.[6] 15.

Adore him, ye gods, after whom[7] the year by rolling days is completed, the light of lights, as the immortal life. 16.

I, the wise, immortal, comprehend as the immortal Brahma the soul upon which the five (kinds of) beings[8] and the ether[9] are founded. 17.

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[1] To extol the knowledge of the soul, the text declarers that he who has this knowledge is exempt from bodily ills.—A'. G.

[2] The supreme soul as his own self.

[3] One soul of all.—S'.

[4] That one who knows Brahma has obtained the highest object of life, is not only proved by the S'ruti, but also by his own experience.—A'. G.

[5] Calamity, by being subject to endless transmigrations from one body to another.—S'., Vid. a similar passage in Kéna. U. 2, 5.

[6] From the Ruler; for all persons who perceive themselves different from him wish to conceal themselves from God.—S'.

[7] The Ruler, Vid. Kaṭh. U. 6, 3 and Taitt. U. 2, 8.

[8] Viz., the Gandharvas, the fore-fathers, the gods, the Asuras and the Rákshasas, or the five castes, inculding the Nishádas.—S'.

[9] The ether upon which every thing is woven and reweven.—S'. Vid., p. 203.

Those who know him as the life of life, the eye of the eye, the ear of the ear,[1] (and) the mind of the mind, have comprehended the old, before existing Brahma. 18.

By the mind is he to be seen,[2] in him there is no variety. Whoever sees variety in him, proceeds from death to death.[3] 19.

In one manner (only)[4] is to be seen (the being) which cannot be proved,[5] which is eternal, without spot,[6] higher than the ether,[7] unborn,[8] the great, eternal soul. 20.

Knowing[9] him let the wise Bráhman form his notion after him; let him not meditate on many sounds;[10] for words are embarrassing.. 21.

This great,[11] unborn soul is the same which abides as the

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1 For by themselves, without the light of Brahma, are all these organs inanimate like a tree or a clod of earth.—S'. Vid. a similar passage in Kéna. U. 1, 2. Kaṭha U. 6, 2, and Taitt. U. 2, 8.

2 Kaṭha U. 4, 11. S'wet. 4, 17.

3 Vid., a similar passage in Kaṭha U. 4, 10 and 11.

4 That is to say, in an uniform manner, without any distinction.

5 It cannot be proved, because it is without difference, uniform; for proof is only possible by means of another thing, but Brahma is one, and there is nothing, beside him. Here appears to be a contradiction,—it cannot be proved, and yet it is known, that is to say, it cannot be comprehended by proof. This objection, however, has here no force, because the prohibition, refers to the relation between proof and object of proof concerning common things, but has no authority respecting the S'ruti.—S'.

6 Without virtue or vice.—S'.

7 The ether signifies the unmanifestal state of the world, and "higher" either more subtile or more pervading.—S'.

8 Unborn, by this epithet all other modifications are excluded, because every thing must have first an origin before it can have any relation.—S'.

9 Knowing, according to the instruction of the teacher and the S'ástra.

10 Because plurality is forbidden, and it is said "By Om" meditate on the soul.—S'.

11 Bondage and liberation, together with their causes, have been described in the Mantras, Bráhmans, and Slokas; again, the nature of liberation has been fully explained. The present section has the object to show the relation which the whole Véda bears to the knowledge of the supreme Brahma.—S'.

intelligent (soul) in all living creatures, the same which abides as ether[1] in the heart; in him it sleeps; it is the subduer of all, the[2] Ruler of all, the sovereign lord of all; it does not become greater by good works, nor less by evil work. It is the Ruler of all, the sovereign lord of all beings,[3] the Preserver[4] of all beings, the bridge,[5] the Upholder of the worlds[6] so that they fall not to ruin. In accordance with the word of the Védas[7] the Brâhmaṇs[8] desire to comprehend him by sacrifice,[9] gift, ascetic work[10] and subduing of desires.[11] One who knows him thus, becomes a Muni.[12] Desiring him as (their) place, the wandering mendicants wander about.[13] This is indeed the cause of the state of wandering mendicant),

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[1] Ether, the abode of intellect and knowledge, or it may be, according to S'., the ether, abiding in the internal organ at the time of profound sleep, that is to say, the supreme soul without attributes, whose nature is knowledge, his own nature. In this his own nature, or in the supreme soul which is called ether, he sleeps.

[2] Of Brahma, Indra, etc.—S'.

[3] From Brahmá down to inanimate matter.—S'.

[4] Of the rules of the castes and orders, etc.—S'.

[5] Vid. Chh. U. 8, 4.

[6] From the earth up to the Brahma world.—S'.

[7] That is to say, Mantras and Bráhmaṇas.—S'.

[8] The Bráhmaṇas indicates here the three first castes; for there is no difference between them with regard to knowledge.—S'.

[9] Sacrifice, or ceremonial work in general, although not a direct means of producing the knowledge of Brahma, is necessary to purify the mind; when the mind is so purified, knowledge is possible, no obstacle opposing it.—S'.

[10] Ascetic work, as the Chándrayaṇa, says S'., which is a kind of fasting for the expiation of sin.

[11] Literally, abstaining from food. The three first obligations (sacrifice, gift and ascetic work) include all the permanent works, enjoined by the Védas, and the last (fasting) on abstaining from desires. By those means, a desire to comprehend the soul is produced.—S'.

[12] Muni, mananat muni, a Yoji, who, while yet alive, has obtained liberation.—S'.

[13] That is to say, they have abandoned all works.—S'.

that the ancient sages did not desire offspring[1] (thinking by themselves),—What shall we do by means of offspring. Those to whom, (like) us,[2] the soul[3] is the (supreme) place, lead the life of a religious mendicant, after they have abandoned the desire for a son, the desire for wealth and the desire for (heavenly) places; for the desire for a son is the same as the desire for wealth; the desire for wealth is the same as the desire for (heavenly) places; for both are even desires. The soul,[4] which is not this, nor that, nor ought else, is intangible; for it cannot be laid hold of, it is not to be dissipated; for it cannot be dissipated; it is without contact, for it does not come into contact; it is not limited; it is not subject to pain nor to destruction; those[5] two do verily not subdue him; therefore (he does not say,)—I have done evil, or I have done good. He subdues them both; neither good nor evil deeds agitate him. 22.

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[1] Offspring indicates work and the knowledge of the inferior Brahma as the cause of obtaining the three external worlds.—S'.

[2] Like us who have the true knowledge of the soul.—S'.

[3] In its own nature.

[4] If it be admitted, that the soul is the place, why is there a means required for obtaining it, and for what reason is the state of wandering mendicant necessary, since it is said, work should not be entered upon? The answer is, the soul, for whose desire one should enter the state of wandering mendicant, has no connection with works. Why? It evidently follows from such negations as, it cannot be seized. Because the soul thus comprehended, viz., independent of work, cause and effect, free from every worldly attribute, beyond every desire, not possessed of grossness and the like attributes, unborn, undecaying, immortal, beyond fear, like a lump of rock-salt, of one uniform nature which is knowledge, a self-shining light, one alone, without duality, without beginning, without end, not within, not without, because this is established by the S'ruti and by discussion, especially by the conversation between Janaka and Yájnavalkya, therefore, it is also established, that no work is entered into, if the soul be thus comprehended. —S'.

[5] Sin and virtue.

The same[1] is said in the following Rik,—" The eternal greatness of the Bráhman is neither increased by work,[2] nor diminished.[3] Let him even know the nature of that (greatness); knowing that (greatness), he is not stained by evil work.[4] Therefore one who thus knows, who has subdued his senses,[5] who is calm,[6] free from all desires, enduring,[7] and composed in mind,[8] beholds the soul in the soul alone, beholds the whole soul; sin does not subdue him; he subdues sin; sin does not consume him; he consumes sin.[9] He is free from sin, free from doubt, he is pure, he is the (true) Bra'hman; this is the (true) world of Brahma, O king of kings," thus spoke Yájnavalkya. " I will give thee, O Venerable, the kingdom of the Vidéhas, and my own self, to become thy slave." 23.

This soul[10] is great, unborn, the consumer of food,[11] the giver of wealth. Whoever thus knows, obtains wealth. 24.

This[12] great, unborn, undecaying, undying, immortal, fearless soul is Brahma; Brahma is verily fearless; he who thus knows becomes verily the fearless Brahma. 25.

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1 The same, which has been said in the Bráhmana, is also declared in a Mantra.—S'.

2 By good work.

3 By evil work.

4 Or exalted by good work.

5 The external senses.—S'.

6 Who has overcome the desires of the internal organ.—S.

7 Capable of bearing such opposite agents, as hunger and thirst, heat and cold, etc.—S'.

8 Having fixed his attention upon one point only.—S'.

9 He consumes sin by the fire of the knowledge of the soul.—S'.

10 That is to say, the soul whose nature has been explained in the conversation between Janaka and Yájnavalkya.—S'.

11 Abiding in all beings, consuming every food.

12 The meaning of the whole A'ranyaka is expressed in the present section.—S'.

Fifth Bra'hmana.[1]

Yájnavalkya then had two wives, Maitréyí and Kátyáyaní. Among them, Maitréyí was fond of discussing the nature of Brahma, Kátyáyaní wise in the duties of a house-wife. Yájnavalkya was desirous of attaining another order superior (to that of house-holder). 1.

"Maitréyí," said Yájnavalkya, "Behold, I am desirous of quitting this order for that of a wandering mendicant; therefore, let me divide (my property) amongst thee and Kátyáyaní there." 2.

Maitréyí said,—"If, O Venerable, this whole world with all its wealth were mine, could I become immortal thereby?" Yájnavalkya said, "By no means. Like the life of the wealthy thy life might become; by wealth, however, there is no hope of (obtaining) immortality." 3.

Maitréyí said,—"Of what use would be wealth to me, if I did not become thereby immortal. Tell me, O Venerable, any (means of obtaining immortality) which thou knowest." 4.

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[1] The present Bráhmaṇa, with the exception of the first section and part of the fourteenth and fifteenth sections, is a literal repetition of the fourth Bráhmaṇa in the second chapter, vide pp. 177—181. S'ankara's explanation of this circumstance is ingenious, although somewhat strained. We give it here, in order that the reader may judge for himself. The nature of Brahma has been determined in the Madhukáṇḍa, the principal part of the S'astra, and also in the Brahmakáṇḍa. Again it has been thoroughly sifted by discussion in the Yájnavalkyakáṇḍa, which is the principal part as to the method by which that knowledge is acquired. And lastly, it has been declared after full discussion by means of the relation between disciple and teacher in the fourth chapter. The Maitréyí Bráhmaṇa serves there to show the conclusion after the manner of the logicians, who define a conclusion to be "the repetition of the proposition, because the reason has been stated." (Nyáya Sutras, 1, 38.) The proposition, here referred to, is that the knowledge of Brahma, when accompanied with the renunciation of the world, is the means by which immortality is attained.

Yájnavalkya said,—" Behold, (thou wast) dear to us before (and now) sayest thou what is dear. Come, sit down; I will explain to thee (the means of obtaining immortality); endeavour to comprehend my explanation."5.

He said,—" Behold, not indeed for the husband's sake the husband is dear (to the wife), but for the sake of the self is dear the husband. Behold, not indeed for the wife's sake the wife is dear (to the husband), but for the sake of the self is dear the wife. Behold, not for the sons' sake the sons are dear (to the parents), but for the sake of the self are dear the sons. Behold, not for the property's sake, property is dear (to one), but for the sake of self is property dear. Behold, not for the Brahma's sake the Brahma is dear, but for the sake of self is dear the Brahma. Behold, not for the Kshattra's sake is the Kshattra dear, but for the sake of the self is dear the Kshattra. Behold, not for the worlds' sake the worlds are dear, but for the sake of the self are dear the worlds. Behold, not for the gods' sake the gods are dear, but for the sake of the self are dear the gods. Behold, not for the Védas' sake are the Védas dear, but for the sake of the self are dear the Védas. Behold, not for the elements' sake the elements are dear, but for the sake of the self are dear the elements. Behold, not for the sake of the universe the universe is dear, but for the sake of the self is dear the universe. Behold, the self is verily to be seen, heard, minded (and) meditated upon. Behold, O Maitréyí, by seeing, hearing, minding, knowing the self, all this universe is comprehended. 6.

" The Brahma should disown a person, who considers the Brahma cast as something different from his self; the Kshattra should disown a person, who considers the Kshattra cast as something different from his self; the world should

disown a person who considers the world as something different from his self; the gods should disown a person, who considers the gods as something different from (his) self; the elements should disown a person who considers the elements as something different from (his) self; the universe should disown a person, who considers the universe as something different from (his) self. This (own) self is this Brahma, this Kshattra, these worlds, these gods, these elements, is this universe. 7.

"As a person, when a drum (unseen by him) is beaten, is unable to perceive the sounds proceeding from it (as sounds of a drum), but on the perception of the drum the sound of a drum beaten is perceived. 8.

"As a person, when a shell (unseen by him) is blown, is unable to perceive the sounds proceeding from it (as sounds of a shell), but on the perception of the shell the sound of a shell blown is perceived. 9.

"As a person, when a flute unseen to him is played, is unable to perceive the sounds proceeding from it, but on the perception of the flute the sound of a flute played is perceived. 10.

"As from fire, made of damp wood, proceed smoke, sparks, etc., of various kind, thus, behold, the breathing of this great being is the Rig Véda, the Yajur Véda, the Sáma Véda, the Atharva and Angirasa, the narratives, the doctrines on creation, the science, the Upanishads, the memorial verses, the aphorisms, the explanation of tenets, the explanation of mantras,—all these are his breathing. 11.

"As the only site of the waters is the sea, thus the only site of every touch is the skin, thus the only site of every taste the tongue, thus the only site of every smell the nose, thus the

only site of every colour the eye, thus the only site of every sound the ear, thus the only site of every determination the mind, thus the only site of every knowledge the heart, thus the only site of every act the hands, thus the only site of every pleasure the organ of generation, thus the only site of every evacuation the anus, thus the only site of every motion the feet, thus the only site of every Véda, speech. 12.

"As a piece of salt, when thrown into water, is dissolved into mere water, and none is capable of perceiving it, because, from whatever place a person might take (water), it would have the taste of salt, (but be no piece of salt), thus, behold, this great being, which is infinite, independent and mere knowledge. Springing forth together with those elements, (the individual soul) is destroyed, when they are destroyed. After death, no conscience remains; thus, O Maitréyí, I hold." Thus said Yájnavalkya. 13.

Maitréyí said,—"With regard to the soul thou hast bewildered me, O Venerable, (by the saying,—After death no conscience remains.) I do not comprehend that (soul)." Yájnavalkya said,—"Behold, I verily do not create bewilderment; behold this soul is indestructible; its nature is without variance. 14.

"For where there is, as it were, duality, there sees another another thing, there smells another another thing, there tastes another another thing, there speaks another another thing, there hears another another thing, there minds another another thing, there touches another another thing, there knows another another thing; but how does one, to whom all has become mere soul, see any thing, how smell any thing, how taste any thing, how speak any thing, how hear any thing, how mind any thing, how touch any thing, how know any thing? How should he know him by whom he knows this all?

This soul is not this, nor ought else ; it is unseizable ; for it cannot be seized ; it is not scattered ; for it cannot be scattered; it is without contact ; for it comes not into contact ; it is without colour ; it is not subject to pain or destruction. How should one know the knower? In this manner art thou instructed. So far, O beloved Maitréyí, extends in truth immortality." Having said thus, Yájnavalkya went to the forest. 15.

Sixth Bra'hmana.

Next follows the school commencing from Pautimáshya.[1] Pautimáshya succeeded Gaupavana,—Gaupavana, Pautimáshya, —Pautimáshya, Gaupavana,— Gaupavana, Kaus'ika,—Kaus'ika, Kauṇḍinya,—Kauṇḍinya, S'áṇḍilya,—Sáṇḍilya, Kausika and Gautama—Gautama. 1.

A'gnives'ya—A'gnivés'ya,[2] Gárgya,—Gárgya, Gárgya—Gárgya, Gautama,—Gautama, Saitava,—Saitava Párás'aryayaṇa,—Párás'aryáyaṇa, Grágyáyaṇa,—Gárgyáyana, Uddálokáyana,—Uddálokáyana, Jávaláyana,—Jávaláyana, Mádhyandináyana,—Mádhyandináyana, Saukaráyana,—Saukaráyana, Kásháyaṇa, —Kásháyaṇa, Sáyakáyana,—Sáyakáyana, Kaus'ikáyani,—Kaus'ikáyani. 2.

Ghritakaus'ika,—Ghritakaus'ika, Párás'aryáyaṇa,—Párás'aryáyana, Párás'arya,—Párás'arya, Játúkarṇya,—Játúkarṇya, A'suráyaṇa and Yáska,—A'suráyana Sraivani,—Srainvani, Aupajandhani,—Aupajandhani, A'suri,—A'suri, Bháradvája,—Bháradvája, A'tréya,—A'tre'ya, Mánṭi,—Mánṭi, Gautama,—Gautama, Gautama,—Gautama, Vátsya,—Vátsya, S'áṇḍilya,—S'áṇḍilya, Kais'orya Kápya,—Kaisorya, Kápya, Kumárahárita,—Kuma-

1 Two more lists of teachers are given in this Upanishad, viz. 4, 6, and 6, 5.

2 From A'gnivés'ya to Kaus'ikáyani the names of teachers differ from those given in 4, 6, 2.

rahárita, Gálava—Gálav, Vidarbhi Kaundinya,—Vidarbh Kaundinya, Vatsanapát Vábhrava,—Vatsanapát Vábhravaí Panthán Saubhara,—Panthán Saubhara, Ayásya A'ngirasa,—Ayásya A'ngirasa, A'bhuti Tváshtar,—A'bhuti Tváshtar, Visvarúpa Tváshtar,—Visvarupa Tváshtar, the two As'vins,—the two As'vins, Dadhyat Atharvana,—Dadhyat Atharvana, Atharva Daiva,—Atharva Daiva, Mrityu Pradhvasana,—Mrityu Pradhvasana, Pradhvasana,—Prádhvasana, Ekarishi,—Ekarishi, Viprachitti,—Viprachitti, Vyashti,—Vyashti, Sánaru,—Sanáru, Sanatana, Sanatana, Sanaga,—Sanaga, Parameshthi,—Parameshthi, Brahma,[1]—Brahma, is the self-existent; salutation to Brahma.

FIFTH CHAPTER.

First Bra'hmana.

Infinite[2] is that,[3] infinite is this. From the infinite one proceeds the infinite one. On taking the infinity[4] of the infinite one, there is left infinity.

1 Praméshṭhi denotes Virát, and Brahma, Hiraṇyagarbha.—S'.

2 In the preceding four chapters the knowledge of Brahma in his independent nature has been explained; in the present chapter the modes of meditation on the soul in its various relations are set forth. These modes not at variance with the performance of work, lead to a higher and higher state of existence, and effect the gradual liberation of the soul from the world. The first of them is the Omkára, as being the most eminent, after which follow the commands of restraint, liberality, and compassion.—S'.

3 *That* (adah) refers to the imperceptible Brahma, who is all-pervading and independent of any relation, *this* (idam) to Brahma as conceived under relations. "Infinite," púrna; the literal meaning of which is full and which S'. explains by not finite, all-pervading. It is finite, (or full), he continues, as pervaded by the supreme soul, not by the individual soul, since the latter is involved in relations. "The infinite,"—considered as effect "proceeds from the infinite,"—considered as cause.—S'.

4 Taking the infinite, literally the infinite one, and the sense is, comprehending the one identical nature of Brahma, by the omission of all relative attributes.

Om is the ether,[1] is Brahma. The ether[2] exists of old, the ether is the source of the wind, thus said the son of Kauravyáyaṇi. That (Omkara) is the Véda. The Bráhmaṇs know (vidur) that by this (name) one knows (Véda) all that is to be known (véditavya).

Second Bra'hmana.

The three-fold offspring of Prajapati, gods, men and Asuras followed as religious students their father Prajápati. The gods, having finished their time of learning, said (to Prajapati), —"Tell us, O Venerable, (our duty)." He proclaimed to them the syllable *Da*. "Do you comprehend?" They answered, —"We do comprehend. Restrain your desires, hast thou said to us." He said,—"Om! you have fully comprehended."

Then the men said to him,—"Tell us, O Venerable, (our duty)." He proclaimed to them the letter *Da*. "Do you comprehend?" They answered,—"We do comprehend. Be liberal, hast thou said to us." He said,—"Om! you have fully comprehended." Then the Asuras said to him, "Tell us, O Venerable, (our duty)." He proclaimed to them the letter *Da*. "Do you comprehend?" They answered,—"We do comprehend. Be clement, hast thou said to us." He said—"Om! you have fully comprehended." The same is repeated by a divine voice with the force of thunder, viz., the syallables *Da*, *Da*, *Da*, meaning, Be restrained (*da'*myata), be liberal (*da*tta), and be clement (*daya*dhvam). Therefore let one learn the triad of restraint, liberality and clemency. 3.

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[1] According to S'., Brahma is the subject, and Kha (the ether) the predicate of the sentence.

[2] The ether (Kha) contains two meanings, as ancient it represents the supreme soul, and as the source of the wind, it represents the inferior Brahma. The same applies to the sound Om, the representative of Kha.—S'.

Third Bra'hmana.[1]

This Prajápati[2] is the heart (hridaya),[3] this Brahma,[4] this all. "Hridaya" consists of three syallables. The first syllable is *Hri*. To him who thus knows, the senses and the rest[5] perform (abhi*har*anti), (their work). The second syllable is *Da*. The senses and the rest bestow (d*ad*ati) (power) on him who thus knows. The third syllable is *Ya*. He who thus knows, proceeds, (eti) to heaven, (his) place.

Fourth Bra'hmana.

This[6] (Brahma) was even truth.[7] Whoever knows that he, the great, the venerable, the first-born,[8] is the true Brahma, conquers (his enemy), as (the true Brahma conquers the worlds), and destroys him (also); for Brahma is truth.

Fifth Bra'hmana.[9]

Water[10] was at first this (world).[11] Water created truth.

[1] Restraint, liberality and clemency are the highest of all modes of adoration; for he, whose passions are subdued, who is not desirous of gain, and who is merciful, is in possession of all those modes. In the preceding two Bráhmaṇas the meditation on Brahma without attributes has been explained, the present show the elevated places, obtained from meditating on Brahma as endowed with attributes.

[2] The creator, of all beings.—S'.

[3] The intellect, abiding in the heart.—S'.

[4] Brahma, from his growing (brihattwát) and from his being the soul of all.—S'.

[5] The rest, according to S'., means the object of the senses, as sound, etc.,

[6] In the text the demonstrative pronoun "tat" is three times repeated. According to S'. the first refers to Brahma, described by the name of the heart in the preceding Bráhmaṇa, the second connects it with "état" which is to enunciate some other predicate of Brahma, and the third "tat" indicates the new predicate.

[7] Truth, Sachcha tyachcha múrtanchámúrtancha satyam Brahma panchabhu'tatmakam, vid. p. 175, (2, 3, 1.)

[8] Born before every other being which has a worldly existence.—S'.

[9] This Bráhmana has the object of extolling the true Brahma.—S'.

[10] Water indicates here the unmanifested state of the world, before its creation, together with the creator, therefore the seeds of all creation.—S'.

[11] The world in its manifestation.—S'.

Truth is Brahma,[1] Brahma (created) Praja'pati,[2] Prajapati the gods. The gods adore even truth. The name of Satya (truth) consists of three syllables. The first syllable is "*Sá*," the second syllable "*Ti* " and the third syllable "*Ya*." The first and the last syllables (Sa and Ya) are truth[3] the middle is falsehood (anrita) falsehood, is on either side encompassed by truth; there is, (therefore), a preponderance of truth. Falsehood does not hurt him who (thus) knows. 1.

That truth[4] is A'ditya, the Purusha, (dwelling) in that orb, and also the Purusha, (dwelling) in the right eye. They abide in each other. The former abides through his rays in the latter,[5] and the latter in the former through his senses. When he quits the body, he beholds that pure orb;[6] the rays do return to him. 2.

Bhu (the earth[7]) is the head[8] of the Purusha, dwelling in that orb, there being one head and also one syllable,—Bhuvah (the atmosphere) the arms,—there being two arms, and also two syllables,—Swah (the heavens) the foundation,[9]—there being two foundations and also two syllables. His representative

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1 The first born, Hiranyagharbha, or the Su'trátma.—S'.

2 Or the Virát.—S'.

3 Because these two syllables occur neither in the word "mrityu" (death) nor in the word "anrita," while the middle syllable "ta" is found as well in "mrityu" as in "anrita."—S'.

4 This section exhibits the meditation on the true Brahma in the several localities.—S'.

5 The sun assists man by the manifestation of objects, and man the sun by perception.—S'.

6 The moon.—S'.

7 This section replies to the question, which are the sacred names and the corresponding parts of the body of the Purusha whose name is "Satya," in that orb.—S'.

8 The head from its excellence.—S'.

9 Denoting "foot."

name is Ahar[1] (day); for whoever thus knows, destroys (hanti) and relinquishes (jaháti) sin. 3.

Bhu is the head of the Purusha, dwelling in the right eye,—there being one head and also one syllable,—Bhuvah, the arms,—there being two arms and also two syllables.—Swah the foundation,—there being two foundations and also two syllables. His representative name is Aham,[2] for whoever thus knows, destroys and relinquishes sin. 4.

Sixth Bra'mhana.

The Purusha, who resembles[3] mind, is the true light;[4] (he abides) within the heart, (in size) like a grain of rice or barley.[5] He is the Ruler of all, the sovereign lord of all; he overrules whatever exists in this universe.

Seventh Brahmana.

It is said, that "vidyut" (lightning) is Brahma, for vidyut is derived from vidánát, (tearing asunder[6]). Whosoever thus knows, that Brahma is vidyut, tears assunder the sins of that (soul); for vidyut is even Brahma.

Eighth Bra'hmana.

Let one meditate on speech (under the semblance of) a milch-cow. Her four udders are the words Swa'ha', Vashat,

[1] Ahar is here derived from the root "Há" meaning either to destroy, or to relinquish.

[2] The derivation of Aham is here the same as that of Ahar.

[3] S'. explains the affix "maya" in "manamaya," not by "Swarúpa" (of the same nature with the mind), but by "object of the mind," because comprehended either *in* or *by* the mind.

[4] Because the mind manifests all, and everything is an object of the mind. S'.

[5] Vid. Katha. U. 3, 11, and S'wétas'watara U. 3, 13.

[6] From tearing asunder the darkness; for by destroying the darkness of the clouds, lightning is manifested. S'.

Hanta and Swa'dha.[1] Two udders, the words Swáhá and Vashat, feed the gods, the word Hanta (feeds) men, and the word Swadhá the forefathers. Her bull is life, her young one the mind.

Ninth Bra'hmana.

The fire whose name is Vaiswanara is that fire in the midst of the body, by which all the food that is eaten is digested. From this (fire) arises a noise which one hears on closing his ears. When he[2] quits the body, he does not hear the noise.

Tenth Brahmana.[3]

When the Purusha[4] proceeds from this world (to another), he comes to the air. The air opens there as wide for him as the aperture of a chariot-wheel. By this (aperture) he ascends, (and) comes to the sun. The same opens there for him as wide as the aperture of a Lambara.[5] By this he ascends, and comes to the moon. The same opens there for him as wide as the aperture of a small drum. By this he ascends, and come to the world,[6] where there is no grief, where there is no snow ;[7] there he dwells endless years.[8]

Eleventh Bra'hmana.

The greatest pain surely is that, which one endures from sickness. Whoever thus knows, gains the highest world. The greatest pain surely is (to think) that they carry one after death to the forest. Whoever thus knows, gains the

1 Ghee is offered to the gods by pronouncing "Swáhá and vashat," rice to men by saying "Hanta," and "Swadhá" to the forefathers by saying "Swadhá."

2 The individual who experiences pain or pleasure in the body.—S'.

3 In this Bráhmana. the fruits, consequent upon the abovementioned kinds of meditation, are stated.—S'.

4 The Purusha who has the knowledge before described.—S'.

5 A kind of musical instrument, probably a large drum.

6 To the world of Prajápati.—S'.

7 Grief denotes mental pain, and snow pain, arising from the body.—S'.

8 Many Kalpas of Brahmá.—S'.

highest world. The greatest pain surely is (to think) that they lay the (body of the) deceased in the fire. Whoever thus knows, gains the highest world.

Twelfth Bra'hmana.

Some say, "Food is Brahma." This is not so; food decays,[1] without (the support of) life. Others say, "Life is Brahma." This is not so; life dries up without (the support of) food. Those deities[2] verily, when becoming one, attain the highest state.[3] Thus (reflecting) Pátrida said to his father,—"Can I do any good or evil to one who thus knows?" He answered (checking him) with his hand,—"Do not (speak thus), O Pátrida; for who, that is, the unity of them, can ever obtain the highest state?" He[4] said to him "Vi;" food is verily "Vi;" for all these beings enter[5] food. (Again he said to him) "Ram;" life verily is Ram; for all these beings sport in life. Into him who thus knows, enter all beings; in him sport all beings.

Thirteenth Bra'hmana.

The Uktha[6] is verily life; therefore (let one meditate on the Uktha; for life causes this all to spring up, (utthápayati). From him who thus knows, springs up a son who knows the Uktha, and is firm. Whoever thus knows, gains the same nature[7] and the same place with the Uktha. 1.

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1 While Brahma is without decay.—S'.
2 Food and life.
3 The state of Brahma.
4 The father.
5 Are dependent upon food.
6 Uktha is the principal mantra in the rite called Mahábrata. The Uktha is the principal rite, and life is also first among the other functions.—S'.
7 S'. explains Sáyujya by identity of body, organs and consciousness, vid. p. 55. The Sáyujya and Salokatá are two of the five kinds of liberation which are specified in the S'ri-Bhágavat, 3, 29, viz. S'alokya, S'arsti, S'amípya, S'arúpya and Ekatwa. Vid. Sabda K. D.

The Yajur is verily life; therefore (let one meditate on) the Yajur; for in life are all these beings united (yujyante). With him who thus knows are all beings united for the sake of his superiority. Whoever thus knows, obtains the same nature and the same place with the Yajur. 2.

The Sáma is verily life; therefore (let one meditate on) the Sáma; for in life meet all these beings together (Samyamhi). For him who thus knows meet all these beings together for the sake of his superiority. Whoever thus knows, obtains the same nature and the same place with the Sáma. 3.

The Kshattra is verily life; (therefore let one meditate on) the Kshattra; for life saves (tráyate) this (body), when it is wounded (Kshanitoh). Whoever thus knows, gains the Kshattra which is Attra,[1] and obtains the same nature and the same place with the Kshattra. 4.

Fourteenth Bra'hmana.[2]

Bhúmi (earth), Antaríksha (the atmosphere), Dyau (the heavens) are eight syllables;[3] the first foot of the Gáyatrí consists of eight syllables; this (foot) of the Gáyatrí is that (nature of the earth, of the atmosphere and of the heavens). Whoever thus knows the (first) foot of the Gáyatrí, conquers all that is in the three worlds. 1.

The Richah, Yajunshi (and) Sámáni are eight syllables; the second foot of the Gáyatrí consists of eight syllables; this

[1] Attra means, according to S'., what is not preserved by another (na tráyate anyena kénochit, iti attram). Kshattra which is Attra seems to denote one who is not preserved by any body else, that is to say, who preserves himself.

[2] S'. gives the following introduction to the fourteenth Bráhmana. The meditation upon Brahma, as endowed with many fictitious attributes such as the heart, &c., has been explained; the present Brahmana is to set forth the meditation upon him, represented by the Gáyatrí.

[3] See a similar play with letters Chh. U. 1, 3, 6—7.

(foot) of the Gáyatrí is that (nature of the three Védas). Whoever thus knows, conquers all that is conquerable by the knowledge of three Védas. 2.

Práṇa (the vital air which goes forward), Apáṇa (the vital air which descends,) (and) Vyána (the vital air which equalises), these are eight syllables; the third foot of the Gáyatrí consists of eight syllables; this (foot) of the Gáyatrí is that (nature of the three vital airs). Whoever thus knows the third foot of the (Gáyatrí) conquers all that has life. Again, the turiya (the fourth), the Dars'ata foot of the Gáyatrí, is the Paro Rájá,[1] which sheds rays. What is (commonly called) Chaturtha, (the fourth), is (the same as) the "turiya." It is, as it were, beheld (dadris'é); hence it is called the Dars'ata foot. (It is called) Paro Rájá, because it sheds rays upon all the dust-born creatures of the universe. Whoever thus knows that (foot of the Gáyatrí), is radiant with power and glory. 3.

This Gáyatri[2] is founded upon the fourth, the Dars'ata foot, the Paro Rájá. This (fourth foot) is founded upon truth. The eye is verily truth; for (that) the eye in truth, (is evident). Hence, if at present two have entered upon a dispute (one saying), —I have seen, (the other),—I have heard, then we believe him, who has said, I have seen. Truth is founded upon power; life is verily power. Upon this life (truth) is founded. Therefore it is said, power is stronger than truth.[3] In the same manner the Gáyatrí is founded upon that which bears a relation to the soul for this (Gáyatrí) preserves (tattre) the Gayas; the vital organs (Práṇah) are the Gayas; therefore, because it preserves the Gayas (gayáns tattré), it is called Gáyatrí. The

1 Paro Rájá, A'ditya or the sun, the representative of Brahmá.

2 This Gáyatri with its three feet representing the world in its twofold state, as being endowed with form, and as being without form.—S'.

3 Vid. Chh. U. 7, 8.

Sávitrí which he[1] teaches, is this (Gáyatrí): it preserves the life of him to whom he has taught it. 4.

Some[2] call this Sávitrí Anustup, (saying), "Speech is Anustup; we repeat that speech is Anustup." Let none do so, let him call the Gáyatrí Sávitrí. If one who thus knows, receive even many (gifts),[3] yet he would not receive so much as is equal to one foot of the Gáyatrí. 5.

If one receive the three worlds, full (of all their riches), he would obtain (no more than is equal to) the first foot. Again if one receive as much as the science or the three Védas extends, he would obtain (no more than what is equal to) the second foot. Again, if one receive as much as all that has life extends, he would obtain (no more than what is equal to) its third foot. Again, the fourth Dars'ata Paro Rájá foot of the Gáyatri is never by any one obtainable.[4] Hence how could he receive (an equivalent) which extends so far? 6.

The praise of this Gáyatrí is given in the following Mantra?—Thou art of one foot,[5] of two feet, of three feet, and of four feet; for thou art not obtained. Salutation to thy fourth Darsáta Paro Rájá foot. May this (enemy of thine)[6] not accomplish this (work).[7] If (one who thus knows) hates any body (and makes against him this invocation), "this (man is my enemy); may his wish not be accomplished," then the

[1] The teacher.

[2] Some followers of Véda schools.

[3] Many gifts, at the time of investiture, when the pupil begs for presents.

[4] Obtainable by any wealth which may be given.

[5] The first foot, representing the three worlds, the second representing the knowledge of the three Védas, the third representing all living creatures.

[6] Enemy, sin. The sentence is elliptical, but the above sense appears to be intended; which is corroborated by the explanation given by the Upanishad itself.

[7] By which he seeks to harm thee.

wish of the latter will verily not be accomplished, if he make against him the invocation, "I have obtained his wish." 7.

Janak, the king of the Vidéhas, thus addressed Buṭila, the son of As'watara,—"(If) thy saying that thou knowest the Gáyatrí (be true) then why hast thou become an elephant to carry (me)?"

He said,—"I did not know the mouth of the Gáyatri, O king of kings." Its mouth is fire. Even much wood, thrown into fire, is consumed by the same; in the like manner, one who thus knows, although committing many sins, consumes them all, becomes clean and pure, and is without decay and immortal. 14.

Open, O Pushan, the mouth of truth, concealed in the golden vessel,[1] to (me who have been) devoted to true piety, for the sake of beholding (the truth). O Pushan,[2] thou sole Rishi,[3] Yama, Súrya, son of Prajápati, do withhold thy rays, diminish thy splendour, that I may behold thy most auspicious form. I, that Purusha, am immortal. (Let) my vital air (join) the wind: then (let) my body, when reduced to ashes, (join) the earth. Om! Kratu, remember (my) acts; Remember, O Kratu, remember my acts, remember! Guide (me), O Agni, by the road of bliss to enjoyment; O god, who knowest all dispositions, deliver (me from) crooked sin. Let us offer thee our best salutation.[4]

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[1] S'aṅkara thus explains this passage: He who has performed both, acts of knowledge and rites, prays to the sun at the time of his death, holding a golden vessel in his hands. As a valuable thing is concealed in a vessel, so Brahma, who is denoted as truth (vid. 5, 4.), and who abides in the resplendent orb of the sun, is concealed from him whose mind is not concentrated.

[2] Púshan from Poshanát, because he upholds the world.

[3] Rishi from Dars'anát, the sole beholder, or from *ṛi* to go. Súrya, ékákí charatíti; Yama, jagatah sanyamanám tatkritam.—S'.

[4] The whole passage is nearly identical with Vájasanéya S. U. 15—18.

SIXTH CHAPTER.

First Bra'hmana.

Whoever[1] knows what is oldest and best,[2] becomes the oldest and best among his own. Life is verily what is oldest and best. Whoever thus knows, becomes the oldest and best amongst his own and also amongst others, should he wish so. 1.

Whoever knows the best foundation,[3] becomes best founded among his own. Speech is verily best founded. Whoever thus knows, becomes best founded amongst his own, and also amongst others, should he wish so. 2.

Whoeverknows the best standing place, is best placed ; he stands firmly on what is even and uneven. The eye[4] is verily a firm standing place ; for by the eye he stands firmly on what

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1 It has been declared that life is the Gáyatrí. For what reason again is the Gáyatrí represented by life, and not by speech or other functions? The answer is, because life is the oldest and best, not so speech, etc. The present chapter has the object to determine, how life has those attributes. Or the connection of this with the preceding chapter may also thus be stated,— The meditation upon life in preference to the other organs has been declared, life being the Uktha, Yajur, Sáma, etc. The meditation upon life which in the former chapter has been enunciated merely as to its principal qualities, is here continued, although it is not meant to conclude this meditation. This chapter, as is evident even from the name of "compilation" which it bears has rather the object to enumerate the special fruits, not mentioned before, which result from a meditation on life.—S'. This introduction of S'. is thus prefaced by A'. G. The Omkára, the triad of restraint, liberality and clemency, the meditation upon what is Brahma and what is not Brahma, the fruit of such a meditation, the place gained thereby, and the adoration of A'ditya and the other deities, have been set forth in the fifth chapter. The sixth chapter has the object to explain especially the meditation on that which is not Brahma together with the fruit, resulting from it, and also certain ceremonies, of which the Srímantha is the first.

2 Vid. Chhánd. U. 5, 2, 4. Br. A'. U. 4, 1, 3.

3 Vasishṭha means either best founded, or best clothed, of which is the effect from a superior power of speech. S'. Vid. Ch. 5, 2, 4. Br. A'. 4, 1, 2.

4 Br. A'. 4, 1, 4.

is even and uneven. Whoever thus knows, stands firmly upon what is even and uneven. 3.

Whoever knows what is treasure, obtains whatever he desires. The ear[1] is treasure ; for in the ear all the Védas are treasured. Whoever thus knows, obtains whatever he desires.

Whoever knows the place of refuge[2] becomes a place of refuge amogst his own. Mind[3] is verily the place of refuge. Whoever thus knows becomes a place of refuge amongst his own. 5.

Whoever knows Prajápati (the lord of creation), becomes rich in offspring and in cattle. The seed is the source of creation. Whoever thus knows, creates offspring, and becomes rich in cattle. 6.

The vital organs,[4] disputing about their superiority, went to Brahmá,[5] and spoke to him,—"Who amongst us is best founded." He said,—"He amongst you is best founded, by whose departure the body is thought to suffer most." 7.

Speech departed. Returning after the absence of a year, it said, "How could you live without me?" They said,—"As dumb people who do not speak by speech, breathing by the vital breath, seeing by the eye, hearing by the ear, thinking by the mind, and begetting children, so have we lived." Then speech re-entered (the body).

The eye departed. Returning after the absence of a year, it said,—"How could you live without me?" They said—"As

[1] Br. A'. 4, 1, 5.

[2] For the mind is the place, upon which the organs and their objects are dependent, the objects of the senses being enjoyed by the soul through the mind.—S'.

[3] Vid. Br. A' 4,1, 6.

[4] Speech and the rest. S'. Vid. chh. U. 5—15, Pras'n. U. 2, 2—4, where the dispute among the organs is also described.

[5] Brahma means here Prajápati.

blind people, who do not see by the eye, (live), breathing by the vital breath, speaking by the organ of speech, hearing by the ear, thinking by the mind, and begetting children, so have we lived." Then the eye re-entered (the body). 8.

The ear departed. Returning after the absence of a year, it said,—"How could you live without me?" They said,—"As deaf people, who do not hear by the ear, (live), breathing by the vital breath, speaking by the organ of speech, seeing by the eye, thinking by the mind, and begetting children, so have we lived." Then the ear re-entered (the body). 9.

The mind departed. Returning after the absence of a year, it said,—"How could you live without me?" "They said,—"As idiots who do not think by the mind, (live), breathing by the vital breath, speaking by the organ of speech, seeing by the eye, hearing by the ear, and begetting children, so have we lived." Then the mind re-entered (the body). 10.

The organ of generation departed. Returning after the absence of a year, it said,—"How could you live without me?" They said,—"As impotent people who do not beget children (live), breathing by the vital breath, speaking by the organ of speech, seeing by the eye, hearing by the ear, and thinking by the mind, so have we lived." Then the organ of generation re-entered (the body). 12.

Then, the vital breath being about to depart, as a great, noble horse, born in the Sindhu country, raises its hoofs, so it shook those vital organs (from their places). They said,—"Do not depart, O Venerable. We cannot live without thee." "If I am such, then offer sacrifice[1] to me." (They answered,)—"Be it so." 13.

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[1] Or, as S'. explains it, "tribute."

Speech said,—"That I am founded, is, because thou art founded." The eye said, "That I am a standing place, is, because thou art a standing place." The ear said,—"That I am a treasure, is, because thou art a treasure." The mind said, "That I am a place of refuge, is, because thou art a place of refuge." The organ of generation said,—"That I am a source of procreation, is, because thou art a source of procreation." (Life said,)—"If I am such, what then is my food, what then is my foundation?" (They said),—"All this whatsoever, horses, worms, small insects, locusts, and so on, is thy food; the waters are thy dwelling place."[1] He who thus knows, does not eat (any food) which is not to be eaten,[2] nor does he take (any gift) which is not to be taken.[3] Therefore those acquainted with the Védas who thus know, sip water when commencing to eat, and sip water (again) after they have eaten, thinking, that (thereby) they have clothed the naked (life).

Second Bráhmana.

Swétakétu,[4] A'ruṇéya,[5] came to the assembly of the Pan-

[1] Or thy garment.

[2] He is not guilty of any fault by eating food which is prohibited.

[3] Thus I rendered "anannam" in accordance with S'ankara's explanation It is the same term which in the first half of the sentence is translated by "not to be eaten."

[4] All that has been omitted in the former chapters of this Upanishad, is to be mentioned in this part, the "Khilakánda." At the end of the seventh chapter he who has been addicted during his life to both, to knowledge and to the performance of rites, asks on the approach of death for the road of Agni with the words "Agni lead me on the good path." By the qualification of "good" the existence of many paths is indicated, and the roads themselves are paths towards the acquirement of the effects, resulting from works. They succinctly show the whole result of worldly endeavours, be they works flowing from mere natural knowledge or from scriptural knowledge. Although, therefore, natural sin has been explained in the words "threefold is the

châlsa. He came to Pravâhana, the son of Jîbala, who was attended by his courtiers. Seeing him, he saluted him by the words,—"Is it thou, O youth?"[1]. He answered, "Ah, yes, O friend."[2] "Art thou instructed by thy father?" He said, "Om (I am.)" 1.

"Dost thou know, how the creatures who depart this life, proceed on different roads?" He said,—"I do not know." "Dost thou know, how they return to this world?" He said,—"I do not know." "Dost thou know, how many, who have quitted again and again this world, no more return to it?" He said,—"I do not know." "Dost thou know at which sacrifice the waters become the words of man, and rise to speak?" He said,—"I do not know." "Dost thou know the means of obtaining the road, which is called Dêvayâna, or the road, called Pitriyâna, (that is to say, dost thou know) by which work the road to the world of the gods or of the forefathers is obtained?

offspring of Prajâpati," and also its effects in the words: "He has not to perform this work," and although the consequences of scriptural knowledge have been set forth at the end of the topic on "the obtaining of the nature of the three-fold food" and at the commencement of the knowledge of Brahma, as implied in the injunction to abstain from those consequences, yet it has merely been said, that by work alone the world of the forefathers and by knowledge and by work, accompanied with knowledge, the world of the gods is gained, but by what means either is to be obtained has not been stated. To exhibit them and to give finally a succinct view of the whole meaning of the S'âstra, is the object of the present Khilakânda. S'.—The present narrative, with the modification of some words, is essentially the same with Chh. U. 5, 3—10.

[5] A'ruṇéya, the son of A'ruṇi, who is the son of Aruṇi.—S'.

[1] The address of the king is merely Kumâra, of which the last syllable is Pluta (three times the length of a short vowel), to indicate contempt, says—S'.

[2] S'wêtakêtu returns the salutation of the king by the simple syllable 'Bho' with Pluta, which, according to S'., is not a particle suited in addressing a king.

It is heard (also) the words of the Rishi,[1] I heard of two roads, the one[2] of the forefathers; and the other of the gods (either of which must be proceeded on) by mortals. As distant as is the father from the mother,[3] (so distant is the one road from the other.)" "I do not know anything of all this," said he. 2.

Then he invited him to sit. Not heeding the proffered seat the youth hastened away. He went to his father and said to him, "Hast thou not before declared us to be instructed (in all science)?" "What then, O youth of subtile mind?" "The man whose companions are kings, asked me five questions, of which I did not know one." "Which are they?" "These," and he mentioned them one after another. 3.

He said, "Thou must know, O beloved one, that I told thee all which I know myself. Up then. Going there, let us perform the service of a Brahma student (to the king.) "Do thou go, O Venerable." Gautama went, where Pravâhaṇa, the son of Jîbala held his residence. (The king) bringing a seat for him, had (also) water brought; then he made the oblation according to rite. He said to him, "We grant thee a boon,[4] O respected Gautama." 4.

He said,—(I accept) the boon which thou hast promised me. Explain to me the word which thou hast said before to the youth." 5.

He said, "That is a boon concerning gods; name one concerning men." 6.

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[1] Of the Mantra.—S'.

[2] Leading to the world of the forefathers.

[3] Father and mother denote heaven and earth, the two halves of the mundane egg.—S'.

[4] By which is meant a gift of cows, horses, etc.— S'.

He said, "Thou knowest well, I have enough of gold, of cows and horses, female slaves, dependants and garments. Do thou not withhold from us the gift which is great, permanent, and extends (to many generations.) He said, Verily according to rite thou desirest, O Gautama, (to obtain knowledge from me.)" He said, "I approach thee as pupil according to the rite."[1] With words others also approached of old[2] (their teachers.) He resided there through the mere name of a respectful gift. 7.

He said, "Do not hold us guilty, O Gautama, as thy forefathers (held not guilty my forefathers). That this knowledge in former times was not possessed by a Bráhmaṇa thou knowest thyself. But I will explain it to thee; for whoever could refuse it to one who thus speaks. 8.

That world[3] is the fire, O Gautama. The sun A'ditya is its fuel; his rays the smoke;[4] the day the flame;[5] the quarters the coals;[6] the within lying quarters[7] the sparks. The gods[8] offer faith to this fire. From this offering king Soma springs forth.[9] 9.

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[1] Enjoined by the S'ástra.—S'.

[2] Bráhmans went to Kshatriyas, or Kshatriyas to Vais'yas for acquiring knowledge, only with words, and not with presents.

[3] The king answers first the fourth question, because, says S'., on its solution also the other questions are solved. That world, viz., the heavens.

[4] As likewise rising from the fuel.—S'.

[5] Being alike through manifestation.—S'.

[6] Resembling them by their bringing to rest.—S'.

[7] Flying off from the other quarters like the sparks from fire.—S'.

[8] Indra, and the rest.—S'.

[9] He is king of the forefathers and of the Bráhmans.—S'.

Or Parjanya,[1] is fire,—O Gautama; the year[2] is its fuel the clouds the smoke;[3] the lightning the flame;[4] the

[1] Parjanya, the second locality of the offerings, is the tutelary deity of rain.—S'.

[2] The two offerings of the fire sacrifice, viz., the offerings in the morning and in the evening, exist in this world in a manifested form, as do also the necessary appliances of the sacrifice, viz., the sacrificial fire, the wood, the coals and the sparks of the fire, the things which are offered as milk, ghee, etc. When they rise to the other world, to heaven or their unmanifested state, they exist according to their subtile nature as do also those appliances. Again, at the time of manifestation, or at the creation of the world the ceremonial work is changed by assuming the state of the fire of the atmosphere, etc. The same changes undergoes also at present the work, called fire-sacrifice. In this manner the whole world is the effect of the invisible changes of the two offerings of the fire-sacrifice. Those six necessary appliances will be mentioned afterwards for the sake of extolling the two offerings; but here, where the consequences, resulting from the work of the sacrifices are to be explained, the object is to set forth the doctrine of the five fires as the cause of obtaining the northern path for the enjoyment of the fruit derived from special work. The organs of the body in their relation to the soul are here the offering priests of the fire-sacrifice. Considered in their relation to the gods, they are Indra and the other gods who are the offering priests for the fire of heaven, etc. They offer the fire-sacrifice for the sake of the fruit, derived from it. When they have enjoyed the whole fruit, they perform the same sacrifice again. In this manner the organs are called gods. In this our present state, also, any offering, as milk, etc., dependent on the rite of the fire sacrifice, which has been thrown in the sacrificial fire and consumed by it, enters in its invisible, subtile form, together with the sacrificer, this world further in the form of smoke, the atmosphere, and from the atmospheres the heavens. These are the subtile waters, the effect of offerings, the part of the fire-sacrifice, bearing the name of faith, which at the world of the moon create another body for the sacrificer, and when entering the heavens, are offered. Therefore the waters which are parts of the fire-sacrifice and the cause that the sacrifice obtains another body in the world of the moon, are called faith. They bear the name of waters, because the greater part of their composition is water. The fire sacrifice however, is merely a representative of all the other Védaic rites, and what has been said about the former, applies also to the latter.—S'.

[3] They are smoke, either from their being produced from smoke or from their similar appearance.—S'.

[4] Both having the power of manifestation.—S'.

thunderbolt the coals [1]; the thunder claps the sparks.[2] The gods offer king Soma to this fire. From this offering rain springs forth. 10.

This world[3] is fire, O Gautama. The earth is its fuel;[4] fire the smoke;[5] night the flame;[6] the moon the coals;[7] the stars the sparks. The gods offer rain to this fire. From this offering food springs forth. 11.

Man is fire, O Gautama. His open mouth is the fuel;[8] breath the smoke;[9] speech, the flame;[10] the eye the coals; the ear the sparks. The gods offer food in this fire. From this offering seed springs forth. 12.

Woman is fire, O Gautama, her haunch the fuel; the hairs on the body the smoke;[11] the organ of generation the flame;[12]

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[1] Both being alike extinguishable and hard.—S'.

[2] Both flying off and being alike frequent.—S'.

[3] This world, the place where living creatures are born, and have their enjoyment.—S'.

[4] For by the earth, furnished with the means of enjoymement for innumerable living creatures, this world is nourished.—S'.

[5] It is fire, as rising from the earth in the same manner as smoke from fire.—S'.

[6] The night is the flame, because as the flame has its origin from the connection of fuel with fire, so the night from the connection with its fuel, viz., the earth, the darkness of the night being called the shadow of the earth, S'. To which A'. G. adds; for darkness is the place of Ráhu, and this is the shadow of the earth.

[7] The moon is the coals, from similarity of origin; for as from the name, coals are produced, so the moon is produced in the night. Or because both are alike extinguishable.—S'.

[8] For through the mouth man is lighted up, i. e. enlightened with regard to speech, study of the Védas, etc.—S'.

[9] Both rising equally upwards.—S'.

[10] From their like power of manifestation.—S'.

[11] Both rising equally upwards.—S'.

[12] From likeness of colour.—S'.

cohabitation the coals ;[1] the fits of enjoyment the sparks. The gods offer seed in this fire. From this offering man springs forth.[2] He lives as long as he lives.[3] When he dies. 13.

Then they[4] take him[5] to the fire ; his fire becomes fire : his fuel, fuel ; his smoke, smoke ; his flame, flame ; his coals, coals ; his sparks, sparks. The gods offer man in this fire. From this offering, man in radiant splendour springs forth. 14.

Those[6] who have this knowledge,[7] and those who in the

[1] Both equally extinguishing.—S'.

[2] In this manner the waters, bearing the name of faith, are gradually offered in the fires of heaven, of Parjanya, of this world, of man, and of woman, and having assumed gradually a grosser and grosser shape, they are the cause of the creation of man. And thereby the fourth question, viz., "Dost thou know, at the offering of which sacrifice, the waters becoming the worlds of man, rise to speak ?" is decided, viz., they become so, on the performance of the fifth offering in the fire which is woman, when the waters become seed.—S'.

[3] As long as the fruit of the work continues, which had been the cause of his having assumed his present body.—S'.

[4] The Ritwigs or priests, performing the last rites.—S'.

[5] The deceased who in this case is himself the offering.—S'.

[6] The present section replies to the first question and to part of the fifth, viz., "Does thou know, in what way the creatures, departing this life proceed on different roads ?" and "Dost thou know the means of obtaining the road which is called Dévayána ?"

[7] Those who thus know. This knowledge does not refer to one of those fires only, but to the five fires together, as is evident from the Chh. U., where (5, 10, 10) the knowledge of the five first is expressly mentioned with reference to the same topic. The knowledge concerns the nature of those first and not the comparisons, which are only made for the sake of extolling the fire-sacrifice. But who are those who thus know? not the householders in general ; for those among them who have not the knowledge of the five fires, are to gain the worlds of smoke as the fruit, etc. resulting from sacrifice, gifts and austerity, (16). Not those who have retired to the forest, nor religious mendicants ; for they are mentioned in the passage of the text immediately following, "those who in the forest," and the knowledge of the five fires has connection with the work of the householders, and not with that of hermits, or religious mendicants. Nor lastly the Brahmacháris, because their entering upon the northern path is proved by the Smriti. Therefore the words "those who know," refer to the house-holders who have a knowledge of the five fires.—S'.

forest[1] meditate with faith on truth,[2] obtain the flame,[3] from the flame the day; from the day the light half of the moon; from the light half of the moon the six months when the sun moves to the north; from those months the world of the gods; from the world of the gods the sun; from the sun the world of the lightning. Those who have obtained the world of the lightning, are removed by the Purusha created by the mind[4] to the Brahma worlds.[5] In those Brahma worlds exalted they live infinite years. For them, there is no return (to this world).[6] 15.

Again,[7] those who conquer the worlds by sacrifice, gifts, and

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[1] Those who in the forest, viz., those who have retired from the world to the forest (the vanaprasthas,) and also the religious mendicants, (Párivrájakas.)

[2] Who meditate on truth, that is to say on truth, that is to say on Brahma in the form of Hiranyagarbha, not such as meditate with faith simply. As long as the householders have not the knowledge of the five fires, or of Brahma, so long, after the fifth offering in the gradual order of those offerings has been performed, they are again born from the fire of woman, and on their return to this world they perform again ceremonial work. By means of this work they go again in the gradual procession from one world to another up to the world of the forefathers, and from there backwards in the reverse order to this world. Here, being again born from the fire of woman, the same circle is to be described like the continual rotation of a water-wheel.—S'.

[3] Flame means here the tutelary deity of the fire, and so the terms "the day," "the light half of the moon," the tutelary deities of the day, etc.

[4] By Brahma.—S'.

[5] The Brahma worlds, the plural refers either to different regions in the Brahma world, which is only one, or to the difference of the rewards, derived from different modes of meditation.—S'.

[6] That is to say, there is no return for them during the present duration of the world, but they return of course on a new creation, as absolute liberation from transmigration, is only the effect from the knowledge of Brahma, while the knowledge here in question is merely a knowledge of the five fires, or of Brahma in the form of Hiranyagarbha. This view is clear from the whole doctrine of this Upanishad, and does not require any further proof; but S'. wastes much ingenuity to prove it from the language of another passage, where the "not return" has the addition "to this world."

[7] Those householders, who have not the knowledge of the five fires.

austerity,[1] obtain smoke;[2] from smoke night; from night the dark half of the moon; from the dark half of the moon the six months when the sun moves to the south; from those months the world of the forefathers; from the world of the forefathers the moon. Having obtained the moon, they become food. As (the offering priests) consume (again and again) king Soma, saying, do increase, and do decrease, so the gods consume them there.[3] When that (fruit of their works) ceases, then they obtain the ether, from the ether the air, from the air rain, from rain the earth. Having obtained the earth, they become food.[4] Again they are offered in the fire of man; hence they are born in the fire of woman. Proceeding from world to world, they return in this way again and again. Again, those who do not know those roads, become worms, locusts and gnats.[5] 16.

Third Brâhmana.

Whoever desires[6] to obtain greatness, (has to perform the

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[1] S'. says, that "gifts and austerity" do not refer to such as are enjoined by the Védas, as they would be included in "sacrifice."

[2] The deities of smoke, etc.

[3] As the offering priests consume again and again the Soma juice, so the preformers of rites who are the supporters of the gods by sacrifices, etc., on their obtaining new bodies in the Soma world, are turned back again and again to this world for the performance of troublesome work by the gods, from whom they receive such rewards as are in correspondence with their work.—S'. And thereby is answered the second-half of the fifth question.

[4] This is the reply to the second question.

[5] The answer to the third question.

[6] The ultimate effect, derived from knowledge and work, has been declared. Knowledge is independent of any other thing, but work depends both upon the wealth of gods and upon that of man. For the sake of work, therefore, wealth must be acquired, and this by means unaccompanied with sin. For the acquirement of wealth the ceremony, called Mantha, is ordained, in order that greatness be obtained; for wealth is the consequence of greatness.—S'.

following rite). At the time when the sun moves to the north on an auspicious day of the light half of the moon, the twelfth day of his performing the vow named Upavashad,[1] after he has gathered and mixed together all kinds of herbs and fruits in a shell-shaped vessel or in a spoon, either made of the wood of the conglomerate fig-tree; after he has sprinkled with water (the place of offering), placed the cow-dung, lightened the fire spread (the kus'a grass), cleaned the covered ghee, and taken the mixture at the time of a male star, he performs the offering,[2] (saying),—"To all the gods of crooked mind who under thy control, O Játavéda,[3] obstruct man's desire, do I offer a share (of the sacrifice). Satisfied, let them satisfy me with all desires. Swáhá to the goddess of crooked mind who under the thought that she is the upholder (of all) has taken refuge to thee; to this deity who is the accomplisher of all, I offer a part of the ghee, Swáhá! 1.

"Swáhá to the eldest, Swáhá to the best!"[4] with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to life, Swáhá to what is firmly founded!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to speech, Swáhá to the standing place!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the eye, Swáhá to the trea-

1 The vow which is called Upavashad is part of the Votiṣṭoma rites, and consists in limiting the food for a period of twelve days' taking the first day as much milk as is contained in one udder of a cow, the second as is contained in two, the third in three, and the fourth in four, then on the fifth again taking three, and so down to one, when again one is added on each successive day.—S'.

2 Then while offering ghee, he speaks the following Mantras.—S'.

3 Fire.

4 The eldest and the best is life. Compare this passage with 6, 1, 1—6.

sure!" with these words offering to the fire, he drops the remainder of the ghee into the churning vessel. "Swáhá to the ear, Swáhá to the place of refuge!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the mind, Swáhá to the source of procreation!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the seed!" with these words offering in the fire, he drops the remainder (of the ghee) into the churning vessel. 2.

"Swáhá to the fire!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to Soma!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the earth!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the atmosphere!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the heavens!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhà to the earth, to the atmosphere and to the heavens!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the Brahma!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the Kshattra," with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the past!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the future!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. "Swáhá to the universe!" with these words offering to the fire

he drops the remainder (of the ghee) into the churning vessel. "Swáhá to all!" with these words offering to the fire, he drops the remainder (of the ghee) into the churning vessel. 3.

Then he touches that (mixture saying), "Thou art moveable;[1] thou art resplendent,[2] thou art full;[3] thou art unshaken;[4] thou art the one pervader of this (universe); thou art proclaimed;[5] thou art proclaimed again;[6] thou art sung;[7] thou art sung again;[8] thou art sounded,[9] thou art resounded;[10] thou shinest in the cloud;[11] thou art pervading; thou art powerful; thou art food;[12] thou art splendour,[13] thou art destruction;[14] thou art identity." 4.

Then he raises that (mixture, saying),—"Thou thinkest (of all); we think of thy greatness; for he is king, lord and sovereign. Let him, the king and lord, make me a sovereign." 5.

Then he eats[15] that (mixture, and with the words),—"Let us

1 Moveable, because life is moveable, and thou art of the same nature as life.—A'. G.

2 Because fire, the same as thou, is so.—A'. G.

3 In thy nature as Brahma.—A'. G.

4 In thy likeness of the sky.—A'. G.

5 By the Prastotar at the commencement of the sacrifice.—A'. G.

6 By the same in its middle.—A'. G.

7 By the Udgátar at the commencement of the sacrifice.—A'. G.

8 By the same in its middle.—A'. G.

9 By the Adhwaryu.—A'. G.

10 By the Agnídhra.—A'. G.

11 According to A'. G.'s explantion; Literally, in what is moist.

12 Food, represented by Soma, all things to be enjoyed.—A'. G.

13 Splendour as represented by fire, in its nature as consumer.—A'. G.

14 Destroyer, being the cause of destruction of all things according to their relation to the soul and to the deities.—A'. G.

15 He shall gradually take three morsels. With the first morsel he shall recite the first foot of the Gáyatrí and the first sacred word (Bhú), with the second the second foot and the second sacred word (Bhuvah), and with the third the third foot and the third sacred word (Swar). After he has muttered the three sacred words, he should clean the vessel, in which he has dropped the remainder of the ghee, and drink this in silence.—S'.

reflect on the adorable light of Savitar, (viz.) May the winds convey happiness; may the rivers drop happiness; may the herbs be of sweet juice to us. "Swáhá to the earth!" (let him take the first morsel). (With the words),—"(Let us reflect on the adorable light of Savitar,") (viz.) May the night, yea even the morning-dawns (bring us) happiness, (may be fraught with happines) the dust of the earth. May the heavens, our father, (bring us) happiness. "Swáhá to the atmosphere!" (let him take the second morsel). With the words,—"(Let us reflect on the adorable light of Savitar) who quickens our understanding," (viz.) May Vanaspati (bring) us happiness; may the sun (bring) us happiness; may his rays (bring) us happiness. Swáhá to the heavens!" let him take the third morsel. And having repeated the whole Sávitri and all the benedictions,[1] he says at the close (of the rite), "May I become this all, Swáhá to the earth, the atmosphere and the heavens!" Then having sipped (water) and cleaned his hands, he touches the fire with his thigh, his head turned towards the east. (Then) in the morning dawn he adores A'ditya (with the Mantra),—"Thou art the one lotus of the quarters; may I become the one lotus of men." As he (before) approached the fire, so he (again) approaches it with the thigh, and after being seated, he mutters the school.[2] 6.

Uddálaka A'runi having explained this (mixture) to his disciple, Yájnavalkya, of the Vájasanéya school, said,—"Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth." 7.

Yájnavalkya of the Vájasanéya school, having explained this (mixture) to his disciple, Madhuka Paingya, said,—"Whoever

[1] He eats the fourth morsel.—A'. G.

[2] The succession of teachers and disciples.

pours it on a dry trunk, (will see) its branches rise and its leaves spring forth." 8.

Madhuka Paingya having explained this (mixture) to his disciple, Chúla Bhágavitti, said,—"whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth." 9.

Chúla Bhágavitti, having taught this (mixture) to his disciple, Jánaki A'yasthúna, said,—"Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth." 10.

Jánaki A'yasthúna having explained this (mixture) to his disciple, Satyakáma Jábála, said,—"Whoever pours it on a dry trunk, (will see) its branches rise and its leaves spring forth." 11.

Satyakáma Jábála having explained this (mixture) to his disciples, said,—"Whoever places it on a dry trunk, (will see) its branches rise, and its leaves spring forth. Let none teach it to one who is not a son, or a disciple." 12.

There should be four things made of the wood of the conglomerate fig-tree, the Sruva,[1] the Chamasa,[2] the sacrificial wood, and the two churning vessels; there should be ten kinds of cultivated seeds, viz., rice, barley, sesamumseed, kidney beans, millet,[3] panick seed, wheat, lentil, pulse and vetch.

When they are ground down, and sprinkled with curdled milk, honey and ghee, he shall offer the clarified butter. 13.

Fourth Bra'hmana.[4]

Terra est horum elementorum essentia, aqua terræ, herbæ aquæ, florei herbarum, fruges florum, homo frugum, semen hominis. 1.

[1] A kind of ladle with which the ghee is taken when offered to the fire.

[2] Another kind of ladle, to be put in the water used for the sacrifice.

[3] Anu, a sort of corn of very small seed, which is called China in Bengali.

[4] I translated the greater part of this Bráhmana into Latin as it would not bear an English rendering.

Prajápatis respsciens,—Age, illi (homini) habitationem parabo,—feminam creavit. Ea cresta, Adha Upásona sic dictum ritum celebravit. Quam ob causam (homo etiam) Adho Upásana ritum cum conjuge. Celebret Pene turgido facto, Prajápatis cum illa coivit. 2.

Ejus vulva est altare, corporis pili Kus'a sic dictum gramen, cutis ignis, testiculi in medio igne collocata duo soma sacrificii vasa. Quatenus ejus mundus extensus est qui Vájapéya sacrificium facit, eatenus hominis mundus extensus est qui ejus (Adho Upásana ritus) gnarus cum conjuge coit. Is (quoque) conjugum bene factum aufert. Verum qui ignarus Adha Upásana ritum celebrat, ejus bene factum conjuges aufeaunt. 3.

Hac cognitione præditus Uddálaka A'runis, hac cognitione præditus Váka Maudgalyus, hac cognitione præditus Kumáraharitus declaraverunt,—Ex ea terrestri mundo multi mortales discedunt, quibus nomen modo est Bráhmanorum, quorum sensus sunt obtusi, et quorum bene factum fructu caret, ii videlicet, qui illius ritus ignari cum femina coeunt. Quodsi dormientes sive vigilantis (mariti) semen, multum sit sive parvum labitur. 4.

Is semen tollens ea hymni verba recited,—Quod semen hodie in terram est lapsum, quod in herbas sive in aquam descendit, id semen meum recipio. Rursum me adeat robur, rursum me adeat splendor, rursum me adeat prosperitas. Rursum ignis numina ipsius loco semen reddant. Ita locutus, digito annulari ac pollice semen tollens inter mammas seu supercilia abstergat. 5.

Dein si (maritus) in aqua ipsius imaginem videt, ea hymni verbi recitet,—(Dei) mihi splendorem, robor, famam, opes et bene factum largiantur.—(Maritus) cum conjuge præclara

ordida veste induta, ea de causa quod vestis sordida est, coisurus, ea hymni verba recitet,—Sit illa inter mulieres fortunata. 6.

Quodsi illa ad mariti voluntaten non se conformatf (donis) eam emat. Quod si illa ad mariti voluntatem (iterum) non se conformat, baculo seu manu eam percutiens eis hymni verbis vedisnçat,—(Hoc) membro atque (hac) fama famam tuam aufero Hoc modo illa fama privata erit. 7.

Quodsi illa ad mariti voluntatem se conformat, (is ea hymni verba recitet),—(Hoc) membro atque (hac) fama tibi famam attuli. Eo modo uterque fama præditus erit. 8.

Si quis conjugem eum amaer cupit, pene in ea collocato, ore ori affixo, et conjugis pubendo fricato, (is ea hymni verba musset),—Ex omnibus membris ortum, corde natum tu sano ei membrorum essentia. Eam, sicut dorcadem sagitta veneno illinit feritam, mihi subjectam redde. 9.

Dein si quis conjugem non prægnantem esse cupit, pene in ea collocato, ore ori affixo, et spiritu exhalato et inhalato, is ae hymni verba musset,—Hoc membro semineque semen tuum aufero. Eo modo conjux non erit prægnans. 10.

Dein si quis conjugem esse prægnantem cupit, pene in ea collocate, ore ori affixo et spiritu inhalato et exhalato (is ea hymni verba musset),—Hoc membro semine que semen offero Sic ea erit prægnans. 11.

Dein si conjugis est amasius quem maritus odit, is vas non coctum in igne ponat, et S'aravarhi sic dictum gramen inverso ordine sternens et ejus calámos butyro immersos inverso ordine in igne sacrificans, (ea hymni verba dicat),—Heus tu in igne, meo sacrificasti, equidem spiritum tuum progredientem nec ne spiritum descendentem aufero. Heus tu in igne meo sacri-

ficasti': equidem liberos tuos ac pecora tua aufero. Heus tu in igne meo sacrificasti: equidem fructus, quos e ceremoniis et benefacto adeptus es, aufero. Heus tu in igne meo sacrificasti; equidem spem tuam ac expectationes tuas aufero. Is sane sensibus obtusis, et benefacti fructu orbatus ex hoc mundo terrestri discedet, quem Bráhmanus, ea cognitione præditus, exsecratur. Quare ne quis, ea cognitione præditus, in Bráhmani, Vedorum scientia instructi, foribus (mente quidem) delectari cupiat, minimum vero (re ipsa dele etetur); etenim ea cognitione præditus inimicus exstat. 12.

Dein si quis conjugem menstruas purgationes subeuntem novit, triduum e poculo bibat; nec sit ejus (mariti) vestis scissa; nec S'údrus neque S'údrá eam tangat. Tribus noctibus elapsis, eam avari et de paleis oryzæl grana exuere jubeat. 13.

Dein si quis albi coloris filium nasci cupit qui peritus sit unius Vedorum atque vitam ad extremum aetatis humanæ finem degat, lacte una cum oryza et butyro purificato cocto, uterque edat (ea hymni verba dicens),—Utinam procreatione pollentes simus. 14.

Dein si quis filium coloris nigricantis e gilvo nasci cupit qui peritus sit duorum Vedorum atque vitam ad extremum aetatis humanæ finem degat, lacte coagulato una cum oryza et butyro purificato cocto, uterque edat, (ea hymni verba dicens),—Utinam procreatione pollentes simus. 15.

Dein si quis filium nigro colore rubrisque oculis ornatum nasci cupit qui peritus sit trium Vedorum atque vitam ad extremum aetatis humanæ finem degat, oryza una cum butyro purificato cocto, uterque edat, (ea hymni verba dicens),—Utinam procreatione pollentes simus. 16.

Dein si quis doctam filiam nasci cupit quae vitam ad extremum

aetatis humanæ finem degat, Tila sic dictae plantæ seminibus una cum butyro purificato coctis, uterque edat, (ea hymni verba dicens),—Utinam procreatione pollentes simus. 17.

Dein si quis filium doctum et valde celebratum nasci cupit, qui conciones frequentet, suavia verba loquatur, omnium Vedorum peritus sit et vitam ad extremum aetatis humanæ finem degat, minoris sive majoris aetatis tauri carne una cum oryza et butyro purificato cocto, uterque edat (ea hymni verba dicens), Utinam procreatione pollentes simus. 18.

Dein is mane butyro purificato Sthálípáka sic dicta ceremonia consecrato, iterum iterumque oryzæ partem (eis hymni verbis) offert,—Igni Swáhá, Anumati Swáhá, divino Savitri, veræ procreationis causae, Swáhá! Oryza hoc modo sacrificata et vase sublato, ipse est posteaque conjugem edere jubet. Tum manibus ablutis et vase aquario aqua repleto ter eam conspergit (ea hymni verba dicens),—Surge de ea, Viswa-vasu, aliamque quære eminam juvenem et idoneam quæ cum marito ineat ludos amatorios. 19.

Dein eam amplectitur, (ea hymni verba dicens),—Ego sum Amus, tu es Sá, tu es Sá, ego sum Amus, ego Sámá, tu es terra. Age, operam demus et filii procreandi causa semen emittamus. 20.

Dein ejus femora pulsat (ea hymni verba dicens),—Recludiminor, vos coelum et terra! Ac pene in ea collocato, ore ori affixo a capite ad pedes ter ejus corpus fricat, (ea hymni verba dicens),—Vishnus vulvam tuam paret (ad procreandum), Twaster membra tua extendat, Prajápatis emittat semen, et creator foetum nutriat. Foetum recipe, Siniváli, foetum recipe, multam celebrata. Aswines dei, radiorum sertis fulgentes, foetum tuum nutriant. 21.

'Aswines ligna duo, quibus sacrificamus foetum tuum, peragitent ita ut decimo nascatur mense. Sicuti terra est igne prægnans, sicuti coelum est Indro prægnans, sicuti ventus est plagis prægnans, similiter ego foetum tuum præbeo. 22.

Eam partum enitentem aqua conspergit (ea hymni verba dicens),—Sicuti ventus lacum ubique commovet, similiter foetus tuus una cum tegumentis exeat. Haec via pessulo et tegumento Indri causa est munita. Hac via, Indre, exeas. Fac etiam, ut exeant secundinæ. 23.

(When the child is born) let him light a fire, and placing it on his lap, and taking curdled milk mixed with clarified butter in a goblet, he offers repeatedly of the curdled milk and clarified butter, (saying),—"May I, magnified (by this son) in this house support a thousand (men). When he has obtained offspring, let there be no loss of prosperities in offspring and in cattle. Swáhá! I offer with my mind to thee my vital airs. Swáhá! May the wise Agni who fulfils all desires right for us any work which ought not to have been done, or any work which ought to have been done in this rite." 24.

Then, putting (his mouth) near the child's right ear, he mutters three times, "Speech, speech!" Then, taking curdled milk, honey and clarified butter together with unmixed gold, he feeds it (saying),—"I give thee the earth, I give thee the atmosphere, I give thee the heavens. I give thee all, earth, atmosphere and heavens." 25.

Then he gives him the name "Véda," which is his secret name. 26.

Then giving him to his mother, he makes him take the breast (saying),—"O Saraswati, enter for the suckling (of the child) into this (breast of the mother) thy breast, which is fruit

ful, the support (of all creatures), the giver of jewels, the knower of wealth, and the liberal donor, by which thou causeth to grow all that is desirable." 27.

Then he addresses the child's mother with this Mantra,—"Thou art worthy of praise, thou art like Maittrávaruṇí. Thou, who hast born to the strong a strong (son), be strong, thou who giveth us a strong (son)." Of him people may say,—"Thou indeed excellest thy father, thou indeed excellest thy grand-father." The son born to a Bráhman who has this knowledge, obtains the highest goal by prosperity, fame and the glory of a Bráhman. 28.

Now the school. The son of Pautimáshí succeeded the son of Kátyáyaní,—the son of Kátyáyaní the son of Gotamí,—the son of Gotamí the son of Bháradwájí,—the son of Bháradwájí the son of Párás'arí,—the son of Párás'arí the son of Aupaswastí,—the son of Aupaswastí the son of Párás'arí,—the son of Párás'arí the son of Kátyáyaní,—the son of Kátyáyaní the son of Kausíkí,—the son of Kausíkí the son of A'lambí and the son of Vaiyághrapadí,—the son of Vaiyághrapadí the son of Káṇwí and the son of Kápí. 1.

The son of Kápí the son of A'tréyí,—the son of A'treyí the son of Gautamí,—the son of Gautamí the son of Bháradwájí,—the son of Bháradwájí the son of Párás'arí,—the son of Párás'arí the son of Vátsí,—the son of Vátsí, the son of Párás'arí,—the son of Párás'arí the son of Várkkáruṇí—the son of Várkkáruṇí the son of Várkkáruṇí,—the son of Várkkáruṇí the son of A'rttabhágí,—the son of A'rttabhágí the son of S'aungí,—the son of S'aungí the son of Sánkrití,—the son of Sánkrití the son of A'lambáyaní,—the son of A'lambáyaní the son of A'lambí,—the son of A'lambí the son of Jáyantí,—the son of Jáyantí the son of Máṇḍúkáyaní,—the

son of Máṇḍúkáyaní the son of Máṇḍúkí,—the son of Máṇḍúkí the son of S'áṇḍilí,—the son of S'áṇḍilí the son of Ráthítarí,—the son of Ráthítarí the son of Bhálukí,—the son of Bhálukí the two sons of Kraunchikí,—the two sons of Kraunchikí the son of Vaidribhatí,—the son of Vaidribhatí the son of Kárs'akéyí,—the son of Kárs'akéyí the son of Práchínayogí,—the son of Práchínayogí the son of Sánjíví,—the son of Sánjíví the son of Prás'ni,—the son of Prás'ní A'suráyaṇa,—A'suráyaṇa A'suri,—A'suri. 2.

Yájanavalkya,—Yájnavalkya Uddálaka,—Uddálaka Aruṇa,—Aruṇa Upavés'i,—Upavés'i Kus'ri,—Kus'ri Vájas'ravas,—Vájas'ravas Jihwávat Vádhyoga,—Jihwávat Vádhyoga Asita Várshagaṇa,—Asita Várshagaṇa Harita Kas'yapa,—Harita Kas'yapa S'ilpa Kas'yapa,—S'ilpa Kas'yapa Kas'yapa Naidhruvi,—Kas'yapa Naidhruvi Vak, Vak Ambhiní,—Ambhiní A'ditya. These Mantras of the white Yajur, which are derived from A'ditya, have been declared by Yájnavalkya of the Vájasanéya school. 3.

From (Prajápati) until the son of S'ánjíví is the same (succession of teachers).[1] The son of S'ánjíví succeeded Maṇḍúkáyani,—Máṇḍúkáyani Máṇḍavya,—Maṇḍavya Kautsa,—Kautsa Máhitthi,—Máhitthi Vámakakshávaṇa,—Vámakakshávaṇa S'áṇḍilya,—S'áṇḍilya Vátsya, Vátsya Kus'ri,—Kus'ri Yajnavachas Rájastambáyana,—Yajnavachas Rájastambáyana Tura Kávashéya,—Tusr Kávashéya Prajápati,—Prajápati Brahma. Brahma is the self-existent. Salutation to Brahma! 4.

[1] In all the Vájasanéyi schools.

INTRODUCTION.

THE Swétás'watara, no doubt, does not belong to the series of the more ancient Upanishads, or of those which preceded the foundation of philosophical systems ; for it shows in many passages an acquaintance with them, introduces the Védánta, Sánkhya, and Yoga, by their very names, mentions the reputed founder of the Sánkhya, Kapila, and appears even to refer (in the second verse of the first chapter,) to doctrines which have been always considered as heterodox. It must have been composed at a time when the whole social and political system of the Bráhmans was completed, when the fiction of the great Kalpas had been adopted, and when the belief of the heroic times in the coequal power of the three great gods, Brahmá, Vishṇtua, and S'iva, had already been abandoned for sectarian doctrines, which are characterized by assigning to one of these gods all the attributes of the others. Here, it is S'iva, or Rudra, who not only is declared the creator, preserver, and destroyer of religious belief, but is even identified with the Bramha or supreme spirit of philosophy.

As the mythological views of the S'wétas'watara are those of a later time, when the worship of S'iva and of the divine S'aktis, or energies, had gained ground, in contradistinction to the ancient Upanishads, where only the gods of the Védas are introduced, so also refers its philosophical doctrine to a more modern period. It presents a mixture of Védánta, Sánkhya, and Yoga tenets. From these antecedents, however, it is impossible to make an inference as to any definite time of its compositio n.There are similar passages in the Bhagavad Gitá and the S'wétas'wa-

tara, but whether the one took them from the other, or both derived them from a common source, I venture not to determine. Both compositions borrowed equally from various sources; the Swétás'watara has many passages from the Védas and other Upanishads, so also the Bhagavad Gitá, and hence the form of their composition leads to no conclusion. At any rate, the Swétás'watara preceded Sankara, who lived in the eighth century A. C., and from the peculiarity of its tenets it is probable that the interval between them was not considerable.[1] To understand the precise nature and object of its doctrine, it is necessary to indicate the relation which the Sankhya and Védánta have to the Védas. The Védánta, although in many important points deviating from the Védas, and although in its own doctrine quite independent of them, was yet believed to be in perfect accordance with them, and being adopted by the majority of the Brámhans, it was never attacked on account of its orthodoxy. The same cannot be said of the Sánkhya; for it was not only frequently in opposition to the doctrine of the Védas, but sometimes openly declared so. Indeed, the Védánta also maintained that the acquisition of truth is independent of caste or any other distinction, and that the highest knowledge cannot be imparted by the Védas (vid. Káth. 2. V. 23); yet it insisted that a knowledge of the Védas was necessary to prepare the mind for the highest knowledge. This the Sánkhya denied altogether, and although it referred to the Védas, and especially to the Upanishads, still it did so only when they accorded with its own

1 In the Bramha-Sútras no allusion is made to this Upanishad. In the passage, referred to by Colebrooke (M. E. vol. I. p. 348.), it is only generally stated, that several passages of the Upanishads, which, by the followers of the Sánkhya, are interpreted in favour of their tenets, have, in reality, a different meaning, but no passages are quoted by the Sútras themselves. It is S'ankara, who, in explanation of the text, gives examples of such passages, and quotes, among others, a passage of the S'wétas'watara.

doctrines, and it rejected their authority in a case of discrepancy. The Sánkhya in fact was a reform, not only in theory, but also in life, as is evident from the relation of Buddhism to it, which is nothing else but a practical application of the tenets of the Sánkhya.

At the time of the composition of the S'wétás'watara, the Sánkhya was not a new system, which had to overcome the resistance of old received opinions, and the prejudices of men in power, whose interest might be opposed to the introduction of a doctrine, by which their authority could be questioned. It had found many adherents; it was the doctrine of Manu, of some parts of the Mahábhárata, and to its founder divine honours had been assigned by general consent. It was a doctrine whose argumentative portion demanded respect, and as it was admitted by many Bráhmans, distinguished for their knowledge of the Védas, it could not be treated as a heresy. The most learned and eminent of the Brámhans were evidently divided among themselves with reference to the truth of the Sánkhya and Védánta, and this must have afforded to the opponents of the Védaic system, a most powerful weapon for attacking the Védas themselves. If both, the Sánkhya and Védánta, are divine revelations, both must be true; but if the doctrine of the one is true, the doctrine of the other is wrong; for they are contradictory among themselves. Further, if both are derived from the Védas, it is evident that also the latter cannot reveal the truth, because they would teach opposite opinions about one and the same point. Such objections to the Védas had been made already in ancient times, as is clear from the Upanishads, from several passages of Manu, from Yaska, &c. and under these circumstances it cannot be wondered at, if early attempts were made to reconcile the tenets of the Védánta

and Sánkhya to save the uniformity of the doctrine, and thereby the sacredness of the Védas as the scriptures derived from the immediate revelation of god. So, for instance, it is recorded that Vyása, the reputed author of the Bramha-Sútras, wrote also a commentary to Patanjali's Yoga-S'ástra, which is still extant under his name. In the same manner composed Gaudapáda, the eminent Védántist, and teacher of S'ankara's teacher Govinda, a commentary to I's'wara Krishṇa's Sánkhya Káriká, and the Bhagavad Gítá has also the same object.

The S'wétás'watara is one of the most ancient attempts of this kind yet extant, and its author, in giving to his composition the name of Upanishad, tried thereby to clothe it in divine authority.

To show in what way the S'wétás'watara endeavoured to reconcile the Védánta and S'ankhya, we have to recall to mind the distinguishing doctrines of either.

The last principle of creation, according to the Védánta, is Bramha, the supreme spirit, beside whom there is nothing else. He is the last cause, as well as regards the substance as the form of the world. Considered in his own independent nature, he is mere existence, thinking, and bliss. He is not the object of thinking or its subject or the act, in which both are united; for every difference with regard to him must be denied, nor is he individual existence in any conceivable form; for he is in every respect infinite, absolute, and perfect. The same is the case as to his blessedness, and the three predicates of existence, thinking, and bliss, are, in fact, not attributes of his nature which could be separated from each other, but, in reality, only different expressions of the same thing.[1] Compared with him, all other

[1] Spinoza's Eth. I. prop. 7. School. "Substantia cogitans et substantia extensa una eademque est substantia, quæ jam sub hoc, jam sub illo attributo comprehenditur."

things are not existing, and bear predicates opposite to his own. They are hence without consciousness and existence in themselves, the existence which they possess is only a derived one, and their first and absolute cause is god. The world then, or the thing which does not really exist, and which is without consciousness, is pervaded by him, and hence ensues the creation, or manifestation, of the universe, by which the differences, which exist already, although in an unmanifested state, become manifest.

The Sánkhya is essentially dualistic; it is soul, or spirit, and matter, from which the creation proceeds. As to its substantial cause, the creation depends upon a principle, whose nature is activity. This is Múlaprakriti, the first productive nature, matter without any distinction of form or qualities.[1] It is one, infinite, active, and beyond the perception of the senses. It is the material cause from which all effects are produced. The soul, on the contrary, is merely perceiving, witnessing, thinking, without any object that is perceived. It does not act, nor is it acted upon; it is not self-conscious and has no other attribute than that of a mere spectator. It is not, as the Véd́ánta teaches, one, but there are innumerable souls or spirits. The creation takes place by the union of the two principles. Soul in itself, as mere spectator without activity, cannot create; nature as active, but blind, could create, but there would be no order; no

[1] It is true, it is maintained that nature consists of the three qualities of goodness, activity, and darkness, but they cannot be defined except by their effects, which again cannot be defined but by their relation to the soul, and further, they cannot be separated; for where the one is, are also the others. The Sánkhya, as well as the Védánta, maintain that nature or ignorance cannot be distinguished, a view to which they were inevitably compelled; but again, in contradiction to this, they attempt to endow it with those distinctions, which is evidently the result of despairing to derive from one principle, in which there is no distinction whatever, the countless differences of existence.

arrangement, or final end for the various productions. As final ends are everywhere perceived in those productions, it is by the reflection of the soul, of the intelligent principle, upon nature, the active principle, that the creation of the world is effected. Here, in this point, viz., as to share of the soul in the creation, the Sánkhya is divided. According to some, there is a supreme soul, an alwise and almighty ruler,[1] who creates the universe by his decree; according to others, and as it appears the more ancient school, the idea of a god involves a contradiction; both, however, agree that there are many souls independent of each other in their existence, that nature is a self-existent principle, and that the material cause of the world is nature alone, and in all these notions both differ from the doctrine of the Védánta.

There are, however, many points about which Védánta and Sánkhya hold the same opinion. The principal of them are as follow. First, the order of creation, or of the productions, is in both systems almost the same. The gross material elements, or the elements which are perceived by the senses, proceed from subtle elements which are imperceptible to the senses. These elements, according to the Sánkhya, are derived from nature as their last cause (omitting here the two intermediate causes of the Sánkhya, "self-consciousness" and "intellect"); according to the Védánta, from ignorance. Secondly, the nature of the last cause of the productions is, with both, in almost all its attributes, essentially the same, for both "productive nature" and "ignorance" cannot be defined; they have absolutely no differences of form, time, or space, and are possessed of the same qualities, viz., of goodness, activity, and dark-

[1] Vid. Ballantyne's "Aphorisms of the Yoga," p. 29. S. 24.—"The lord (I's'wara) is a particular spirit (purusha) untouched by troubles, works, fruits, or deserts;" and p. 31. S. 25.—"For him does the germ of the omniscient become infinite."

ness. Thirdly, the nature of the soul is by either described as the same. It is different from any thing material; it is pure knowledge without any distinctions; as the soul, according to the Sánkhya, is diametrically opposed to nature, the one being non-intelligent, but active, the other non-active, but intelligent, so it is according to the Védánta to ignorance.

If there are so many points of agreement in both systems the thought is not far, that the differences are only apparent, and that there may be found a standing-point, where those differences altogether disappear.

This is the view, from which the S'wétás'watara starts, and it undertakes a reconciliation of the two systems by admitting all the minor points of the Sánkhya on the foundation of the Védánta. It grants to the Sánkhya the order of its creation, the production of the elements from nature, intellect, and self-consciousness;[1] it admits its terminology, and goes so far as to concede that the creation does not proceed from Brahma alone, but from Brahma in his connection with Máyá, delusion, or ignorance.[2] But then there is, according to

[1] Ch. 4. 11. A person who comprehends the one, who superintends the first producer and the other producers, in whom this all is dissolved, and (from whom) it proceeds,—who comprehends him, the god who grants the wish (of liberation), the praiseworthy god, obtains everlasting peace.—Ch. 5. 2. He who, one alone, superintends every source of production, every form and all the sources of production, who endowed the first-born Kapila with every kind of knowledge, and who looked at him, when he was born.—Ch. 6. 3. Having created this work (the world), and preserving it, he causes the one principle (the soul) to be joined with the (other) principle (the principle of nature), and joins it (the soul) with one or two, or three or eight (principles).

[2] Ch. 1, 3. They who followed abstract meditation and concentration, beheld (as the cause of the creation) the power (S'akti) of the divine soul, concealed by its own qualities,—of the divine soul which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.

it, no difference between this and the productive principle of the Sánkhya ; for Máyá is essentially the same with Prakriti, the first productive nature of the Sánkhya.[1] The soul (átmá) of the Védánta does also not differ from the soul (Purusha) of the Sánkhya ; it is the principle which is merely thinking, and therefore non-active in itself.[2] The soul, however, must be one and the same ; for the creation of the world could not take place, if it depended upon a multitude of souls. That the creation proceeds from the soul, is clear because in all productions of nature unity of purpose is visible, which would be impossible, if nature alone, a blind principle, were the cause. It is also evident, that it must be one almighty and alwise spirit, from which it proceeds ; for individual souls are troubled by their partaking of worldly misery, and want therefore the consumate wisdom to accomplish the creation (1,2.) It is therefore necessary, that such an universal soul, the absolute cause of the world, exists, which is entirely independent of the world, and on which, on the other hand, the world wholly depends. This is Bramha, the supreme spirit. He is the first cause, from which all proceeds, and the last, to which all returns.[3]

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[1] Ch. 4, 10. Know delusion (Máyâ) as nature (Prakriti), him who is united with her as the great ruler (Mahés'wara) ; this whole world, in truth, is pervaded by (powers which are) his parts.

[2] Ch. 1, 9. They (the individual and the universal soul) are, alwise the one, and ignorant the other, both unborn, omnipotent the one, and without power the other ; (nature) is even unborn and united with the enjoyer and objects of enjoyment ; the soul is infinite, the universe its nature, and therefore without agency. Whoever knows this Brahma as the threefold (universe),—(becomes liberated).

[3] That this is the fundamental view of the Upanishad, is evident from the tenour of the whole, and may be confirmed by a number of passages, of which we shall quote a few :—

"This is verily declared as the supreme Bramha. In him the three (the finite soul, the supreme ruler, and nature,) are founded." (1,7.) "For beside-

Upon the supreme spirit are founded nature or Máyá, the first cause of material production, and also the individual souls and the universal ruler. Nature is twofold, unmanifest and manifest. In its unmanifested state, nature (Prakriti, Pradhána, Aja) is undestroyable, although it depends upon Bramha; in its manifested state it is not eternal; its production commence and cease, until all is again absorbed into the cause from which it emanated; it is pervaded in all its parts by the power of god, and is made for the enjoyment of the individual souls. The latter, like the supreme ruler, are eternal; but they are bound by nature; the supreme ruler, on the other hand, is a mere witness, and it is by him that the creation is effected.

This is in general the view of the S'wétás'watara Upanishad, and we find it already prominently brought forward at the commencement in the two similes of a wheel and a river, in which the author tries to embody the chief points of his doctrine. Here is the foundation formed by the notion of the Védánta of the one, supreme, all-pervading Brahma, while all the other points of resemblance are determined by Sánkhya notions.

It remains to be stated, what part of the Yoga is admitted by this Upanishads. It is of course not the doctrine, by which it is distinguished from the Sánkhya; for although the Yoga teaches that the cause of the world is an alwise and almighty god, yet, it assumes at the same time, in accordance with the Sánkhya, the independent existence of numberless other spirits. This is denied by the S'wétás'watara, to which god is all in all, and it takes

him there is nothing to be known. Knowing the enjoyer, the objects of enjoyment, and the dispenser, all the three kinds even as Bramha." (1, 12.) "As fire is concealed in wood, butter in curds, as oil in mustard seed, so is concealed in every one soul." (1,15.) —"He is the eye of all, the face of all, the arm of all, nay, the foot of all. He joins man with arms, the bird with wings, the one god, when creating the heavens and earth." (3, 3.)

from the Yoga only part of the appliances, by which man is to be prepared for the reception of the highest knowledge.

The chief end of man is to be liberated from the bonds of the world, to become free from the miseries of life and of the uninterrupted succession of births and deaths, and this can be only accomplished by that science, which teaches, that Bramha is different from the world, that the world is created by him in his connection with Máyá or the ruling powers (S'aktis), and that man is essentially the same with the ruler and the supreme spirit. To attain at this knowledge, a previous subjugation of the senses and of the mind is required, for which several artificial means are advised, as keeping the body erect, taking and exhaling breath according to certain rules, selection of a quiet place, &c., &c. This is borrowed from the Yoga philosophy, although it must be acknowledged, that a certain kind of this Yoga is found in the Védánta, where a great number of rules are laid down to the same effect.

Whether the author of the S'wétás'watara has succeeded in his attempt of reconciling the Védánta and Sánkhya, is a question which we shall not discuss at length, and only observe that he has argued well for the supposition of an alwise cause; but for the supposition, that the supreme Brahma is the only absolute cause, and that Máyá is the same with Prakriti, he assigns no reasons, and this was yet the chief point which ought to have been established. On the whole we may admit, that the reconciliation is not undertaken by a more acute thinking of the contrary notions in the two systems, but by passing over the differences without having weighed their true bearing.

In the form of its exposition this Upanishad is very loose. The great number of passages, taken from the Védas and other Upanishads, shows that it is more a compilation than an original work,

and that the author looks rather to authorities for support than to the justness of his ideas. The work has little of arrangement; for there are many repetitions without any apparent reason (unless it be, as S'ankara suggests, to enforce a view which it is difficult to understand),—and not only of the same thought, but even of the same words, and a distribution of the various parts of the subject is not visible. On the whole, it is more poetical than philosophical; for it is not an exposition of the principal notions, and their relations, but an illustration of the principal points of the doctrine by a number of unconnected images. This, however, is more or less a peculiarity of all Upanishads, in which the thought has not yet found its proper form.

S'ankara[1] in his commentary of this Upanishad, generally explains its fundamental views in the spirit of the Védánta. He is sometimes evidently wrong in identifying the views of some of the other Upanishads with the tenets of Védánta, but he is perfectly right to do so in the explanation of an Upanishad, which appears to have been composed for the express purpose of making the principle of the Védánta agreeable to the followers of the Sánkhya. The S'wétás'watara Upanishad is translated by Anquetil (Oupn. Vol. II. Sataster. pp. 94-127). An English version of it has been published in the Tattwabodiní Pattriká (Vol. I. pp. 395-397 and 475-479) and Weber has rendered nearly the whole of it in his "Indische Studien" (Vol. I. pp. 421-439).

[1] S'ankara, against his custom, quotes several writings by name, the titles of which we shall here give on account of their historical interest. They are besides Manu and part of the Védas. Vishṇudharma uttara, the Lingapuráṇa, S'ivadharma uttara, Sútrakára Vyása, Bramha Puráṇa, Vishṇu Puráṇa Vasishta, Yogavásishta, Yájnavalkya, Parás'ara. Kavashéygítá.

THE

SWÉTÁŚWATARA UPANISHAD

OF THE BLACK YAJUR VÉDA.

First Chapter.

1. The enquirers after Bramha converse (among each other) What cause is Bramha?[1] Whence are (we) produced? By whom do we live, and where do we (ultimately) abide?[2] By whom governed, do we walk after a rule in happiness and unhappiness, O ye knowers of Bramha?[3]

2. Is time Bramha (as cause) or the own nature of things, or the necessary consequences of work, or accident, or the elements, or nature (Yoni)[4] or the soul? This must be considered.—It is not the union of them,[5] because the soul remains; the soul (the individual soul) also is not powerful (to be the author of the)

[1] "Kim" is either the pronoun, and in this case it means "of what nature," or it is merely the sign of a question, when it implies :—Is Brahma a cause, or not a cause, and if so, is it a substantial, or an instrumental cause, or both?—S'.

[2] Ultimately, that is, at the time of the destruction of the world.

[3] That is to say who is the cause of the creation, preservation, and destruction of the world?—S'.

[4] S'ankara, who is well aware of the above explanation, yet in preference to it adopts another, which tallies better with Védántic doctrines, viz., he connects Yoni (which means either origin, —or cause) with all the members of the above series, so that the sense would be :—Is time the cause, or the own nature of the things or the necessary consequences from work, or accident, or the elements, or the soul? If his view were correct, Yoni would probably not have been placed between two of the members of the series, and the explanation followed in our translation agrees also better with the doctrine of the Sánkhya which, within the limits, set forth in the introduction prevails throughout this Upanishad.

[5] Here is according to S'ankara, an omission in the argument which he thus supplies :—If the mentioned things are the cause, they are so either individually or collectively, but not individually, because this would be at variance with our perception.

creation since there is (independent of it) a cause of happiness and unhappiness (viz., work).[1]

3. They who followed abstract meditation (Dhyána) and concentration (Yoga) beheld (as the cause of the creation) the power (S'akti) of the divine soul,[2] concealed by its own qualities, of the divine soul, which alone superintends all those causes, of which time was the first, and soul (the individual soul) the last.[3]

4. Him[4] we consider as (a wheel) which has one circumference,[5] which is covered by three[6] (layers, of which the circumfer-

[1] Hereby, then, all the above suppositions are denied. Bramha is neither cause, nor non-cause, nor both, that is to say, not by his own nature, how then can he be a cause? The answer is given in the next verse.—S'.

[2] For devátmas'aktim swagunairnigudham S'ankara offers several explanations.—I. Dévátmas'akti (déva-átmas'akti) is either the own power of god, that is to say, a power which is dependent upon god. Here is the power (S'akti) the Máyá, delusion, or nature as the root of all things (Prakriti natura naturans), and its qualities are goodness (Sattwa), activity (rajas), and darkness (tamas);—or 2. Dévátmas'akti (dévátma-ná avasthitam-s'aktim) is the power, which is constituted in the likeness with god. Here are the "own qualities" (swaguṇá) to be referred to god (Déva), as his omnipotence, omniscience, &c.; or 3. the power is of the same nature with god (déva), and his likeness with Bramha, Vishṇu, and S'iva, is the cause of the creation, preservation, and destruction, of the world. The "own qualities, (swaguṇá) denote, according to this view, the three supreme deities, viz., goodness represents Bramha, activity Vishṇu, and darkness S'iva, by which, however, the supreme god is concealed, not adequately expressed; or 4. devátmasákti (devá, átma, s'akti) means the supreme ruler, the individual soul, and nature, which represent the power of god, and the "own qualities" (swaguṇá) are the different allegations of a nature, &c., by which Bramha is concealed; or 5 devátmasákti (devátma s'akti) is the power, the omnipotence of god, his overruling of the creation, preservation, and destruction of the world, which is concealed by his special qualities.

[3] Viz. the causes, named in verse 2.

[4] "Him," who superintends all those causes, the universal soul.

[5] The circumference (némi) of the wheel, represents nature in its cause, either as unmanifested ether, or as Máyá (delusion), or first nature (Prakriti), or as power (S'akti), or as ignorance, &c., that is to say, the cause, upon which the whole creation depends.

[6] The three layers are the three qualities of nature, goodnes activity and darkness.

ence is composed), which has sixteen end parts[1] (probably the several pieces of wood, of which the circumference consists), which has fifty spokes[2] and twenty counter-spokes,[3] which has six times eight nails (appendants,)[4] which has one rope of various

[1] These denote the sixteen productions of the Sánkhya, by which the creation is completed, because no other productions ensue from them (vid. Ballantyne's Lecture on the Sánkhya Philosophy, p. 2.) viz., The eleven organs (the 5 organs of intellect, the 5 organs of action, and mind, the internal organs) and the five gross elements (earth, water, light, air and ether) l. c. pp. 13-15. S'ankara, or the author of the commentary under his name, evidently knows the Tattwa Samása, as he quotes passages from it almost literally.

According to another explanation the sixteen parts are the Virát and Sútrátma, as representing the totality of the creation of the supreme spirit and the 14 worlds representing it in its parts.

[2] These are the five classes of ignorance, viz., obscurity (tamas), illusion (moha), extreme illusion (mahámoha), gloom (támisra), and utter darkness (andha-tâmisra),—28 disabilities, viz., the depravity of the 11 organs as deafness, insensibility, leprosy, blindness, loss of smell, dumbness, crippledness, lameness, constipation, impotence, insanity, and the seventeen defects of intellect (vid. B.'s L. on the S. P. pp. 35-40),—nine kinds of acquiescence (this is indifference to the investigation of truth.—l. c. p.39),—and eight perfection (viz, tára, sutára, tárayantí, pramoda, pramodita, pramodamána, ramyaka and satpramodita, the first of which, for instance, is the knowledge in regard to the principles, the conditions of intellect, and the elemental creation, which arises from hearing alone.—l. c. p. 42). S'ankara states the 8 kinds of perfection differently, viz., three kinds, arising from perfection in the impressions of knowledge, with reference to nature, &c., which remain from a former birth, or from perfection in understanding a truth by hearing, or lastly from perfection in understanding a truth by study ; three kinds, arising from our indifference to the three-fold pain (viz., pain, arising from our own nature, or from other living creatures, or from other external causes), and two kinds, arising from the acquisition of a friend and true liberality towards the teacher.

[3] The 20 counterspokes (pieces of wooden bolts, firmly to secure the spokes), are, according to S'ankara, the 10 senses and the 10 objects of them.

[4] The first are the eight producers of the S'ankhya (nature, intellect, self-consciousness, and the five subtile elements of ether, air, light, water and earth); the second, the eight constituent parts of the body (the internal skin of sensation, the external skin, flesh, blood, fat, bones, marrow, and semen) ; the third, the eight kinds of superhuman power (viz., assumption of the

form,[1] whose road is three-fold divided,[2] and which has one revolution for two traces.[3]

5. *Him* we consider as a river, whose water is derived from five currents (the five senses of intellect), which is fearful and crooked, by its five sources (the five elements), whose waves are the five (vital) airs, whose origin is the producer of the five senses of intellect (the mind), which has five whirlpools, (the objects of the senses[4]), which is impelled by the velocity of the five kinds of pain,[5] which is divided by the five kinds of misery,[6] and which has five turnings.—

6. In this wheel of Bramha, which is the support, as well as the end of all beings,[7] which is infinite, roams about the pilgrim soul,[8] when it fancies itself and the (supreme) ruler different;

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smallest possible shape, of the greatest possible shape, of the heaviest form, of the lightest form, the power of obtaining every thing, irresistible will, ruling of all and independency of all); the fourth, the eight states of intellect of the Sánkhya (viz., virtue, knowledge, dispassion, superhuman power, vice, ignorance, want of dispassion, and want of superhuman power); the fifth, the eight deities (Bramha, Prajápati, Dévas, Gandharvas, Yakshas, Rakshasas, Pitris and Pisáchas); and the sixth, the eight virtues of the soul (compassion with all beings, forbearance, freedom from calumny, purity of mind, freedom from fatigue, prosperity, and freedom from poverty.)

[1] The rope is desire in all its varieties.

[2] The three roads are those of virtue, of vice, and of knowledge.

[3] One revolution, delusion, which is the cause of two, viz., of holiness and sin.

[4] The five objects of the senses,—sound, touch, colour, taste, and smell,—are called whirlpools, because in them the individual souls are drowned.

[5] The five kinds of pain, viz., the pain, arising from the state of an embryo, from birth, age, illness and death.

[6] In the text is given "Panchas'adbhédam," divided into fifty kinds, but S'ankara gives in his explanation the reading, "Panchaklés'abhédam," which I have adopted in the translation, as it agrees better with the whole passage, where a division into five members is followed throughout the verse.

[7] In which all beings have their origin and their end.

[8] Hansa, explained by S'., "by hanti gachchhati adhwánamiti hansa"; it is called hansa, because it travels along the road.

it obtains immortality, when it is upheld,[1] by him (the supreme ruler).

7. This[2] is verily declared as the supreme Bramha. In him the three[3] (the enjoyer or finite soul, the objects of enjoyment and the supreme ruler) (are found); (therefore he is) a good founder and indestructible. The knowers of Bramha, knowing him in this (universe)[4] as different (from it), become free from birth,[5] when they are absorbed in Bramha and steady in abstract meditation.

8. The Ruler (the absolute soul) upholds this universe, which in closest union is manifest and not manifest, destructible and indestructible; but the soul, which is not the ruler, is enchained by the condition of an enjoyer; when it knows god (the supreme ruler), it is liberated from all bonds.

9. They[6] are alwise the one, and ignorant the other,[7] both unborn, omnipotent the one, and without power the other; (nature) is even unborn,[8] and united with the enjoyer and objects of enjoyment;[9] the soul is infinite, the universe its nature, and

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1 This takes place, explains S'., if a person thinks himself as one with him.

2 The absolute Bramha, who is without any qualities.

3 Vid. verse 12.

4 The universe, viz., in its totality from the first creation of god down to the creation of the gross elements.

5 Yonimuktá: free from all the evils incident on birth, old age, and death.

6 "They," god does not only uphold the universe in its unmanifested and in its manifested state, and the individual soul is not only enchained, but they, &c.

7 One, the supreme ruler, the other the individual soul.

8 Ajá, the unborn, means nature, the producer of all, or máyá, the power If the supreme soul, whose modifications are the enjoyer, the enjoyment, and the objects of enjoyment.—S'.

9 Because god is endowed with this power of Máyá, therefore he appears to have all those differences.

therefore without agency.[1] When a person knows this Brahma as this threefold (world),[2] (then he becomes liberated).

10. The first (nature, Pradhána)[3] is perishable, the destroyer (Hara; god is called Hara, because he destroys all ignorance,&c.,) is immortal and imperishable; he, the only god, rules perishable (nature) and the (individual) soul. By meditation upon him, by uniting with him (the whole world), by again and again thinking one's self as the truth, at last ensues cessation of every delusion, (or cessation of the delusion of the world).

11. By knowledge[4] of god (déva) all the bonds (of ignorance, unhappiness, &c.) are destroyed; birth and death cease with a decrease of pain of every kind. By the meditation (Abhidhyána) on him (in his relation to the world) the third state (of Bramha as Virát, or as the cause of the world) whose power equals the universe, (is obtained) at the separation from the body. (By the meditation upon Bramha) in his own independent nature (free from every relation to the world) a person obtains all desires, (becomes Bramha in accordance with his real nature.)

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[1] If the soul is infinite and the universe its nature, it is without agency, because agency is a worldly quality, which is included in its universality for it does not create what it already possesses.

[2] Threefold, as the enjoyer, the enjoyment and its objects.

[3] Pradhána, nature, the cause of all creations, is not perishable in itself; on the contrary, it is without beginnings, as well according to the Védánta as the Sánkhya, and it has been defined as unborn (ajá) even in the preceding verse. It is therefore called perishable, either to indicate the difference between god and nature, or what appears yet more in accordance with the view of this Upanishad, nature is perishable, because for him who obtains final emancipation, every part of nature must cease to exist.

[4] In this verse two kinds of meditation, with their effect, are described. By thinking on Bramha there is a cessation of pain; if he is thought under attributes that belong to him in his relation to the world, the happiness of the Virát, or the creator, is obtained; if he is meditated upon according to his own nature without any distinguishing attributes, liberation is the consequence.

12. This (the absolute nature of Bramha) should be thought as eternal, and as abiding in one's own soul (this may also be translated "founded in its own majesty"); for beside him there is nothing to be known. Knowing the enjoyer (the individual soul), the objects of enjoyment and the dispenser (the supreme ruler), (knowing) all these three kinds even as Bramha, (a person obtains liberation).

13. As the nature of fire, when concealed in its cause (the wood) is not perceived, nor also a destruction of its subtle body, as it is again (and again) perceived in its cause the wood, (by rubbing),—as both is (perceived and not perceived), so (the soul is perceived) within the body by the sacred word (Om).

14. Having made his own body the lower piece of wood, and the sacred word the upper piece, a person by practice of abstract meditation, which serves as rubbing will behold god, as the concealed (fire becomes visible to him by rubbing).

15. As oil in sesam seed (is found by pressing it), butter in curds (by churning them), water in a river (by digging the ground), and fire in the two pieces of wood (by rubbing them),—so is that (absolute soul) perceived within his own self (soul) by a person who beholds him by truth and by austerity (characterized by the subduing of the senses and the mind).

16. (Who beholds) as the all-pervading soul, like butter contained in milk, as the root of the knowledge of the soul and of austerity, that Bramha, upon whom the last end[1] is founded upon whom the last end is founded.

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[1] Weber, (I. S. vol. I. p. 424.) instead of "Upanishad-param" reads "Upanishad-padam"; in this case the rendering of the passage is: "That Bramha who is the last end of the Upanishads." S'ankara explains "Upanishad-param," literally by "upanishanam asmin param, sréya iti."

SECOND CHAPTER.

1. Concentrating first[1] the mind and the senses of intellect (upon Bramha) for the acquiring of truth,[2] may Savitri, having seen the illuminating fire, bring it to the earth.

2. By the grace of the divine Savitri (let us) with concentrated mind (strive) according to our power for the attainment of heaven.

3. Having united the senses (dévân) through which heaven is gained, with the mind (and) with intellect, let Savitri cause them to manifest the divine infinite light.

4. Great praise (is to be given) to the all-pervading, infinite, alwise Savitri, the knower of (all) intelligent creatures, the one alone, who has arranged the sacrificial rites by the Bráhmaṇas who have concentrated their mind, who have concentrated their senses.[3]

5. I worship your ancient Bramha with reverence; (my) Slokas will be praised as wise men on a good path; all the sons of the

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[1] The second chapter describes the appliances, by which the concentration upon Bramha is effected. The first four verses contain, as a kind of introduction, the praise of Savitri (the god of the sun) for the accomplishment of concentration. They are almost literally taken from the Sanhitá of the White Yajur Véda—Vid. Dr. Weber's White Yajurvéda. Vol. I. ii.1-5.

[2] Tattwáya "for the acquirement of truth," is the reading adopted by S'ankara. Weber's edition of the W. Y. gives, instead of this "Tatwáya," the Védaic gerund of the verb "tan," which Mahídhara in his commentary explains by "taritwá." According to this reading the translation would be 'Concentrating first the mind and expanding the senses of intellect, may Savitri, &c."

[3] The sense of these Mantras is very differently explained in this Upanishad and Madhídhara's commentary. In the first they refer to Bramha, while according to the latter they describe sacrificial rites.

immortal (Prajápati, viz., the gods, his parts) who inhabit divine dwellings, hear (them).[1]

6. (At the sacrifice) where the fire is kindled, where (in the vessels, appertaining to it) the wind is noisy, where the Soma-juice remains, (when it has been poured in the sacrificial cup), there mind does attend.

7. Worship ye, the ancient Bramha by Savitri, the creator; in him do thou make (the) entrance (which is characterized by concentration); for thy former work (ceremonial work) does not bind thee.

8. Keeping the upper parts (the chest, neck, and the head) erect[2] and equal to the (other parts of the) body, subduing within the heart the senses together with the mind, let the wise by the raft of Bramha (Om) cross over all the fearful torrents (of the world).

9. Keeping down the senses (Prán̤án), subduing his desires, and gently respiring by the nostrils, let the wise diligently attend to the mind, as (the charioteer) to a car, drawn by vicious horses.[3]

10. At a level place, free from pebbles, fire, and gravel,

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[1] Thet text in Weber's edition of the Yajur V. is, with the following exceptions, the same as in the Upanishad: Instead of "Sloká yanti" Weber reads "Sloká étu;" instead of "Súrá," "Súré:" and instead of "S'rinwanti", "S'rinwantu." To show in an example the difference of the explanation, I translate here this verse according to Mahídhara's commentary. "O you sacrificer and his wife, for your sake I perform (at present) with food (namobhir) the ancient (work called) Bramha (a kind of fire offering). (By Bramha the caste of the Brámhaṇas may also be understood.) May the fame of the wise (of the sacrificer), reach the two worlds, as the oblation does. May all the sons of the immortal (Prajápati) who inhabit divine dwellings, hear (the praise of the sacrificer)."

[2] See the similar passage in Bhagv. G. 5. Adh. 27. 3 and 6 Adh. 11-13.

[3] Vid. Káth. 3, 4 to 9.

pleasant to the mind by its sounds, water and bowers, not painful to the eye, and repairing to a cave, protected from the wind, let a person apply (his mind to god).

11. These appearances precede the concentration by which the manifestation of Bramha is effected; it (Bramha) assumes the form of frost, of smoke, of hot air, of wind, of fire, of fire-flies, of lightning, of crystal, and of the moon.

12. When (in the Yogi's body) composed of earth, water, light, air and ether, the five-fold qualities which mark concentration (v. the next verse), are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

13. When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, the first degree of concentration is gained.

14. As a piece (of gold or silver) covered with earth, when cleansed, shines like light, so the embodied soul, when beholding the true nature of the soul, (of itself) becomes one, obtains its true end, and every pain ceases.

15. When,[1] absorbed in this concentration, (the Yogi) sees by the true nature of his own self, which manifests like a light, the true nature of Brahma, which is not born, eternal and free from all effects of nature[2] (or, as S'ankara explains "táttwa," from the effects of ignorance), he gets released from all bonds.

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[1] This verse, according to Dr. Weber, is taken from the Vájas, Taitt, A'ran. x. 1-3.

[2] Tattwa is a term of the Sánkhya, and means a principle, something from which something else is derived, the nature of a thing. It may also be translated,—"free from the nature of all," which "all" would, in this case, denote "nature."

16. For he (the Yogi) is the god who is born before all the quarters and intermediate quarters (Hiranyagarbha), he is indeed within the womb, he is born, he will be born ; in the shape of all he dwells in every creature.

17. To the god who is in the fire, who is in the water, who entered the universe, who is in the annual herbs, and who is in the regents of the forest, (the trees), to this god be reverence, to him be reverence.

THIRD CHAPTER.[1]

1. He, who is only one, possessed of delusion, (Máyá) rules by his ruling powers, rules all the world by his ruling powers,—he, who is ever one—in their (the worlds') origin and manifestation. They who know him, become immortal

2. For it is one Rudra only[2]—(the knowers of Bramha) acknowledge not a second,—who rules these worlds with his ruling powers, who dwell within every man, and who, having created all the worlds (and being their) protector, gets wrathful at the time of the end (destroys them).

3. He is the eye of all, the face of all, the arm of all, nay the foot of all. He joins (man) man with arm, the bird with wings, the one god, when creating the heaven and the earth.[3]

4. May Rudra, the lord of the universe, the alwise (Maharshi) who produced the gods and give them majesty, and who created at first Hiranyagarbha,—strengthen us with auspicious intellect.[4]

5. With thy form,[5] O Rudra, which is auspicious, which is not dreadful (or which is exceedingly dreadful), and which manifests what is holy, with that all-blessed form, O dispenser of happiness from the mountain, look upon us.

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1 This chapter generally shows in what way the absolute god becomes involved in the relation of the universal and individual soul. It must be understood that throughout the whole chapter the majesty of the supreme soul is displayed, and not of the universal ruler (I's'wara) whose attributes are contrary to those of the individual soul.

2 Rudra represents here the supreme spirit.

3 The supreme soul or Virát is the creator of the world. This verse is taken from the Váj. S. 13-19.

4 Returns 4, 12.

5 Vs. 5-6 are taken from the Váj. S. 16. 2-3.

6. O dispenser of happiness from the mountain,[1] make propitious the arrow, which thou holdest in thy hand to throw upon the creatures ; O guardian, do not injure man, or the world.

7. Those who know Brahma, who is greater than the universe, the great one, the infinite, who is concealed within all beings according to their bodies, the only pervader of the whole universe, the ruler,—become immortal.

8. I know that perfect, infinite spirit, who is like the sun after darkness. Thus knowing him, a person overcomes death ; there is no other road for obtaining (liberation).[2]

9. By him, than whom nothing is greater, than whom nothing more subtle, nothing older, who one alone stands in the heavens like an unshaken tree, by him, the perfect spirit (Purusha), all this is pervaded.

10. Those who know him as different from the cause of that (world),[3] as destitute of form and pain,[4] become immortal ; again to the others unhappiness is allotted.

11. He is the face, the head, and neck of all ; he dwells in the cavity (of the heart) of all beings, pervades all, (and) is all-glorious ; therefore he is omnipresent, propitious.

12. He is the great, the lord in truth, the perfect one, the

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[1] Mahídhara, the commentator of the Váj. S., gives the meaning of Giri-s'anta in accordance with S'ankara.

[2] Taken from the Váj. Sanh., 31-8. The second distich of this verse returns, 6-15, and the second part of the first distich is literally found in Bhag. G. 8, 9.

[3] The cause of the world is undistinguishable, unmanifested nature, by which every thing else is manifested, or according to the author of this Upanishad, it is nature as identical with Máyá, or delusion.

[4] The three-fold pain, either from one's body, or any other organized body or from inanimate matter.

mover of all that is, the ruler of the purest bliss, he is light and everlasting.

13. He is the perfect spirit (Purusha), of the measure of a thumb,[1] the inner soul, who always abides in the heart of every man, the ruler of knowledge, who is concealed by the heart and mind. Those who know him, become immortal.

14. The perfect spirit of thousand heads, of thousand eyes, and thousand feet, pervading everywhere (internally and externally) the world, dwells ten fingers above (the navel in the heart).

15. The perfect spirit is the Ruler of this all, of all that was, that is to be, and grows by food, yea that is immortal.

16. Everywhere having his hands and feet, everywhere his eyes and face, everywhere his ears, he pervades all within the world (body).

17. He who shines[2] forth with the qualities of all the senses, is devoid of all the senses: (They call him) the lord of all, the ruler of all, the infinite support.

18. Embodied in the town of nine gates, [3] the soul (Hansa,) [4] moves to things without, subduing the whole world, all that is immoveable and moveable.

19. Without hands and feet he speeds, he takes; without eye he sees, without ear he hears. He knows all that is to be known,

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[1] Returns 4-17. vid. Káth. 3. 11 and 13., where v. 11 commences "angushtamáttra: purushos-ántarátmá."

[2] Of the external senses as well as the internal sense, the mind. These qualities are, for instance, sound, colour, &c.; doubt, determination, &c.

[3] Vid. Bhag. G. 5, 13, where the commencement is the same, "navadwarepuré déhí."

[4] Here derives S'ankara the word "Hansa" "hanti abhidyátmakam káryam" he destroys the effect of the ignorance, while above (vid. p. 48, note§§) he explains it by "hanti, gachchhate adhwánamiti hansa." it is called hansa, because it travels along the road.

yet none is there that knows him. They call him the supreme, great soul (Purusha).

20. He is more subtle than what is subtle, greater than what is great, the soul, dwelling in the cavity (of the heart) of this creature.[1] He who sees by the grace of the creator, the glorious ruler as devoid of action,[2] becomes free from grief.

21. I know him, the undecaying, ancient, the soul of all, omnipresent by his pervading nature, whom the knowers of Bramha call unborn, whom the knowers of Bramha call everlasting.

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[1] Of all animate beings.

[2] This is a view of the S'ankhya. The whole verse is taken from the Káṭhaka U. (2,20), where, however, kratu is read instead of kratum, and átmana instead of ís'am.

FOURTH CHAPTER.

1. He, who one alone, (and) without distinction, by his union with many powers (s'akti) creates infinite distinctions, according to their necessity, and into whom the world at last (at the time of universal destruction) is dissolved, is God. May he grant us auspicious intellect.[1]

2. He, (the nature of Brahma) is even fire, he the sun (A'ditya) he the wind, he the moon, he even the brilliant (stars), he Brahma, he is the waters, he is Prajápati.[2]

3. Thou art woman, thou art man, thou art the youth, and even the maid, thou art the old man trembling on his staff, thou art born, thy face is the universe.

4. Thou art the black bee, the green bird with red-coloured eye, (the parrot,) the cloud, in whose womb the lightning sleeps, the seasons, the seas; without beginning thou embracest all; for by thee are all the worlds created.

5. The one, unborn (the individual soul) for his enjoyment approaches the one, unborn (nature), which is red, white and black,[3] of one form, and producing a manifold offspring; of the other, who is unborn[4] abandons her (nature) whose enjoyment he has enjoyed.

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[1] Vid. 3 ch. 1.

[2] S'ankara explains "Bramha" by "Hiranyagarbha," that is to say, the universal soul, as pervading all subtle bodies, and Prajápati by Virát, or the universal soul, as pervading all gross bodies.

[3] According to S'ankará, this means nature which has the qualities of light, water, and food, that is to say, all qualities. It has, however, yet another meaning, if Aja is taken in the sense of a goat, which it also denotes.

[4] Another who by the instruction of his teacher overcomes ignorance, and gets thereby separated from nature and its enjoyment, becomes of the same being with the supreme spirit. "Aja," "unborn." There are two substances unborn, according to the doctrine of the Sánkhya, nature and the soul. By the union of both the world is produced; by the separation from nature through knowledge, a soul attains its last object—liberation.

6. Two birds,[1] (the supreme and the individual souls) always united of equal name, dwell upon one and the same tree (the body). The one of them (the individual soul), enjoys the sweet fruit of the fig-tree, the other (the supreme soul) looks round as a witness.

7. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed, (in the relations of the world) is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

8. Of what use are the hymns of the Rig to him that does not know him, the immortal letter of the Rig (or the eternal meaning of the Rig,) the highest ether, in whom all gods abide? but those who know him, obtain the highest end.

9. The sacred metres, the sacrifices, offerings, expiations, what has been, what is to be, and what the Védas declare, (all spring forth) from that (immortal letter).[2]—United with delusion (Máyá), he creates the universe; to this the other (the individual) soul is chained by delusion (Máyá).

10. Know delusion (Máyá) as nature (prákriti), him[3] who is united with her, as the Great Ruler (Mahés'wara); this whole world in truth is pervaded by (powers which are) his parts.[4]

11. Whoever comprehends him who, one alone, superintends the first producer and the other producers[5] in whom this all

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[1] This and the next verses are literally taken from the Mund. U. iii, 1—2.

[2] Or, according to Sánkara's explanation: The sacred metres, the sacrifices, offerings, expiations, what has been, and what is to be, all, according to the evidence of the Védas, springs from that immortal letter.

[3] Attempt to reconcile the doctrine of the Védánta with the Sánkhya.

[4] Or, by the elements (the five great elements) which are his parts.

[5] Again in accordance with the view of the Sánkhya; the first producer is nature;—the derived producers are intellect, self-consciousness, and the five subtle elements. All other things, with the exception of the soul, are only productions.

goes together (is dissolved at the time of destruction) and goes out (is produced in various ways at the time of creation),—whoever comprehends him, the ruler who grants the wish (of liberation), the praiseworthy god, obtains everlasting (absolute) peace.

12. May Rudra,[1] the lord of the universe, the alwise, who produced the gods and gave them majesty, (and) who beheld the birth of Hiranyagarbha, strengthen us with auspicious intellect.

13. To the God who is the lord of the gods, in whom the worlds have their support, and who rules the bipeds and quadrupeds, let us bring an oblation.

14. Whoever knows him who is more subtle than what is subtle within that which is impervious (*i. e.*, pervading the whole material creation), the creator of the universe, the many-shaped, the one penetrator of the universe, the all-blessed, gets everlasting peace.

15. Whoever knows him, who at the due time is the preserver of this world, who, concealed in all beings, is the lord of the universe, and with whom the Brahmarshis and the deities are united by concentration, cuts the bonds of death.

16. Whoever knows the blessed God, who, exceedingly subtle, like cream in clarified butter, is concealed in all beings, the one penetrator of the universe, gets liberated from all bonds.

17. That God, whose work is the universe, that supreme soul, who is always dwelling in the hearts of (all) beings, is revealed by the heart, discrimination (manîshâ), and meditation (manasâ). Those who know him, become immortal.[2]

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[1] Rudra, here identified with the Supreme Spirit. This verse is the same with 3, 4.

[2] The latter half of this verse is taken from Kâth. 6, 9.

18. When there is no darkness (when all ignorance has disappeared), then there is neither day nor night, neither existence, nor non-existence, (all differences have ceased); (then there is) the all-blessed even alone. He is everlasting, he is to be adored by Sayitri (the deity of the sun), from him alone has arisen the ancient knowledge (of Bramha).

19. None is able to comprehend him in the space above, in the space below, or in the space between. For him whose name is the glory of the universe (or infinite glory), there is no likeness.

20. Not in the sight abides his form, none beholds him by the eye. Those who know him dwelling in the heart (in the ether of the heart) by the heart (pure intellect) and mind, become immortal (*vide* v. 17).

21. "He is unborn;" thus thinking, some one perturbed (by misery of the world) may be found (to pray): "O Rudra, let thy auspicious (dakshina)[1] face preserve me for ever.

22. Injure not our children, nor our grandchildren, nor our lives, nor our horses, nor slay in anger our valiant men; for with offerings we always invoke thee.[2]

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1 "Dakshina," according to S'ankara, means either "auspicious," or "southern" (right), that is, which is turned to the south.

2 This verse, according to Weber, occurs in the Váj. Sanh. xvi, 16., in the Taitt. S. v., 10, 11, and in the Rig. V. S. i, 114-18.

FIFTH CHAPTER.

1. He, the immortal, infinite, supreme Brahma,[1] in whom both knowledge and ignorance abide unmanifested,—ignorance verily is mortal, knowledge verily immortal,—and who again rules knowledge as well as ignorance, is different (from them.)[2]

2. He, who one alone, superintends every source of production, (*vide* 4, 11.) every form, and all the sources of production, who endowed his son, the Rishi Kapila[3] at the commencement of the creation with every kind of knowledge,[4] and who looked at him, when he was born.[5]

3. That God, having in various ways changed every kind (of existing principles) in that field (of Máyá),[6] destroys it (at last) again; having created the divine sages[7] in the same manner (as at a former period of creation), the Ruler, the great soul, rules supreme over all.

4. As the sun, manifesting all parts of space, above, between, and below, shines resplendent, so over-rules the all-glorious,

[1] The compound "Bramhaparé" means, either he who is greater than Bramha or Hiranyagarbha, or "the Supreme Bramha" (Parasmin va Bramhapi.)

[2] Agin a view of the Sánkhya.

[3] S'ankara explains this passage very artificially. Kapila is, according to him, not the founder of the Sánkhya, but another name of Hiranyagarbha, and he tries to prove this, first, from the name of "Kapila," which means brown, so that Kapila would be here an adjective, instead of "Kapila Varnam, the brown or golden-coloured," which thereby would refer to Hiranyagarbha; and, secondly, from a passage of a Puráṇa; the latter, however, proves the contrary; for there is Kapila mentioned as the founder of the S'ankhya, and to praise him, he is identified with Hiranyagarbha.

[4] With the four kinds of knowledge of the Sánkhya, viz., virtue, knowledge, renunciation of wordly desires, and superhuman power.

[5] As a father does at his son after his birth.

[6] The world.

[7] The divine sages, according to S'ankara, Marichi, and the other divine Rishis.

adorable God, one alone, all that exists in likeness with its cause.[1]

5. He, who, the cause of the universe, brings to maturity the nature (of all), who changes all beings which can be brought to maturity, who, one alone, over-rules this whole universe, and who distributes all the qualities (to the things to which they belong).

6. He is concealed in the Upanishads, that are concealed in the Védas. Him Bramha knows as the source of the Védas (or as the source of Hiranyagarbha.) The former gods and sages who knew him, became indeed of his own nature, (became) immortal.

7. (The individual soul) who, endowed with qualities, is the performer of work for the sake of its fruit, is even also the enjoyer of these actions. Possessed of various forms, endowed with the three qualities, the chooser between the three roads (*vide* 1, 4.), the lord of life, he proceeds from birth to birth by his actions.

8. He, who, of the measure of a thumb, resembling the sun in splendour, endowed with determination and self-consciousness, and with the quality of intellect and the quality of his body, is perceived even as another (different from the universal soul, although it is one with it) only like the iron thong at the end (of a whip).

9. The embodied soul is to be thought like the hundredth part of the point of a hair, divided into hundred parts; he is considered to be infinite.

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[1] Yoniswabhábán (all that exists in likeness with its cause, viz., the five elements, which are the same with its cause—nature) may be also rendered "Yoni: swabhábán" he, (Bramha) the cause (of the whole world) rules all (the elements), which partake of his nature.

10. He is not woman, he is not man, nor hermaphrodite; he is kept by any body which he may assume.

11. As by the use of food and drink the body grows, so the individual soul, by volition, touch, sight, and delusion, assumes successively forms in accordance with its action in the various places (of production).

12. The individual soul chooses (assumes) by its qualities, (by the impressions remaining from its former actions) manifold, gross, or subtle forms. By the qualities of its actions, and by the qualities of its body it appears, although it is without any difference, the cause of union with those forms.

13. Whoever knows the God who is without commencement, without end, who within this impervious (world) is the creator of the universe, who is of an infinite form, the one penetrator of the universe, becomes liberated from all bonds.[1]

14. Those who know the God, who is to be comprehended by thought (purified intellect), who is incorporeal (immaterial), who is the cause of existence and non-existence, who is all-blessed, and the cause of the origin of the (sixteen) parts, relinquish their bodies.

[1] *Vide* 4, 14.

SIXTH CHAPTER.

1. From delusion some sages say, that the own nature of things (is the cause of the universe), others, that time it is (vid. 1, 2); but it is the glory of God in the world, by which (glory) this wheel of Brahma revolves.

2. For over-ruled by him, by whom this all is eternally pervaded, who is alwise, the lord of time, possessed of (all) qualities, omniscient, turns round the creation, which is to be thought as earth, water, fire, air, and ether.

3. Having created this work (the world), and reflecting on it again, he causes principle (the soul) to be joined with principle (the principle of nature), viz., with one, or two, or three, or eight (principles,)[1] also with time and with the subtle qualities of intellect (átma.)

4. Whoever, after he has performed works endowed with (their) qualities, places them and all his fondness (upon God),—(for), if they (the work) not exist, the effects also cease,—obtain by the cessation of work that which is different from the principles (of nature).[2]

5. He is the commencement (of all), the origin of the causes, by which (the body) is united (with the soul); beyond the three-fold-divided time, he appears also without time. Whosoever worships in his mind the adorable God, whose nature is the universe, who is the true origin and abides in his own heart, (obtains what is different from the principles of nature.)

1 The eight principles are the eight producers of the Sánkhya, viz, nature, the root of all, intellect, self consciousness, and the five subtle elements of matter. S'ankara quotes a passage, probably of a Puráṇa, in which "mind" is substituted for nature as root of all.—The one principle, to which the soul is joined, is nature, the two are perhaps nature and intellect, and the three, nature, intellect and self consciousness.

2 That is to say, he becomes like Brahma.

6. Whoever knows him, who is greater than the[1] forms of the tree (of the world) and of time, and different (from either), dependent upon whom this universe turns round,[2] who is the establisher of virtue, and the destroyer of sin, the lord of all glory who abides in one's self, and is immortal, (obtains that which is different from the material principles of creation.)

7. We know him, the supreme great Ruler of all rulers, the supreme deity of all deities the lord of lords, greater than what is greatest, the resplendent, the praiseworthy Ruler of the worlds.

8. There is no effect for him, or a cause;[3] there is none perceived that is like him or superior to him. The supreme power of him is declared to be various; (viz.) it is dependent upon himself, and acting according to (his) knowledge and power.

9. There is in the world no lord of him, nor a ruler, nor also a cause;[4] he is the cause, the sovereign of the sovereign of cause; for him there is no producer, no sovereign.

10. May the one God, who, like the spider, through his own nature, encases himself with many threads, which are produced by the first (cause, Pradhâna, nature,) grant us identity with Brahma,—

11. The one God, who is concealed in all beings, who pervades all, who is the inner soul of all beings, the ruler of all actions, who dwells in all beings, the witness, who is mere thinking,[5] and without qualities,[6]—

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[1] Vid. Kaṭh 6, 1.

[2] From creation to preservation and destruction, from destruction to creation.

[3] "Effect" means, according to S'ankara, "body," and "cause" an "organ."

[4] S'ankara explains "Linga" by a sign, on whose cogency his existence could be inferred.

[5] That is to say, thinking without any special thought.

[6] The triad of qualities, goodness, activity, and darkness.

12. The only self-dependent among the many (souls) which are not active,[1] who makes manifold the one seed.[2] The wise who perceive him as placed within their own selves, obtain eternal bliss, not others.

13. He is the eternal one among those that are eternal,[3] the conscious one among those that are conscious,—the one among the many who dispenses desirable objects. Whoever knows this cause, the god who is to be comprehended by the Sánkhya and Yoga, is liberated from all bonds.

14. There (with regard to Brahma) does not manifest the sun, nor the moon and stars, there do not manifest those lightnings,—how then should manifest this (earthly) fire? When he is manifest (by himself), all gets manifest after him. By his manifestation this whole (world) becomes manifest.[4]

15. He is the one Hansa[5] in the midst of this world, he is even fire, entered into water.[6] Knowing him, one overcomes death; there is no other road for obtaining (the last end of man.)

16. He creates the universe, and knows the universe, he is the soul (of all) and the origin (of all), the sovereign of time, endowed with (all) qualities (of perfection); he is omniscient, the lord of the first cause (Pradhána, the first form of creative

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1 Nature only, according to the Sánkhya, is active, and not the soul, which is merely witnessing.

2 Either the first nature, or, as S'ankara explains, the subtle elements of matter.

3 That is among the souls. This view of the Sánkhya, adopted by the author, entirely deviates from the Védánta. S'ankara tries to guard against this interpretation by stating, that the souls are said to be eternal by partaking of the eternity of the supreme spirit.

4 This verse occurs also in the Káṭh. U. 5, 84, and in Muṇḍ. 2, 10.

5 "Hansa," destroyer of ignorance, according to S'akara.

6 That is he has entered the heart, like fire, consuming all ignorance.

nature) and of the conscious embodied being, the Ruler of the (three) qualities, and the cause of the liberation, existence and bondage with reference to the world.

17. He is like himself,[1] immortal, and abiding in the form of Ruler, alwise, omnipresent, the preserver of this world; he rules eternally this world; there is no other cause of the dominion (of the world).

18. Let me, desirous of liberation, approach the protection of the God, the manifester of the knowledge of himself, who at first, (at the commencement of the creation) created Brahma, and who give him the Védas;—

19. Who is without parts, without action, who is tranquil, blameless, without spot, the last bridge to immortality, (brilliant) like fire when it consumes the wood.

20. Until man is able to compress the ether like leather, there will be no end of misery, except through the knowledge of God.

21. The sage S'wétás'watara, by the power of his austerity and the grace of God, has verily declared to the most excellent of the four orders, the supreme holy Brahma, who is adored as all in all by all the Rishis.

22. The deepest mystery of the Védánta is not to be declared to a son, nor again to a pupil, whose (mind or senses) are not subdued.

23. To the high-minded who has an absolute reliance in God, and as in God, also in the teacher, reveal themselves the meanings, declared (in this Upanishad), reveal themselves those meanings.

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1 "Tanmaya" may be also rendered "like the world."

INTRODUCTION.

The Kaṭha Upanishad, as commented on by S'ankara A'chárya, consists of two parts (Adhyáya), each of them containing three Vallis (creepers). Dr. Weber[1] is of opinion that the Kaṭha originally closed with the third Vallí, and his reasons are, that the first

1 *Indische Studien;* vol. ii. pp. 197—200. Even a hasty glance at the Kaṭha Upanishad shows, that it consists of two parts, the first of which is formed by the first, the second by the second Adhyáya. While the first part is quite independent and complete, and moreover proved as such by a formal conclusion, offering promises to those who would declare or hear this "náchikétam upákhyánam,"—the second is composed almost exclusively of Védaic quotations, which are to prove more in detail the doctrines pronounced in the first, and which are always introduced by "étad vai tad," exactly in the manner and sense of the "tad api ésha sloko bhavati," "tad éshá bhyanúktá," &c., in the Bráhmaṇas, and of the "tathá choktam, yatah", "aparam cha" in the Hitopadés'a. It is therefore quite proper, that in the enumeration of the Atharva Upanishads with Colebrooke (and in Chambers 127 b.) both parts are directly counted as two different Upanishads. That the second part is later than the first, independent of the nature of the case, is clear from several other, especially linguistic reasons. First, the name of Nachikétas is no longer mentioned therein, with the exception of one passage (added to it at a yet later time) at its close, where, however, he is called Nachikéta instead of Nachikétas, but he is constantly addressed by the name of Gautama, which name again is not used in the first part. Farther the word "déha" for body is not met with in the first part, as it is in the second. Except in this passage, I have as yet found this word only in Taitt. A'. x. 13, and if its interpretation "what sullies" is correct, it belongs to a pretty advanced stage of Indian ascetism. With this it further agrees, that in § 3 of the second part the technical term of "Yoga" is known, and explained to denote the highest degree of devotion, which is perhaps a sign that this expression was then yet new and required interpretation ..... Verses 7 and 8 in § 6, lastly, are only a (modified) repetition of 3, 10—11. However, likewise the second part, although later than the first, has yet a pretty ancient form, a character which it owes perhaps more to its quotations (as 5, 9—11 Agni, Váyu, Surya,) than to its original passages. It is evident, that the second part originally concludes after the words "tam vidyáchakram amritam" which for this purpose are repeated. The

part is complete, and has a formal conclusion, that the second part consists almost entirely of Védaic quotations, that there is a difference of language in the first and second parts, and that in the Atharva list they are enumerated as distinct Upanishads. These arguments appear conclusive, and we would especially urge the difference in the composition of them. The subject of the Upanishad is indeed fully treated at the conclusion of the first part; in the second there is no new thought; and although not a mere repetition of the first, there is no leading idea by which its parts are arranged, so that it appears to have been composed at a later time, with a view of elucidating some of the topics of the first part more explicitly, and of proving its doctrines in a more convincing manner.

The Katha has always been considered as one of the best Upanishads, and it must be admitted, that in elevation of thought, depth of expression, beauty of its imagery and an ingenuous fervour, few are equal to it. The lofty conception, by which in its introductory legend[1] Death is made to give a reply to the highest questions human mind can propose to itself, the enthusiasm and intimate conviction which Nachikétas shows about the infinite superiority of what is good over the pleasures of the world, even if their enjoyment be as prefect as lies in its nature, the firmness

two next verses are a still later addition, the first prompted by a tender heart which could not suffer the reader to remain in doubt about the fate of Nachikéta (sic !); this, however, is quite un-Védaic, and never occurs in the legends of the Bráhmaṇas, viz., that he attended to the doctrines of Death,—the second is the introductory and concluding verse, already discussed, which it has in common with the three last Upanishads of the Taitt. Á'raṇyaka, and which here also has crept in, because this is originally considered as a Taittiríya Upanishad.

[1] The legend itself is borrowed from the Taitt. Á'. prop. xi. 8, where Nachikétas's visit in the empire of Yama is described (vide Weber's *Indische Literaturgeschichte*, p. 90); but the mode in which it is treated here, is original. The part of the legend, which is borrowed, is distinguished even in language from the rest; for while the language of the Upanishad is elevated and refined, it is simple and even rude in the legend.

which he maintains amidst all the allurements that are placed before him, and which bears some resemblance to the energy of mind with which Plato in the first and second books of his "Republic" shows that Justice has an incomparable worth, and ought to be preserved under any circumstances, the fine comparison of the body with a car, the soul with a rider, the senses with horses, the mind with the rein, &c., and which again recalls Plato by the similar comparison in his "Phædrus,"—place it in a high rank as a poetical exposition of the doctrine that man is the same with the infinite soul.

In a philosophical point of view we cannot give the same praise, at least as to the form of the Upanishad; there is little connection between the thoughts, no progress from one to another, so that they rather appear a compilation than the production of an orginal thinker. If we moreover attend to the distribution of the subject, at first no arrangement is found, the sentences do not shew a connected sequence, as when treating on one subject, another starts up without apparent necessity. On a closer examination a certain order becomes manifest, and to render this more perceptible, I shall state here the chief questions to which an answer is sought in every Upanishad, questions which are in fact, and must be, the subject of investigation to every philosophy, although they may assume a form very different from the one in which they are found in the Upanishads. They are one practical and three theoretical questions. 1. What is the highest object of man? 2. What is the last cause of the world? 3. In what connection is this cause with the world? and, 4. How do we know of it?

The first Vallí endeavours to answer the first question. Its views are briefly as follows:—It is generally thought that knowledge of the Védas leads to supreme happiness; but the happi-

ness, which is derived from such a knowledge, and from the performance of the rites enjoined by the Védas, viz., the enjoyment of heavenly bliss, is transient, and does not satisfy the mind of man, who is desirous of a happiness wherein there is no change.

This happiness is possible only under the condition, that the soul itself attains to an unchangeable state, and hence the question arises, whether after death there is an existence of the soul, separated from all the instruments of transient enjoyment, as the senses, the mind, &c. The investigation is difficult; but there should be no hesitation of entering upon it; for the object is incomparably high, as it is a knowledge which leads to unalterable bliss.

In the second Vallí a general solution is given of the questions:—What is the last cause of the world, and how do we know of it?

The good, in accordance to it, is different from what is pleasant and on this account man has to choose between either; for from the diversity of their nature both cannot be obtained together. By discrimination it will be found, that the good is the higher of the two. The knowledge of the things that are pleasant is in fact ignorance,[1] because it leads to delusion about the true nature of things, viz., by producing the belief, that only this world with its enjoyments exists, and not another. The result of this ignorance is, that the soul passes from life to death and *vice versâ*. Knowledge, on the other hand, refers to what is good, and its object

1 The idea, here expressed that knowledge which has no reference to the supreme soul, is ignorance, approaches closely the tenet of the Védánta, that the world is produced by ignorance, delusion, and far out-strips the more cautious Mundaka Upanishad, (1, 4) according to which two sciences, viz., the science of Brahma and the science which refers to the Védas, are admitted, although the latter is declared to be inferior.

is the true nature of the soul of man. It is different from virtue and vice, from cause and effect, different from past, present and future times. The soul then by which man knows, is not born, nor does it die; it is not cause or effect; it is unchangeable, and the visible changes are only changes of the body. It is the one, infinite Brahma, who is incorporeal, great and all-pervading and although infinite, placed in the cavity of the heart of the living creatures.

The knowledge of Brahma, or of the soul as Brahma, is difficult to obtain, it requires both an able teacher and an able disciple. It is not acquired by mere arguing, not by knowledge and understanding of the Védas, or by manifold science, but by the union of intellect with the soul (Adhyátma Yoga). The most perfect means to acquire a knowledge of Brahma is the meditation on the word "Om," which is the substance of all the declarations of the Védas, and which refers either to the inferior or supreme Brahma, or to Brahma, considered either in his relations to the world, or in his own absolute nature. Or the knowledge of Brahma can only be gained by a person whose senses are subdued, whose intellect is concentrated, whose mind is at rest, and who has the desire of knowing him.

The third Vallí treats on the relation between the infinite Brahma and the world in general, and with special reference between Brahma and the individual soul.

There are two souls in this world, the embodied or finite soul, and the unembodied or infinite soul.[1] The embodied soul is

1 There may be here a doubt, what is meant by the "two who drink the due reward from their works in this world," whether the individual soul, and universal soul, which is the totality of the individual souls, or the individual soul and Brahma in his real nature as separate from all worldly relations. The latter is evidently the sense of the passage; for with regard to the universal soul the same necessity would exist to

endowed with senses, their objects, the mind and intellect, and is the ruler and enjoyer. Among them the objects are higher, that is to say, more comprehensive and subtle, than the senses; the mind higher than the objects; the intellect (buddhi) higher than the mind, the great soul (mahátma); higher than the great (mahat) the unmanifested (avyakta); higher than the unmanifested the soul, which is without limit, and which is the last aim. This soul, concealed in all beings, is not manifest, but it becomes so to concentrated intellect; to know one's self as gradually depending upon intellect, the great soul, the placid soul, is to advance to the knowledge of Brahma, by the acquiring of which true immortality is gained.

The fourth Vallí is, according to S'ankara, to show that the great obstacle to a knowledge of the soul is ignorance. However it appears rather to give an answer to the question:—How can the soul be known, if it is concealed, which was maintained at the end of the third Vallí? The answer is:—When the senses are withdrawn from their objects and enjoyments, the soul is known by every one's own soul; for by this all sensual and other qualities, in the state of awaking as well as in dream, are perceived, known; nothing remains unknown to it; it is knowledge itself, and thereby the same with the supreme Brahma. Then follows a description of the different relations of the soul like that in the third Vallí. The individual soul is the same as infinite soul; it is also Hiraṇyagarbha, the first emanation of the universal soul, as also the soul in the creatures, where, together

know itself as the infinite soul, and therefore no contrast could exist between the individual and universal soul; and, secondly, this meaning is borne out by the further exposition, where first the nature of the individual soul is described, and afterwards that of the infinite Brahma, while no allusion is made to the notion of an universal soul.

with all the senses, it dwells in the cavity of the heart. There is no real difference between the supreme Brahma and the individual soul; both are the same, and this knowledge is immortality.

In the fifth Vallí an attempt is made to prove the existence of the soul as a principle different from the body, and to show how the one soul can be also manifold. The soul is the ruler of the senses, and all the functions of life depend upon its existence. When the soul has left the body, these functions cease. Life does not proceed from any of the vital functions; therefore it proceeds from something else, different from them, upon which it is founded. How the one soul can be manifold, is shown merely by comparisons. As one and the same fire by its coming into contact with various things becomes various, or as water, though of one nature, appears of many forms, when in connection with other and other things, so appears the soul various by its various relations. In all these relations, however, the soul is not affected by the imperfections of the various things, as the sun is not sullied by the defects of the eye, in which it is reflected; for it is not only within, but also without the creatures.

The question at the end of the fifth Vallí:—How can I know Brahma, does he manifest or not? and which is answered there:—Nothing can manifest the infinite Brahma, because all is manifested by him,—is again taken up in the sixth Vallí. First the answer is supplied by a comparison. The world is like a fig-tree, whose root is upwards, and whose branches go downwards. Then a description is given, which we already know (from the third Vallí), of the soul in its relations to worldly existence, viz., that the mind is above the senses, intellect above the mind, the great soul above intellect, the unmanifested above the great soul, and the soul (Purusha) above the unmanifested, and which is apparently in-

tended to show the instruments by which the soul might be possibly comprehended. The soul is not known by the senses, nor by the mind; it becomes known through intellect by thinking; it is apprehended from the existence of its effect, the world, which like a tree to its root, points to its cause. The cause is afterwards to be considered in its independent nature, by which the true notion of Brahma is obtained. The chief means by which this thinking is produced, is the Yoga, which denotes a state, by which the senses and the mind are withdrawn from their objects, and the intellect is directed only to Brahma.

The question,—How we know of the infinite Brahma?—is in the Kaṭha Upanishad more fully treated than in most of the others, and as the standing point of the Upanishads depends entirely upon this answer, viz., whether they claim to be founded upon revelation or upon philosophical thinking, it is worth while to ascertain it in this case. From such passages as:—"It (the soul) is difficult to be known, it is very subtle" (1-21), "A wonderful teacher is required" (2-7), "The soul, more subtle than what is subtle, is not to be obtained by arguing" (2-8-9), it may at first appear that revelation is the source of that knowledge; for if the soul cannot be known by arguing (nor by perception,) there remains no other means to know it but tradition, and it is expressly asserted that a teacher is necessary. His knowledge is derived from another teacher, and so on, until we come to a last teacher, who must know it by immediate revelation from Brahma. However, the whole Upanishad is against this supposition. First, a knowledge of Brahma is impossible by the Véda, which is considered as the ordinary source of revelation. "The soul cannot be gained by knowledge of the Véda, not by the understanding of its meaning, not by

manifold science." (2, 23.) Secondly, the soul is immaterial, and cannot be apprehended by the senses, and therefore not by tradition. "The soul's nature is not placed in what is visible, none beholds it by the eye." (6, 9.) "It is not gained by word, not by the mind, not by the eye." (6, 13.) "With regard to him (Brahma) the sun does not manifest, not the moon, not the stars..., When he is manifest, all after him becomes manifest; by his manifestation this whole world becomes manifest." (6, 11.) These passages deny even the possibility of a revelation. Thirdly, the knowledge of the soul is independent of everything else; it can be obtained merely by the soul itself. "By the soul which is chosen, it (the soul) can be gained. His (every body's) soul reveals its own truth." (2, 23.) "Who beheld this (soul) as dwelling in their own body." (5, 12.) Fourthly, it is clearly stated, by what means a knowledge of the soul is gained, viz., by thinking. "The soul must be thought of in various ways (2,8.) "The wise thinking him (Brahma) by union of intellect with the soul." (2,12.) "He is beheld by the attentive, subtle intellect of men of subtle sight." (3,12) "None beholds him by the eye; by the heart (intellect) through thinking (manasá) he becomes manifest."(6,2.) Moreover, not only the instrument of our knowledge of Brahma (the intellect) is pointed out, but also the peculiar process of thinking, by which that knowledge is obtained, viz., in the passage:—"He is not to be gained by word, not by the mind, not by the eye, how could he be perceived by any other than by him who declares that he exists? The soul is to be perceived by existence as well as by its true notion, that is to say, by both when it is perceived by existence, its true notion becomes manifest" (6, 12-13), that is to say, Brahma will be known as the cause of the world, as the world is an effect and must have a cause; if this notion has been produced, the independent nature

of Brahma will be also comprehended. Here the notion of Brahma is clearly based upon argument. And, lastly, it is asserted of the soul, that it can arrive at the knowledge of Brahma by its own nature; for the soul is Brahma, is knowledge in the highest senses. "His soul reveals its own truth" (2, 23) what remains unknown to the soul by which one knows of form, &c. (4,4.) Hence the world denoting the perception of Brahma is knowledge, while every other perception is ignorance.

From this exposition it is evident that, according to the Kaṭha Upanishad, the knowledge of Brahma depends upon a process of thinking, that is to say, that it is derived from philosophy, not from revelation. By reflection upon the world and the soul, by discrimination, the nature of Brahma becomes manifest, and it would have been rather surprising, if those bold and original thinkers, the results of whose enquiries are deposited in the Upanishads, had not been aware of the manner in which they arrived at the notion of Brahma, which is so far removed from common thinking and the conception of the Védas. In later times, when the process of thinking by which that idea was formed had been forgotten, and original thought had been abandoned for the formulas of the schools, the attempt was made to assign the origin of their leading notion to another source, than from what it was actually derived; and we may find in the Kaṭha already some traces of this in the value, which is attached to the Yoga, according to which not the perspicuity, order, and mutual determination of the ideas lead to truth, but a state in which the senses and the mind by some artificial means are withdrawn from their objects, a state, therefore, in which, if it were possible, every thought would cease.

The standing point of the Kaṭha is on the whole that of the

Védánta. It is the absolute spirit which is the foundation of the world, and it is the object of true science to know him as the same with all creatures, especially with one's own soul, which by this knowledge attains its final aim,—absorption into Brahma. In the order of manifestations or emanations from the absolute spirit it deviates, however, from that adopted by other Upanishads and by the later Védánta, and is evidently more closely allied to the Sánkhya. The order is here :—The unmanifested (avyakta), the great soul, (mahátma or mahat,) intellect (buddhi), mind, the objects of the senses and the sense. The same order is followed by the Sánkhya, with the exception, that they have not between the unmanifested and intellect the intervening "mahat," which with them is equivalent to intellect. The "manas" (mind) has here also the same function as in the Sánkhya the ahankara (self-consciousness). Hence it is probable, that this Upanishad was written at a time when the Sánkhya had already been founded, and with a view of conciliating part of the Sánkhya, especially the followers of the Yoga, by some concessions ; for while it disputed against them as to its assumption of many souls, and urges, that by mere thinking (tarka) the absolute spirit cannot be comprehended, it adopts, on the other hand, almost the whole order of their emanations as well as some of their technical names (mahat, avyakta, Purusha) and recognises the necessity of the Yoga. Beside the Sánkhya, the Katha seems also to refer to the doctrine of the Buddhists ; for they, if not the Chárvákas, are probably referred to, in the passage (1, 20.)—"There is an enquiry. Some say, the soul exists after the death of man, others say, it does not exist,"—since the Sánkhya cannot be meant thereby which, as well as the Védánta, maintains the independent existence of the soul.

Of the Kaṭha several versions exist. It was translated into English first by Ram Mohun Roy, and again in the *Tattwa-bodhiní Pattrika* (vol. i, pp. 316-27) where also a Bengalee version is given (vol. i, 423-56). Into the German it has been translated by Windischmann (in the work of his father "*Die Philosophie im Fortgang der Weltgeschichte*," pp. 1706-17), and by Poley in the appendix to his translation of Colebrook's Treatise on the Védas (pp. 113 to 128). Dr. Weber has commented on some of its parts in his "*Indische Studien*" (vol. ii, pp. 125-207.)[1]

[1] Vide also his remarks on the Kaṭha in his "*Indische Literaturgeschichte*." (pp. 151-52.)

KAṬHA UPANISHAD.

FIRST CHAPTER.

First Vallí.

1. Once desirous (of heaven) the son of Vajásrava (Gautama) gave away all *his* property.[1] He had a son, Nachikétas by name.

2. When the presents[2] were brought, filial anxiety (about the welfare of his father) penetrated the youth. He thought:—

3. (A sacrificer) who bestows (cows) which have drunk their water, eaten their grass, given their milk, and which are barren, goes verily to the worlds of unhappiness.

4.[3] He said to his parent:—O father, to whom wilt thou give me? (He said so) a second and a third time. (Enraged) he answered him:—To Death I will give thee.

5. (Nachikétas thought:—) Among many (sons) I am the first, among many the middle, (but not among the bad, therefore) is there any work of Yama, which he will perform to-day through me? (Nachikétas[4] said:)

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[1] In the Vis'vajit sacrifice; a sacrifice which was generally performed by kings, when they returned from their expeditions to conquer the earth (digvijaya), but which, as appears, could be also performed by Bráhmaṇas.

[2] The cows, intended as presents for the priests, officiating at the sacrifice.

[3] With the intention to prevent this calamity by offering himself—

[4] When the father told him, that he had only spoken in anger, and that he did not require his self-sacrifice, after reflecting that the word of a father should on no account become broken—

6. Remember, how former men (our forefathers) acted; consider, how the present (good men) act.[1] Like corn, the mortals get ripe, like corn they are born again.[2]

7. [3]A Brahmana guest enters a house like Vaisvánara (fire). For him (the good) make this peace-offering.[4] Take the water; O son of Vaivasvat (the sun).

8. Hope, expectation, meeting (with the good), friendly words, sacrifices, pious gifts, sons and cattle,—all this loses the man of little sense in whose house a Bráhmana dwells without taking food.

9. (Yama speaks:—) O Brahma, because thou, a venerable guest, hast tarried in my house for three nights, without taking food, therefore be salutation to thee, and welfare to me; moreover choose three boons instead (the three nights thou wast here without hospitable reception).

10. (Nachikétas speaks:—) O Death, that Gautama be appeased in thought, and composed in mind, that his anger towards me may have gone, and that he may salute me, liberated by thee, remembering (me as his son), this I chose as the first of the three boons.

11. (Yama speaks:—) Through my favour, Áudálaki, the son of Aruṇa,[5] will remember (thee with love) as before; he will

[1] Viz., they never break their word.

[2] Therefore one ought never to speak falsely on account of this transient world.

[3] To save his veracity, the father sent him to the abode of Yama, where, in the absence of the latter, he remained for three nights. Having returned, Yama was thus admonished by his counsellors or wives.—S'.

[4] Viz., water for the feet, a seat, &c.

[5] Weber, *Ind. Literaturgeschichte*, p. 152., says about these names:—Two other names (beside that of Aruṇi) which are given to the father of Nachikétas (a fourth name is Gautama,) viz., Audálaki and Vájas'ravasa, are at variance with the other accounts. Vájas'ravasa is also found in the corresponding passages of the Taitaríya Bráhmana; whether also Audálaki, I do not know. Vide *Ind. St.* vol ii., pp. 201-3.

sleep happily at night; free from anger he will see *thee*, when released from the mouth of death.

12. (Nachikétas speaks:—) In the place of heaven there is no fear of any kind; thou art not there, *none* fears decay. Without either hunger or thirst, beyond all grief (all) rejoice in the place of heaven.

13. Thou hast, O Death, a recollection of the heavenly fire,[1] make it known to me (also) who have faith. The dwellers in heaven[2] enjoy immortality; this I choose as the second boon.

14. (Yama speaks:—) I will tell thee: do thou attend to this *my word*. I know the heavenly fire, O Nachikétas. Know that the fire, which is the cause of acquiring infinite worlds, which again is the foundation (of the universe), is placed in the cavity (of the heart).

15. He then explained to him that fire, which is the first[3] of the worlds, the nature of the bricks,[4] and their number, and in what way (the rite of that fire is to be performed). Nachikétas also repeated it in the same manner as it was explained to him. Then thereby pleased, Death again said:—

16. Satisfied, magnanimous Death spoke to him:—I grant thee now another boon again. After thy name shall be named that fire. Take also many-coloured chain.

17. Whoever performs three times the sacrifice of the Nachikéta fire, when he has received advice from the three, (viz., the mother, the father and the teacher,) who has done the three

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[1] Of the fire by which heaven is gained.

[2] Those who by the fire-sacrifice have obtained heaven.

[3] The fire is here equivalent to the Virát, the first production of Brahma.—S.

[4] Deposited every day after the fire-offering (to show the number of ceremonies) performed during the year.

works (offering, reading of the Védas, and liberality),—overcomes birth and death. Whoever knows and judges well, (that fire) which sprung from Brahma, and is wise, which divine, and worthy of praise, obtains that everlasting peace.

18. Whoever offers three times by the Nachikéta fire, when he knows its threefold nature, leaves before (the death of the body) the chains of death, and without grief rejoices in the place of heaven.

19. This is the heavenly fire, which, thou, O Nachikétas, chooseth for thee by the second boon. Men will call this fire even after thee. Choose the third boon, O Nachikétas.

20. (Nachikétas speaks—) There is this enquiry: some say, (the soul) exists after the death of man,[1] others say, it does not exist. This I should like to know, instructed by thee, such is the third of the boons.

21. (Yama speaks:—) With reference to this (question) there was enquired of old even by the gods; for it is not easy to understand it, subtle is its nature. Choose another boon. O Nachikétas, do not compel me to this;[2] release me from this (boon).

22. (Nachikétas speaks:—) Even by the gods verily was enquired (into this question), and as to what thou sayest, O Death, "that it is not easy to understand it," there is no other speaker to be found like thee, there is no other boon like this.

23. (Yama speaks:—) Choose sons and grandsons who may live a hundred years, choose herds of cattle, choose elephants

[1] It exists separate from body, senses, mind, and intellect.—S'.

[2] To fulfil this, like a debtor is compelled by his creditor to pay his debt.—S'.

and gold and horses, choose the wide-expanded earth, and live thyself as many years thou listeth;

24. Or if thou knowest a boon like this, choose it together with wealth, and far-extending life. Be (a king), O Nachikétas, on the wide earth, I will make thee the enjoyer of all desires.

25. All those desires that are difficult to gain in the world of mortals, all those desires ask thou according to (*thy*) pleasure,—these fair ones (of heaven) with their cars, with their musical instruments; for the like as they are not to be gained by men. Be attended by them, I will give them to thee; (but) do not ask (the question of the state of the soul after) death.

26. (Nachikétas speaks:—) (All those enjoyments) are of yesterday;[1] they wear out, O thou end of man, the glory of all the senses. And more, the life of all is short. With thee remain thy horses and the like, with thee dance and song.

27. Man rests not satisfied with wealth. If we should obtain wealth *and* behold thee, we would (only) live as long as thou shalt sway. The boon, which I have to choose, is what I said.

28. Which man living in this lower world, who knows that he decays and dies, while going to the undecaying immortals, (he shall obtain some exceeding bliss), who is aware of (the nature of the Apasras and the like who) rejoice in beauty and love, can be pleased with a long life?

29. Tell us, O Death, what it is which they inquire into, as to the great question, concerning the next world. Nachikétas asks for no other boon, but that (concerning the soul) of which the knowledge is hidden.

[1] Literally, of to-morrow.

Second Valli.

Yama speaks.

1. Another thing is what is good, another what is pleasant. Both, having different objects, chain man. Blessed is he who between them takes the good (alone), but he who chooses what is pleasant, loses the (last) object (of man).

2. What is good, and what is pleasant, take hold of man; the sage comprehending them, distinguishes (their nature); the sage chooses even the good, because it exceeds (in value) what is pleasant; but the dull man chooses what is pleasant for acquiring and preserving.

3. But thou, considering the objects of desire, whether they are pleasant (as a son, &c.,) or of pleasant shape, (as the heavenly nymphs,) hast abandoned them, O Nachikétas. Thou hast not chosen the road of wealth, on which so many men perish.

4. Those two, ignorance[1] and knowledge,[2] are known to be far asunder, and to lead to different goals[3] I think thee, O Nachikétas, desirous of knowledge, because (even) many objects of desire did not attract thee.

5. Those[4] who live in the midst of ignorance, but fancy themselves wise and learned (Pandita) go round and with erring step, deluded, as blind people lead by a blind.

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1 Whose object is what is pleasant.

2 Whose object is what is good.

3 One being the cause of transmigration, the other of liberation. Vide Swét. U. 5, 1, and Váj. S. U. 10.

4 The same verse occurs in the Mund. U. 2, 8, only that here, instead of "dandramyamáná," is read "janghamyamáná."

6. The necessary causes for gaining the next world are no apparent to the careless youth, who is foolish by the delusion of wealth. Believing, this world exists, and not the other, he is again and again subject to my sway.

7. Of the soul,—which is not gained by many, because they do not hear of it, and which many do not know, although they hear of it,—of the soul is wonderful the speaker, ingenious the receiver, wonderful the knower, instructed by an ingenious (teacher).[1]

8. That soul, declared by an inferior man,[2] is not easily to be known, as it is to be thought of in various ways, (but) when it is declared by a teacher, who beholds no difference,[3] there is no doubt concerning it, (otherwise) the soul being more (subtle than what is subtle), is not to be obtained by arguing.[4]

9. That knowledge, O dearest, (for which thou hast asked,) is not to be gained by argument; (but) it is easy to understand it, when declared by a teacher who beholds no difference.[5] Thou art persevering as to the truth. May there be for us an (other), enquirer like thee, O Nachikétas.

10. I know, worldly happiness is transient;[6] for that firm one is not obtained by what is not firm. Hence the Nachikéta fire[7] (is established) by me through transient things; (thereby) I obtained the permanent (place of Yama).

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1 Vide Bhag. G. 2, 29.

2 Vide 3rd Mund. 2 4.

3 "Ananyéna," or whose soul is not different from the supreme soul.

4 Viz. not by arguing, founded upon our own understanding.—S'.

5 Or:—The knowledge, which it is easy to understand, when declared by a teacher....., cannot be destroyed by argument. (Nápa-nétavyá, na hantavyá.)—S'. But then, says Weber, the long á in "ápanéya" is not explained.

6 Because it is the effect of works which are transient.—S'.

7 Which is the cause of obtaining the transient happiness of heaven.—S'

11. Thou, O Nachikéta, although thou hast beheld the fruit of sacrifice, the eternal place (of Prajápati), where all desires are fulfilled, the world is founded, where every fear ceases, which is praiseworthy and great, of wide-extended sphere, and the abode (of the soul),—yet, wise by firmness, thou hast abandoned it, O Nachikétas.

12. The wise by means of the union (of the intellect)[1] with the soul thinking him, whom it is difficult to behold, who is unfathomable and concealed, who is placed in the cavity,[2] whose abode is impervious, who exists from times of old,—leaves both grief and joy.

13. Having heard this (nature of Brahma), comprehended it, having distinguished the (soul, as) endowed with qualities, (Dharmya) (from the body,) obtained it in its subtle nature, the mortal rejoices; for he has obtained what is a cause for rejoicing. (Thee), O Nachikétas, I believe a house, whose door is open (for Brahma.)

14. (Nachikétas speaks:—) (Then) make known to me the (being) which thou beholdest different from virtue, different from vice, different from this whole of effects and causes, different from past, from future (and present time). (Yama speaks:—)

15. The word of which all the Védas[3] speak, which all the works of penance proclaim, of which desirous they live as Brahma-students, this word I will briefly tell thee; it is "Om."

16. This sound means Brahma,[4] this sound means the supreme.[5] Whoever knows this sound, obtains whatever[6] he wishes.

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1 Adhyátmayoga, by withdrawing the mind from external things, and fixing the intellect on the soul above.

2 In the cavity, the ether of the heart, in intellect.

3 Namely, a part of the Védas, the Upanishads.—A'. G.

4 The inferior Brahma.—S'.

5 The supreme Brahma, Brahma in his own absolute nature.

6 Whether it be the supreme or the inferior Brahma.—S'.

17. This means is best, this means is supreme;[1] whoever knows this means, is adored in the place of heaven.[2]

18. The knowing[3] (soul) is not born, nor does it die, it was not produced from any one, nor was any produced from it; unborn, eternal, without decay, ancient as it is, it is not slain, although the body is slain.

19. If the slayer thinks I slay, if the slain thinks I am slain, then both of them do not know well. It (the soul) does not slay, nor it is slain.

20. The soul, which is subtler than what is subtle, greater than what is great,[4] is seated in the cavity of the living being.[5] He, who is free from desire and without grief, beholds by the tranquillity of his senses that majesty of the soul.

21. Sitting it (the soul) goes afar, sleeping it goes everywhere.[6] Who else (therefore), save myself, is able to comprehend the God[7] who rejoices and not rejoices.

22. Thinking the soul as unbodily among the bodies, as firm among the fleeting things, as great and all-pervading, the wise casts off all grief.

23. The soul[8] cannot be gained by knowledge,[9] not by under-

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[1] Or not supreme, as its object is either the supreme or the inferior Brahma.

[2] Viz., being Brahma, either the supreme or the inferior, he is adored accordingly.—S'.

[3] Verses 18 and 19 occur in Bhag. G. 2, 19, 20. Verse 20 is also found in the S'wét. U. 3, 20.

[4] Because the whole world is placed upon it.—S'.

[5] From Brahma down to inanimate matter.—S'.

[6] Vide a similar passage, Vâj. S U. 5.

[7] The soul, which is represented here under contradictory attributes to show the difficulty of comprehending it.

[8] The same idea as in verses 7-9. It occurs also in Mund U. 3, 2, 3.

[9] And performance of the rites of the Véda.—S'. Vide S'wét. U. 4, 8.

standing,[1] not by manifold science. It can be obtained by the soul by which it is desired. His soul[2] reveals its own truth.

24. Whoever has not ceased from wicked ways, is not subdued (in his senses,) not concentrated, (in his intellect,) and not, subdued in mind, does not obtain it, (the true soul), not even by knowledge.[3]

25. Who is able to know in this manner, where that soul is whose food is both the Brahma and Kshattra, and whose condiment is death?

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[1] The meaning of the Véda.—S'.

[2] The soul of him who is desirous of knowing his own soul.

[3] By knowledge of Brahma.—S'.

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Third Valli.

1. (The supreme and inferior souls,) drinking[1] the due reward from their words[2] in this world,[3] entered both the cave, the highest place of the supreme (soul). The knowers of Brahma call them shadow and sunlight, thus also the performers of the five-fold fire,[4] and the sacrificers of the three Nachikéta fires.

2. We are able (to understand both) the Nachikéta fire, which is the bridge of all sacrificers (to cross unhappiness), and the undestructible Brahma, the place, where all fear disappears, the refuge of those who are desirous of crossing, (the ocean of the world).

3. Know the soul (the embodied soul) as the rider, the body as the car, know intellect as the charioteer and mind again as the reins.[5]

4. They say, the senses are the horses, and their objects are the roads. The enjoyer is (the soul) endowed with body, sense and mind; thus say the wise.

5. Whoever is unwise with reins never applied, has the senses unsubdued, like wicked horses of the charioteer.

6. But whosoever is wise with the mind always applied, has the senses subdued like good horses of the charioteer.

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1 "Pibantau," although only the worldly soul obtains the reward from its work, and therefore the singular number should have been employed, the dual number is here used on account of the connection of the worldly with the supreme soul.—S'.

2 "Sukritau," literally "good work," here generally for their works.

3 "Loka" means here, according to S'ankara, "body."

4 The house-holders.—S'.

5 Vide S'wét. U. 2, 9, where a similar comparison is used.

7. Whoever is unwise, unmindful, always impure, does not gain that goal,[1] (but) descends to the world (again.)

8. But whosoever is wise, mindful, always pure, gains the goal from whence he is not born again.

9. But the man, whose charioteer is wise, (and) the reins of whose mind are well applied, obtains the goal of the road, the highest place of Vishṇu.[2]

10. Higher indeed than the senses are their objects, higher than their objects is the mind, intellect higher than the mind, higher than intellect the great soul.

11. Higher than the great one the unmanifested, higher than the unmanifested the soul (Purusha), higher than the soul is nought; this is the last limit and the highest goal.

12. Being the hidden nature of all beings, it is not manifested; but it is beheld by the attentive subtle intellect of men of subtle sight.

13. Let the wise subdue his speech by mind, subdue his mind by that nature which is knowledge (by intellect), subdue his

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[1] Mentioned in the second verse.

[2] "Tad Vishṇo" is explained by S'ankara "vyápanas'ílasya brahmaṇa: paramátmano vásudévákhyasya," where Vishṇu is identified with the son of Vasudéva. We would rather take it in the Védaic meaning, or literally as the pervader, the penetrator, as there is no other trace in this Upanishad of the opinions of the Vishṇuites. Weber's *Ind. Stud.*, pp. 200-1, says about this passage: "...and it appears, we have by the *theos* (god) of the author, according to 3, 9, perhaps to understand a form of Vishṇu, although, on the other hand, it is possible, that the term referred to as a recollection of the Véda (Rig V. 1, 22, 20, 21) should perhaps not be understood in its strict sense, because the Védaic Vishṇu is quite different from the later Vishṇu; but even if it were a direct reference to Vishṇu, we should thereby not be authorized to ascribe the Upanishad to a Vishṇu sect, as it has nothing in common with a sectarian spirit, and, on the contrary, bears an unmixed Védántic character."

knowledge in the great soul, subdue this also in the placid soul.

14. Arise, awake, get the great (teachers) and attend. The wise say, that the road to him is (as) difficult to go, as the sharp edge of a razor.

15. Whoever has understood (the nature of Brahma) which is without sound, without touch, without form, which does not waste, which is without taste, which is eternal, without smell, without beginning and without end, higher than the great one[1] (intellect), which is firmly based,—escapes from the mouth of death.

16. The wise who says and hears the eternal tale, which Nachikétas received and Death related, is adored in the world of Brahma.

17. Whoever pure (in mind) explains this (work) of deep import, which (otherwise) should be concealed, in the assembly of the Brahmas or at the time of the Sráddha, obtains thereby[2] infinite fruit, obtains thereby infinite fruit.

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1 Vide Mund. 2, 2.

2 S'ankara explains "tad" (thereby) with "Sráddham," his Sráddha bears infinite fruit, while in the above translation it refers to both, the assembly and the Sráddha.

SECOND CHAPTER.

Fourth Valli'.

1. The self-existent[1] subdued[2] the senses which turn to external objects; therefore (man) sees the external objects, not the internal soul; (but) the wise, with eye averted (from sensual objects) and desirous of immortal nature, beholds the absolute soul.

2. Idle youths follow desires turning to external objects; they fall into Death's wide-extended net; therefore the wise who know what is truly of an immortal nature do not ask (for any thing) here among the fleeting things.

3. To the (soul) by which (every one) knows of form, of smell, of sounds, of touch, of love, nothing remains (unknown). This is that (Brahma for which thou hast asked).

4. Thinking (the soul) by which he recognises both, what there is in dream, and what there is in awaking thinking this as the great pervading soul, the wise does not grieve.

5. Whosoever knows this soul as the consumer of the fruit,[3] as the bearer of life, as what is always near, as the ruler of the past, the future (and the present times)—does thence[4] not try to conceal (the soul,)[5] This is that.

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[1] The Supreme Ruler.—S'.

[2] "Vyatrinat," hinsitaván, hananam kritaván, as S'ankara explains it, because he is self-dependent.

[3] As the embodied soul, which is subject to the necessary effects of its works.

[4] From the time of his knowledge.—S'.

[5] For he has no fear, that the soul can be destroyed.

6. Whosoever beholds the first born[1] from the penance[2] (of Brahma) who was created before the waters,[3] when he has entered the cave,[4] and dwells (there) with (all) the beings,[5] beholds that (Brahma for which thou hast asked).

7. Whosoever (beholds) Aditi[6], the nature of all gods, who through life (Hiranyagarbha) sprang forth (from the supreme Brahma), who was born together with (all) the beings, when she has entered the cave and dwells there, (beholds) that Brahma (for which thou hast asked).

8. As the fire is concealed within the two pieces of wood,[7] as the embryo is hidden in the mother, so the fire—which is to be praised day after day by men, who are awake (careful to do their duties) and offer with clarified butter,—is that (Brahma for which thou hast asked).

9. From whom the sun rises, and in whom it sets again, him all the gods entered; from him none is separated. This is that.

10. What[8] is even here, the same is[9] there, and what is there, the same is even here. He proceeds from death to death, who beholds here[10] difference.

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[1] Hiranyagarbha —S'.

[2] Penance, as characterised by knowledge, &c.—S'.

[3] And the other elements.—S'.

[4] The ether of the heart, after he has produced the bodies of the gods, etc.—S'.

[5] The products of causes and effects.

[6] Aditi, the whole of the senses (S'abdádínam Adanád Aditi:—S').

[7] The two pieces of wood, from which fire is produced by rubbing.

[8] The individual soul, which is considered as cause and effect, and endowed with worldly attributes by those who do not comprehend it in its essential being.—S'.

[9] The same, as it is in its own nature, which is eternal knowledge and separate from all worldly attributes.—S'.

[10] In Brahma.

11. By the mind is this (Brahma), to be obtained, (then there is no difference whatsoever. He proceeds from death to death, who beholds here difference.

12. The soul (Purusha) which in the measure of a thumb[1] dwells in the middle of the body (in the ether of the heart) is the ruler of the past, the future (and the present times). Hence from having this knowledge, the wise (does not desire to conceal) the soul (vide latter part of v. 5). This is that.

13. The soul, which is like light without smoke, the ruler of the past, future (and the present times), is even to-day, (and) will be verily to-morrow.

14. As water, when rained down on elevated ground, runs scattered off in the valleys, so even runs after difference a person who beholds attributes different (from the soul).[2]

15. As pure water, which is thrown down on pure ground, remains alike, so also, O Gautama, is the soul of the thinker (Muni) who knows.[3]

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[1] Vide S'wét. 3, 13.

[2] That is to say, whoever sees the things as different from the soul, is, in accordance with his knowledge, born again in another body.—S'.

[3] That his soul is the same with the supreme Brahma.

Fifth Valli.

1. (The body is like) a town with eleven[1] gates of (the soul) which has no birth and is of upright intellect. Adoring it (the supreme ruler), (the wise) does not grieve, and liberated (from ignorance, &c.,) he becomes liberated.[2] This is that.

2. As Hansa[3] (A'ditya, sun) it dwells in the heavens, as Vasu (wind) it dwells in the atmosphere, as the invoker[4] (of the gods) it dwells within the earth, as soma[5] in the water jar; it dwells in man, it dwells in truth, it dwells in the ether, it is born in the waters (as aquatic animals), it is born in the earth (as rice, &c.), it is born in the sacrifice, it is born on the mountains (as the rivers), it is truth, it is the great one (infinite).

3. Him, the dwarf,[6] sitting in the middle (of the ether of the heart) who raises upwards (from the heart) the vital air that goes forwards, who dejects the vital air that goes downwards, him all gods (all the senses) adore.[7]

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[1] Viz., the seven openings in the face, the navel, with two openings below and the opening on the middle of the head. See a similar comparison in S'wet. U. 3, 18; and Bhag. G. 5, 13.

[2] The soul, Paramés'vara, the supreme ruler, is here represented as a king.—S'.

[3] Hansa is derived, according to S'ankara, from Hansati (he proceeds). This verse is taken from Rig. Mund. 4, 40, 5. Vide Weber's *Ind. St.* vol. ii, p. 205.

[4] Hotar, a name of Agni, as the invoker or sacrificer of the gods.

[5] Atithi, according to S'., either the god Soma, or in its literal meaning "guest," and the sense would then be, "it dwells as guest in the house."

[6] Vide V. 4, 12, where it is said "the soul, which is of the measure of a thumb."

[7] By bringing him offerings, viz., the different sensations of colour, &c., as the subjects serve a king.—S'.

4. When the soul, which dwells in the body, departs and becomes separated from it, what else is left there?[1] This is that.

5. No mortal whatsoever lives by the vital air that goes forwards, by the vital air that goes downwards (or by any sense); they live by another[2] on which both (the two vital airs together with the senses) are founded.[3]

6. Now again I will declare to thee that eternal Brahma, who is to be concealed, and (her), O Gautama, (how by the knowledge of him all concern for the world ceases,) and also, how (by not knowing him), the ignorant) obtaining death assumes a body (again).

7. Some enter the womb (again after death) for assuming a body; others go inside a trunk, according to their works, according to their knowledge.[4]

8. The perfect one (Purusha) who, building desire after desire, is awake in those that are asleep, is called even pure, is called Brahma, is called even immortal. Upon him all the worlds are founded; none becomes different from him. This is that.

9. As the one fire, when entering the world, becomes to every nature of every nature,[5] so the one soul being of every nature to every nature, is the internal soul of all beings, and is also without them (in its own nature.)[6]

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[1] In all the vital airs, &c.

[2] Different from the compound of senses, &c.

[3] For, says S'., the cause of life does not depend upon them, as they refer to other and other things on account of their composition; without something else which arranges them, it is impossible that things of themselves should form a compound, as the materials of a house do not form a house without somebody who brings them together.

[4] Br. A'. 2 Adh. 2, 13.

[5] Becomes manifold from the manifold fuel.

[6] Br. A'. 2 Adh. 5, 19.

10. As the one air, when entering the world, becomes of every nature of every nature, so the one soul, being of every nature to every nature, is the internal soul of all beings, and is also without (them).

11. As the one sun,[1] the eye of the whole world, is not sullied by the defects of the eye or of external things, so the soul, as the inner soul of all beings, is not sullied by the unhappiness of the world, because it is (also) without it.

12. He is one,[1] the ruler, the inner soul of all beings, who renders (his) one nature manifold. The wise who behold him as dwelling in their own selves, obtain eternal bliss, not others.

13. The wise who behold (the soul) as the eternal among what is transient, as the intelligent among those that are intelligent, which, though one, grants the desires of many (who behold it) as dwelling in their own selves, obtain eternal bliss, not others.

14. (Wise) think that supreme bliss, which cannot be described, to be this (individual soul). How then shall I know it? Does it manifest or does it not manifest?

15. There (with regard to Brahma) the sun does not manifest nor the moon and stars, there do not manifest those lightnings; how then should manifest this fire? When he is manifest, all is manifested after him; by his manifestation this whole (world) becomes manifest.

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[1] Bhag. G. 13, 52.

[2] Verse 12, 13, 15 occur, with a few variations, in the S'wét. U. 6, 12, 15; v. 15, in the Mund. U. 2, 2, 10, and Bhag. G. 15, 6.

Sixth Valli.

1. It (the world)[1] is like an eternal holy fig-tree, whose root is upwards, and whose branches go downwards. This[2] is called even pure, this is called Brahma (all comprehensive); this is called even immortal; upon this all the worlds are founded; none becomes different from it. This is that.

2. This whole universe trembles within the life (the supreme Brahma); emanating (from it) it (the universe) moves on. It (Brahma) is a great fear, like an uplifted thunderbolt. Those who know it, become immortal.

3. Through fear of him burns the fire, through fear of him burns the sun, through fear of him runs Indra, the wind, and Death as the fifth.[3]

4. If here (in this life) one is able to comprehend *him* (Brahma) before the death of the body, (he will be liberated from the bondage of the world; if one is not able to comprehend him,) he is destined for the assumption of a body.

5. As one is reflected in a looking-glass, so (the soul is) in the body; as in a dream, so in the world of the forefathers; as in water, so in the world of the Gandharvas; as in a picture and in the sunshine, so in the world of Brahma.

6. Considering the different state of the senses which are produced one after another (from the mind) and their rise and setting,[4] the wise do not grieve.

7. Higher than the senses (and their objects) is the mind, more excellent than the mind the intellect (Sattvam); above the intellect soars the great soul, more excellent than the great one is the un-manifested.

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1 Vide Bhag. G. 15, 1-3.

2 "Tad," according to S'ankara, refers to "múlam," this root. The latter part of this verse is the same with part of 5, 8.

3 Also in Taitt. U. 2, 8.

4 Which is not the case with the soul.

8. But higher than the unmanifested is the soul (Purusha) which is all-pervading and without cause. Knowing this, one gets liberated and gains immortality.

9. Its (the soul's) being (nature) is not placed in what is the ruler visible; none beholds it by the eye, by the heart (the intellect) of the mind, through thinking it gets manifest.[1] Immortal become those who know it.

10. The state which ensues, when the five organs of knowledge remain (alone) with the mind, and the intellect does not strive, is called the highest aim.

11. This they call concentration (Yoga) which is the firm keeping down of the senses. At that time (man) gets careful;[2] for concentration has as well its furtherance as its hinderance.

12. It (the soul) is not to be gained by word, not by the mind, not by the eye, how could it be perceived by any other than him who declares that it exists?

13. (The soul) is to be perceived by (the notion of) existence;[3] it is to be perceived by its true notion;[4] (that is to say) by both of them; the true nature of the soul becomes manifest, when (first) it has been perceived by (the notion of) existence.

14. When all the desires cease which were cherished in his heart (intellect), then the mortal becomes immortal, then he obtains here Brahma.

15. When all the bonds of the heart are broken in this life, then the mortal becomes immortal; this alone is the instruction (of all the Védas).

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[1] Vide S'wét. U. 4, 20.

[2] When he places his mind entirely upon the contemplation of the soul.

[3] Viz. as an existing cause from its existing effect, the world.

[4] Without any relation to something else.

16. There are hundred and one arteries of the heart;[1] the one of them (Sushumná,) proceeds to the head. By this (at the time of death) rising upwards (by the door of A'ditya) a person gains immortality; or the other (arteries) are of various course.

17. The spirit, the inner soul, which is of the size of a thumb, is always residing in the heart of men; let a man with firmness separate it from his own body, as from a painter's brush a fibre.

Let a man know it, which is pure, which is immortal; let a man know it, which is pure, which is immortal.

18. Nachikéta, having gained that science declared by Death, and also the whole rule of concentration, obtained Brahma, and hence was without passion and immortal; thus also any other (will obtain Brahma) who knows in the same manner the unchangeable soul.

19. May he[2] protect us both[3] at the same time, at the same time support us both; may both of us at the same time apply (our) strength; may our reading be illustrious, may there be no hatred (amongst us). Om! peace, peace, peace![4]

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1 Vide Pras'. U 3, 6.

2 The Supreme Ruler, taught in this Upanishad.—S'.

3 The teacher and disciple.

4 This verse is the same with Taitt. U. 3, 1, and the latter half of 3, 6.

INTRODUCTION.

The Taittariya Upanishad forms a part of Taittariya Á'ranyaka, that is, of the Á'ranyaka of the black Yajur Véda, chapters 7 to 9, and is also found in the collection of the Atharva Upanishads. In the former it bears no separate title; in the latter it is enumerated as two distinct Upanishads, the "Á'nanda Vallí" (the lotus of bliss), containing the first two chapters, and the "Bhrigu Vallí" (the lotus of Bhrigu), containing the third chapter. S'aṅkara names the first chapter S'ikshá Vallí (the lotus of the doctrine), and the second Brahmánanda Vallí (the lotus of the joy in Brahma), but has no title for the last. It is one of the Upanishads, rendered by Anquetil from the Persian, and parts of it have been translated by Colebrooke—the third chapter or Bhrigu Vallí, and the prayer at the commencement of the first chapter (M. E. Vol. i. pp. 76-78),—and by Weber, the whole of the second and third chapters (in his "Indische Studien," Vol. ii. pp. 207—236.)

The Taittariya Upanishad consists of two parts, viz., of what is properly called an Upanishad, the doctrine of Brahma, or of the absolutely infinite Spirit, and of an introduction to it. This is formed by the first chapter or S'ikshá Vallí, which, in accordance with the systematical exposition of the Védánta, describes the course of instruction, and of the moral and mental training, preparatory to the initiating of the student in the science of Brahma. These previous conditions are the study of the S'ikshá properly so called, that is, of the doctrine of the pronunciation, quantity, &c., of Védaic words,—the meditation on certain words which symbolically express the truths of the

doctrine and prepare the mind for its comprehension,—the meditation on the term "Om," the most sacred of all symbols, embracing as it does the real sense of all the Védas,—the meditation on Bramha in his relation to the individual soul, to the material creation, and to the different deities,—and the necessity of ceremonial work, of the daily reading of the Védas and of a virtuous life in accordance with the precepts of the S'ástras. In short, it is the study of the Védas, the practice of sacred rites, and the leading of a holy life, which prepare for the reception of the highest knowledge.

The second chapter, or the Bramhánanda Vallí, contains the doctrine of the Taittariya Upanishad itself. To understand, however, fully, what is the view of it, in what points it resembles the Védánta as a system, and in what points it differs from it, it is necessary to know the doctrine of the Védánta with reference to the order of creation. Of this we shall, therefore, now give a compendious sketch, which we take from the Védánta Sára.

The cause of the world, according to the Védánta, the source of all reality, and strictly speaking, all reality itself, is Bramha, the supreme soul or spirit. He is to be thought without any qualities taken from our conception of the world; he is merely spirit, or as it is expressed by the Védánta, he is mere existence, knowledge (without difference of subject, object and their mutual relation) and bliss. Every thing else is non-existence and non-knowledge. The world in its most abstract notion is therefore to be conceived as ignorance, which does not exist absolute, but must be comprehended by the cause, on which it depends,—God. It consists of the three qualities of goodness (Sattwa), passion or foulness, or activity, (Rajas), and darkness (Tamas,) which denote the three degrees of its existence, or of its power of manifestation. Ignorance is two-fold, viz., as totality, when all ignorance is

one, and as speciality, or ignorance in individual beings. God in his relation to the totality of ignorance is omnicient, omnipotent, &c., that is, he has all the attributes of the creator and ruler of the world, and is called in this respect I's'wara (the ruler). God in his relation to special ignorance is the individual soul, the defective intelligence, Prajna. The ignorance in its totality is the causal body of God, that is to say, the cause of all created beings, ignorance in its speciality is the individual bodies. The causal body is also called the sheath of happiness, as it contains all happiness, and as it envelops all. From this ignorance are first created five elementary bodies, viz., ether, air, fire, water and earth, each of which is composed of the three qualities, (of which ignorance itself consists) and respectively endowed with the special qualities of sound, touch, colour, savour and smell. These elements are called Tanmátras, or subtle elements, in contradistinction to the gross elements, of which the visible bodies are composed. From the combined particles of goodness in the five subtle elements, are produced intellect, (budhi, the faculty of ascertainment), and mind, (manas, the faculty of judging and doubting),—from the separated particles of the same, the five intellectual organs, the ear, the eye, the touch, the nose and the tongue, viz., the ear from the separate particles of goodness in ether, the eye from the separate particles of goodness in fire, &c.,—further the five organs of action, the voice, the hands, the feet, the organ of excretion and the organ of generation from the separate particles of passion,—and lastly, the five vital airs, respiration, flatulence, circulation, pulsation and assimilation, from the combined particles of passion. Intellect together with the intellectual organs, forms the intellectual sheath or case of the soul; mind, with the organs of action, the mental sheath; and the vital airs, together with the organs of

action, form the vital sheath. The three sheaths, when united, are the subtle body of the soul, or the body which remains at the transmigration. Here again the subtle body is either a totality, or individuality. The soul, or God, as pervading the totality, is called the Sútrátma (the soul which pervades all as the same string passes through all the pearls of a wreath), or Hiranyagarbha, as pervading an individuality, Taijana (the Resplendent). Both, however, are in reality one. These three sheaths consist of the continuance of waking thoughts in dream, and in dream the Sútrátma as well as Taijana perceive the subtle objects.

From the subtle elements further proceed the gross elements of ether, air, fire, water and earth, by a peculiar combination of them,[1] and from the gross elements the different worlds, as the heaven, the earth, &c., and the different bodies, as men, animals, &c.

The soul, as abiding in the totality of the gross bodies, is called Vais'wanara, Virát, &c., as abiding in any individual body, Vis'wa (the pervader). The gross body is called the nutrimentitious sheath (Annamaya Kosha), and as it is the place where the gross objects are enjoyed, it is called awake. In the waking state Vais'wanara and Vis'wa enjoy the material sounds, colours, &c., through the five organs of intellect.

The totality of these worlds, viz., of the gross, the subtle and the causal bodies, forms one great world, and the soul, from the pervader to the ruler, is also only one soul.

How far the account of the Taittariya Upanishad corresponds to the above view, we shall see presently, after having given a

[1] Viz., in the proportion of four-eighth of the element, after which it bears the name, with an eighth of each of the other four.

survey of its contents. The second Vallí commences with the following memorial verse of the Rig-Véda which, according to S'ankara, contains the sum total of the whole Upanishad : "Whoever knows Brahma who is existence, knowledge and infinity, as dwelling within the cavity (of the heart) in the infinite ether, enjoys all desires at once, together with the omniscient Brahma."

From this infinite soul sprang forth the ether, from the ether the air, from the air the fire, from the fire the water, from the water the earth, from the earth the annual herbs, from herbs food, from food seed, and from seed man. All creatures are produced from food, and pass again into food. To recognise this universal food as Brahma, is the first step of knowledge ; the second is, to recognise him as vital air, the inner soul (átma) of the former, which pervades and supports it, the third to think Brahma as mind, which is a soul more internal than the former, the fourth to think him as knowledge, and the fifth as bliss, when all difference of the individual from the universal soul ceases.

Here arise the following questions : Does an ignorant person after his death obtain the supreme Brahma ? and if not, does a person who knows god, obtain him also ?

When Brahma had created all, he entered it. He is to be considered as the creation and the creator ; the varieties of all that is perceived, did before the creation not exist (explicitly), they were one and the same (implicitly), and the creation must, therefore be considered as a creation of Brahma himself. Brahma, the unchangeable, eternal being, is in fact constantly the foundation of the world ; without him there would be no existence, no continuance, and all living creatures would be

annihilated at once. The knowledge of him as identical with the soul makes therefore free from fear, because thereby the notion of every difference of the soul from other beings is removed, and fear arises only from such a difference. A person, on the contrary, who does not know him, is subject to fear, because for him always difference exists.

The happiness then which ensues from various degrees of knowledge and existence, is various. Proportionate to their knowledge is the happiness of men, of man-Gandharvas, of divine Gandharvas, of the fore-fathers, of men born in the heaven of the gods, of gods by their nature, of Indra, of Brihaspati, of Prajápati, and of the one supreme Brahma. A person who has a knowledge of him, obtains him. Then all fear disappears for him, as well from external things as from his own conscience.

The third Vallí gives a narrative in confirmation of the doctrine, taught in the preceding chapter, from which it is evident that the science of Brahma is not acquired at once, but that there are different stages, by which a person approaches to a clearer and clearer idea of God, and that the means of arriving at them is the practice of tapas, which denotes either austerity or an elevation of knowledge. The third does not teach anything new, but is only a repetition of what was known before in another form.

We find in the Taittariya Upanishad the tenets, peculiar to the Védánta, already in a far advanced state of development; it contains as in a germ the principal elements of this system. The notion of Bramha, as the supreme spirit and as wholly distinct from the material world, is clearly defined. He is shown as the source of all reality, and in his relation to the world as its creator

and preserver. We find here the doctrine of the five elements as the first creation of God, from which gradually all perceptible things are produced, and also the doctrine of the five sheaths, one the foundation of the other, by which the soul is enveloped. There are, however, differences. No distinction is made between subtle and gross elements, nor is it clear, how intellect, mind, the organs of intellect and of action, and the vital airs have been produced from them. We likewise do not understand what relation the five sheaths bear to the five elements and to the soul; for if we consider the succession of the productions, given by the Taittariya Upanishad, it appears that they are not modifications of some of the elements or of all of them, but only of the earth; again it is nowhere stated, that the sheaths have been created independently of the other productions, and it appears, therefore, to be a legitimate conclusion that they are in some way a modification of the elements.

Dr. Weber, in our opinion, goes too far in asserting (Ind. Studien, Vol. ii. p. 210) that the first part of the Taittariya Upanishad is in no connection with the other parts, that the composition of the whole Upanishad is merely formal, that many of its notions are fanciful, and that it exhibits little of the true spirit of speculation.

It is true, that the first part is not necessary for the comprehension of the doctrine, yet, according to the view of all the Upanishads and of the Védánta, a preparatory course of study is required, and this it is which inculcated in the first part, and more systematically than in other Upanishads; for instance, the Brihadáranyaka, where the exposition of the science of Bramha is frequently interrupted by enquiries belonging to a previous investigation. It is true, also, that the exposition is formal; as the

sentences are composed after a fanciful form; but their regularity is not greater than of some of the finest Upanishads which are written in metre.

There are indeed a number of fanciful notions, especially with regard to the different gods, of whom a formidable system has been given. Still, all the gods introduced (with perhaps the exception of Prajápati who is a production of speculation), are the popular gods of the Védas, and that they are brought into a system, is the natural consequence of speculation. All philosophy commences from ideas which existed previous to it, may they be religious ideas, or ideas referring to the mind, or to external nature. Philosophy consists in nothing else but in thinking of them, and it arises from the sole reason, that those ideas are found inconsistent, that they are contradictory in themselves. External things, for instance, as they appear, are considered as existent, and in thinking them we find that they consist of qualities which are only relations to other things and to ourselves, and can therefore not express what really exists; or something is represented as God, that is, as omniscient, almighty, and so on, and we afterwards find that the same has been endowed with material, or finite attributes which do not agree with the other part of the notion. It is therefore on account of their own hollowness that we are compelled to abandon those notions and search for such as are perfectly consistent with themselves and with those to which they bear a necessary relation.

With reference to religious ideas, two alternatives are possible for philosophy, either to repudiate them altogether as false or inadequate, or to adopt them as a basis for its speculation. The latter is the way of accommodation, but even if this is

followed, it must be remembered, that the results of its enquiry will be widely different from the basis from which it commenced. Thus it is with the Upanishads ; they indeed acknowledge the gods of the Védas in name, but not in reality ; for their whole nature is altered, since from the state of divinity they are degraded to beings of an inferior order, having lost the attributes of infinity and absoluteness.

In this respect the notions of the Taittariya Upanishad are not more fanciful than those of the other Upanishads. They arise from the system of accommodation, which pervades the Upanishads and in fact the whole philosophy of the Hidus. To it the greatest number of its defects must be ascribed. To mark the two principal ones, resulting from it, it deceives the common people by the appearance of an union of opinion with the highest flight of human intellect which does not really exist, and puts, on the other hand, a limit to speculation, and therefore to progress, by giving it an aim which is not its own, and which at the same time it is not to pass.

The Taittariya Upanishad, however, does not add to the received system ; its ideas are those of the other Upanishads, only more systematically arranged than it is the case with the majority of them, and although it does not display the same vigour of thought as some other Upanishads do, yet, in our opinion, it belongs to the first series, preceding the Védánta philosophy, which appears to be confirmed by the high opinion in which this Upanishad is held by Hindu philosophers.

TAITTARIYA UPANISHAD.

Síkshá Valli.

FIRST ANUVA'KA.

May Mittra grant us welfare,—Varuṇa grant us welfare,—Aryamas grant us welfare,—Indra (and) Brihaspati grant us welfare,—the far-stepping Vishṇu grant us welfare.—Salutation to Brahma,—Salutation to thee, O Váyu.[1]—Thou art even visibly Brahma[2].—I will call thee even the visible Brahma,—I will call (thee) just,—I will call (thee) true.—May he (Brahma) preserve me,—preserve the speaker,—preserve me,—preserve the speaker.

Peace, peace, peace !—[3]

SECOND ANUVA'KA.

We will explain the Síkshá.—The letter,—the accent,—the quantity,— the effort,—the middle pronunciation and the continuation, are declared as the contents of the chapter of the S'ikshá.

THIRD ANUVA'KA.

1. May we both (the teacher and disciple) be glorious,—may we both have the light of the Véda. Next, then, we will explain

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[1] According to S'ankara, Mittra is the deity, presiding over the function of respiration (Práṇa) and over the day, Varuṇa over the function of flatulence (Apána) and over the night, Aryamas over the eye and the sun, Indra over strength, Brihaspati over speech and intellect, Vishṇu over the feet.

[2] This is said merely for the sake of praise.

[3] Peace is said three times to remove the obstacles to knowledge, which may arise with reference to the soul, to the material sphere, and to the superintendence of deities.

the Upanishad (the meditation on) of the Sanhitá,[1]—in five topics,—viz., as referring to the worlds, to splendours, to knowledge, to offspring, and to the soul.—They are called great Sanhitas.—Next, the topic, referring to the worlds.—The earth is the first syllable, (viz., San, of the word San-hi-tá), the heavens the last syllable (tá), the ether the union (hi).

2. The wind (Váyu) the instrument of union,—this is the topic referring to the worlds.—Next, the topic referring to splendours, —Agni (fire) is the first syllable,—A'ditya (the sun) the last syllable,—the waters are the union,—the lightning is the instrument of union,— this is the topic, referring to splendours.—Next, the topic referring to knowledge,—the teacher is the first syllable,—

3. The disciple the last syllable,—knowledge the union,—the Véda the instrument of union,—this is the topic referring to knowledge.—Next, the topic referring to offspring;—the mother is the first syllable,—the father the last syllable,—the offspring the union,—the organ of generation the instrument of union, —this is the topic referring to offspring.

4. Next, the topic referring to the soul,—the lower jaw is the first syllable,—the upper jaw is the last syllable,—speech is the union,—the tongue the instrument of union,—this is the topic

[1] Sanhitá means a union either of letters to a word, or of words to a sentence, or of sentences to a more comprehensive composition, as expressive of the mutual connection of any ideas, to which such a Sanhitá may be referred. It means therefore *also* a collection of hymns, as the Rig-Véda, &c., and is here especially meant as a collection of hymns according to each separate school. Such a Sanhitá is, for instance, the sentence: I'-sé-twa (I divide thee,) where the syllable I' may represent the earth, twá the heaven, sé the connection of both, and the union of all these elements to one word the air. Mahasanhitá is, where there is a Sanhitá, and where the things in unity are of such comprehensiveness as the earth, &c.

referring to the soul. These are the great Sanhitas. Whosoever knows the explanation of these great Sanhitas, is united with offspring, cattle, the light of the Véda, eatable food, and with heaven.

FOURTH ANUVÁKA.[1]

1. May that Indra (here the supreme god in the form of Om, the holiest word of the Védas), who has been manifested as the first of the Védas, comprising the nature of all,—being more immortal than the immortal Védas,—strengthen me with understanding,—O God, may I be the vessel of immortality (of the knowledge of Bramha, the cause of immortality). May my body be able,—my tongue exceedingly sweet.—May I hear much with my ears. Thou (viz., Om) art Bramha's sheath enveloped by (common) understanding.—Preserve what (of the knowledge of Bramha) I have heard.—*The prosperity* (Srí) which swiftly brings me clothes, increases my cows,—

2. And prepares for me always food and drink,—this prosperity,—rich in wool-clad flocks and other cattle, bring to me. Swáhá![2]—May the Brahma-students come to me, Swáhá!

3. Let me be glorious among men, Swáhá!—Let me be better than the wealthy, Swáhá!—O venerable, let me enter thee (viz., the word Om, the sheath of Bramha), Swáhá.—O venerable, do thou enter me, Swáhá.—In thee, spreading in thousand branches,—O venerable, I shall be purified, Swáhá!—As the waters go downwards,—as the months go to the consumer of days (the year),—so let the Brahma-students, O Creator,

[1] This Anuváka contains the muttering of the Mantras and the oblations necessary for a person who wishes to acquire understanding and prosperity.

[2] Swáhá is the explanation, made before the offering.

approach me from everywhere, Swáhá!—(Thus) art thou a refuge,—do thou illuminate me, do thou make my like thy own nature.—

FIFTH ANUVA'KA.[1]

1. Bhúr, Bhuvar and Suvar, these verily are the three mystical names—The son of Maháchamasa,—revealed as the fourth among them,—Maha (the great one),—this is Bramha,—it is the soul—the other deities are its members.—"Bhúr," verily, is this world, "Bhuvar," the atmosphere,—"Suvar," that world.

2. Maha A'ditya (the sun),—for by A'ditya increase all worlds.—Bhúr is verily Agni (the fire),—Bhuvar the wind,—Suvar A'ditya,—Maha the moon; for by the moon increase all splendours. Bhúr is the Mantras of the Rig,—Bhuvar the Mantras of the Sáma,—Suvar the Mantras of the Yajur,—

3. Maha Bramha; for by Bramha all the Védas increase. Bhúr verily is the life, by which breath is taken,—Bhuvar the life which descends,—Suvar the life which equalises,—Maha food;—for by food all functions of life are increased.—These four are verily fourfold;—there are four times four mystical names. Whosoever knows them, knows Bramha;—all the gods (as his parts) convey power to him.

SIXTH ANUVA'KA.[2]

1. In the ether, abiding within the heart,—is placed the

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[1] The meditation with regard to the Sanhitá has been explained; the Mantras also, required to obtain understanding and prosperity, have been mentioned; now the intermediate meditation on Bramha, represented by the three mystical names, will be set forth.—S'.

[2] In the preceding Anuváka the deities have been specified as the parts of Bramha, represented by the mystical names; the present describes the ether of the heart, &c., as the place of the perception and meditation of Bramha, and the manner, in which the state of the universal soul may be obtained.—S'.

Purusha (soul) whose nature is knowledge,—who is immortal, radiant like gold.—[The artery, Sushumna by name (the coronal artery) which springs forth from the upper part of the heart, and proceeds] between the two arteries of the palate,—and (within the piece of flesh), which like a breast is hanging down,—then, after having made its way through the head and skull,—(terminates) where the root of the hair is distributed,—this (artery) is the birth-place (the road) of Indra (of Bramha).—By (the mystical name of) Bhúr (the sage) gets the same with fire (with the superintending deity of fire),—

2. By (the mystical name of) Bhuvar with the wind,—by (the mystical name of) Suvar with A'ditya (sun),—by (the mystical name of) Maha with Brahma;—he obtains his kingdom,—he obtains the ruler of the mind,[1]—he becomes the ruler of speech, the ruler of the eye,—the ruler of the ear,—the ruler of knowledge;—He then becomes this, viz., Bramha, whose body is the ether,—who is the real soul, who sports in life, whose mind is joy—whose peace is abundant, who is immortal.—In this manner, O Práchínayogya, (the name of a disciple) worship (the Bramha as mentioned.).

SEVENTH ANUVA'KA.[2]

The earth, the atmosphere, the heaven, the quarters, the intermediate quarters, (the five-fold), world—fire, wind, the sun, the moon, the stars (the five-fold presiding deities),—the waters, the annual herbs, the regents of the forest (the tree), the ether the soul,—all this is the material sphere.—Next the sphere

[1] Bramha, who is the ruler of all the senses, since he is the nature of all.

[2] This Anuváka describes the meditation on Bramha, represented by the five-fold world, the five presiding deities, and the five-fold sphere, referring to the soul.—S'.

referring to the soul.—The vital air which goes forwards, the vital air which goes downwards, the vital air which goes from the centre, the vital air which goes upwards, the vital air which goes everywhere,—the eye, the ear, the mind, speech, touch,—the skin, the flesh, the muscles, the bones, the marrow,—having thus ascertained, the Rishi[1] said,—five-fold indeed is this all,[2]—by the five-fold (sphere referring to the soul) a person makes, complete the five-fold (external world).

EIGHTH ANUVA'KA.

Om is Bramha.—Om, this all,—Om is verily assent,—(having been addressed by the other priests by,) Om, do command, they command.

Om, the hymns of the Sáma sing,—Om, Som, the hymns of praise proclaim.—By Om, the Adwarya gives his reply.—By Om, the Bramha commands.—By Om, he gives his orders for the burnt offering.—Om, says the Brámhaṇa, when he commences to read (the Véda):—May I obtain Bramha (the Véda or the supreme soul),—*and* he obtains Bramha.

NINTH ANUVA'KA.

Justice, the reading and teaching are to be practised.—Truth, the reading and the teaching are to be practised.—Penance, the reading and the teaching are to be practised.—Subduing (Dama, the subduing of the external senses), the reading and the teaching are to be practised.—The (sacred) fires, the reading and the teaching are to be attended to.—The burnt offering, the reading and the teaching are to be attended to.—The guests, the reading and the teaching are to be attended to.—The duties

[1] Either the Véda, or a Rishi, who knew it perfectly.

[2] Vid. Brihad. A'. 3d Brámha. 17th. B. I. Vol. ii. Part iii. p. 134, from which it is evident, that the Taittariya Upanishad belongs to a later time than the Brihad. A'. U.

of man, the reading and the teaching are to be attended to.—Sons, the reading and the teaching are to be attended to.—Begetting the reading and the teaching are to be attended to.—The offspring, the reading and the teaching are to be attended to.—The word as to "justice," &c., has declared Satya-vachas, (or the truthful) from the family of Rathítara.—The word as to "penance" has declared Taponitya (or the ever-penitent) from the family of Purusishti.—The word as to the reading and teaching has declared Náka from the family of Mudgalya ;—for they (reading and teaching) are austerity, for they are austerity.

TENTH ANUVA'KA.[1]

I am the spirit (mover) of the tree, (viz., of the tree of the world which is to be cut down).—(My) fame (rises) like the top of the mountain.—I am purified in my root, as immortality is glorious in the nourisher, (viz., the sun). I am brilliant wealth.—I am intelligent.—I am immortal and without decay (or I am sprinkled with immortality).—This is the word of knowledge of Tris'anku.

ELEVENTH ANUVA'KA.[2]

1. Having thought the Véda the teacher (thus) instructs the disciple :—Speak the truth.—Walk according to thy duties. —Let there be no neglect of the (daily) reading (according to the school).—Having brought the welcome wealth for the teacher, do not cut off the thread of the offspring.—Let there be no neglect of truth.—Let there be no neglect of duty.—Let

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[1] Contains the Mantra to be recited before the daily reading of the Véda for the object of obtaining knowledge.—S'.

[2] Shows the duties which, in accordance with the injunction of the Véda and the Smriti, must be performed, before the knowledge of Bramha can be imparted.—S'.

there be no neglect of protection (prudence).—Let there be no neglect of prosperity (of such actions as increase thy wealth).—Let there be no neglect of the reading and of the teaching.

2. Let there be no neglect of the duties towards the gods and the forefathers.—Let the mother be a god (to thee).—Let the father be a god (to thee).—Let the teacher be a god (to thee).—Let the guest be a god (to thee).—All the works which are unblameable, ought to be performed,—not any other.—All the praiseworthy doings of us (the teachers),—ought to be worshipped (followed) by thee,—not any other.

3. The Brámhaṇas who are better than we, it ought to be thy effort to provide with a seat.—(What is to be given) is to be given with faith,—is not to be given with want of faith,—is to be given with prudence,—is to be given with shame,—is to be given with fear,—is to be given with affection.—If thou hast any doubt with regard to work, or with regard to conduct,—

4. Then, as there (in thy neighbourhood) all the Brámhaṇas who are of sober judgment,—who are meek and desirous of performing their duties, may they act by themselves or be appointed (by another)—as such Bramháṇas act therein,—so also act thou therein.—Then among those who are blamed,—as there all the Brámhaṇas, who are of sober judgment, who are meek and desirous of performing their duties,—may they act by themselves, or be appointed by another,—as such Brámhaṇas act among them,—so also act thou among them.—This is the rule—this is the advice,—this is the meaning (Upanishad) of the Védas,—this is the instruction.—This should be followed out in such a manner,—this verily should be followed out in such a manner.

TWELFTH ANUVA'KA.

May Mittra grant us welfare,—Varuṇa grant us welfare,—Aryamas grant us welfare,—Indra (and) Brihaspati grant us welfare,—the far-stepping Vishṇu grant us welfare.—Salutation to Bramha,—Salutation to thee, O Váyu.—Thou art even visibly Bramha,—I will call (thee) just,—I will call (thee) true.—May he (Bramha) preserve me,—preserve the speaker,—preserve me.—preserve the speaker.—Om! peace, peace, peace!

Bramha'nanda Vallí.[1]

Do protect us both (the teacher and the disciple) at the same time—at the same time support (give food) us both;—may both of us at the same time apply (our) strength (for the acquirement of knowledge);—may our reading be illustrious;—may there be no hatred (amongst us.)—Peace, peace, peace.

FIRST ANUVA'KA.

1. The knower of Bramha obtains the supreme[2] (Bramha). —With reference to this (knowledge of Bramha) the following (Rig) is remembred:—"Whoever knows Bramha, who is existence, knowledge, (and) infinity,—as dwelling within the cavity (of the heart, which is intellect) in the infinite ether,—enjoys all desires at one and the same time together with the omniscient Bramha."—Here follows this memorial verse:—From that soul (Bramha) verily sprang forth the ether,—from the ether the air,—from the air fire,—from fire the waters,—from the waters the earth,—from the earth the annual herbs,—from the annual herbs food,—from food seed,—from seed man;—for man is verily the essence of food.—Here (with reference to the mean-

[1] The contents and arrangement of the second Vallí are briefly and precisely stated by Weber, as follows:—The eighth chapter is to be divided into four sections, of which the first (anuv. 1—5) treats the degrees of succession in the development of nature, the second (anuv. 6 and7) the origin of the creation generally, and the third (anuv. 8), especially the ánanda, that is to say, the happiness of him who knows the identity of the individual with the universal soul, which has given the whole book the title of A'nanda Vallí. The fourth, lastly, (anuv. 8 and 9) specifices the reward of him who knows all the preceding truths.

[2] Param, S'ankara explains niratisáyam, beyond which there is no more, which is absolute; and this is Bramha, which is also clear by a passage of the Káṭhaka, where it is said, "Whoever knows Bramha, becomes even Bramha."

ing, viz., that man is the essence of food) follows this memorial verse:—" This (head here which I point out) even is his[1] head, —this is the right arm,—this the left arm,—this his body,—this his tail (the part of the body stretching from the navel downwards) his foundation."

SECOND ANUVA'KA.

1. Here follows this memorial verse :—

All the creatures which dwell on earth—spring verily forth from food.—Again they live even by food,—again, at last (at the time of death) they return to the same,—for food is the oldest of all beings ;—hence it is called the healing herb (Ausha-dha, because it subdues the heat, Aushá of the body) of all (creatures).

All those who worship food as Brahma,—obtain all food whatever ; for food is the oldest of all creatures :—therefore it is called the healing herb of all.—From food spring forth all beings;—when born they grow by food.—It is eaten (adyaté) by all creatures and it eats (atti) the creatures ;—therefore it is called food (annam). Different from that (soul) which is like the essence of food,—is an (other) inner soul, which consists of vital air (Práṇa).—The former (the soul, consisting of the essence of food) is filled by this.—This (Práṇa) even resembles the shape of man,—according to the shape of man borne by the former (the individual, consisting of the essence of food),—(is made also) this shape of man.—His head is even the vital air which goes forwards (respiration),—his right arm the vital air which equalises,—his left arm the vital air which goes

1 " His," the head of the soul, which is the essence of food.

downwards ;—the ether[1] the body,—the earth[2] the tail, the foundation.

THIRD ANUVA'KA.

After breath breathe the gods,—men and animals ;—for breath is the life of all the creatures.—Therefore it is called the life of all.—All those who worship breath as Bramha,—attain the last limit of life (viz., 100 years),—for breath is the life of creatures ; therefore it is called the life of all. This (life) even is the embodied soul—of the former (nutritious sheath).—Different from that (soul) which consists of vital air,—is an (other) inner soul, which consists of mind.—By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former.—His head is even the Yajur,—the Rig his right arm,—the Sáma his left arm,—the instruction (viz., the Brámhaṇa, in which instruction is given) is the body,—and the Atharvans and Angiras[3] his tail, his foundation.

FOURTH ANUVA'KA.

Here follows this memorial verse :—

A person who knows the bliss of Bramha,—from which words together with the mind return,—without comprehending it, is never afraid.—This mind even is the embodied soul of the former.—Different from that (soul) which consists of mind,—is an (other) inner soul which consists of knowledge.—By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former.—His head is

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[1] The ether, means the equalising air (San ána), and it is called the soul because it has a greater part of the vital function and because it is in the midst of the body.

[2] The earth, here the vital air which goes upwards and it is called earth because it is the support of the vital airs.

[3] This is, according to Dr. Weber, the oldest name for the Atharva-Véda, I. S. Vol. I. p. 291.

even faith,—justice his right side,—truth his left side,—concentration (Yoga) his body,—the great one (intellect) his tail, his foundation.

FIFTH ANUVA'KA.

Here follows this memorial verse :—

Knowledge arranges sacrifice,—and it arranges also works.—All the gods worship as the eldest the Bramha, which is knowledge.—A person who knows knowledge as Bramha,—and does not swerve from it,—enjoys all desires,—after he has abandoned all the sins innate to the body (or, after he has abandoned all sins in his body, that is to say, during his life).—This even is (soul) which is the embodied soul of the former (mind).—Different from that knowledge,—is an (other) inner soul which consists of bliss.—By this the former is filled.—It resembles the shape of man,—according to the shape of man, borne by the former.—His head is what is pleasant,—joy his right arm,—rejoicing his left arm,—bliss his body,—Bramha his tail, his foundation.

SIXTH ANUVA'KA.

Here follows this memorial verse :—

If a person knows Bramha as not existing—he becomes, as it were, himself non-existing;—if a person knows Bramha as existing,—then (the knowers of Bramha) know, that he (himself) exists.—This (infinite Bramha) is the embodied soul of the former.—(Because this is so) therefore there are here the following questions1 (of the disciple with reference to what has been

1 In the text the plural is used, by which more than two questions are implied; yet only two questions are actually given. Weber, therefore, thinks that part of the text has been lost. S'ankara asserts that there are in form only two questions, but in reality four (as marked in the text,) each of the two questions containing an alternative, and tries thereby to vindicate the use of the plural.

said by the teacher):—Does the ignorant, when departing from this life,—go to that world (of the supreme Bramha) (or does he not go there)?—Does the wise (knower of Bramha), when departing from this life, obtain that world, (or does he not obtain it)?

He (the supreme soul,) desired:—Let me become many, let me be born.—He performed austerity.—(Tapas means here, according to S'ankara, knowledge, and the sense would be: he reflected on the form of the world to be created).—Having performed austerity,—he created—all this whatsoever.[1]—Having created it,—he even entered it.—When he had entered it,—he was endowed with form and void of form,—defined and not defined,—a foundation, and without foundation,—endowed with knowledge and void of knowledge,—true and not true, (viz., only comparatively not true)—all this whatsoever was true (absolutely).—(Because all this was in this manner true, Bramha) therefore it is called true.—

SEVENTH ANUVA'KA.

Here follows this memorial verse:—

This was before (the creation of the world) not (existing) (the contrary of all the manifested differences of name and form, which are thought to be the unchangeable Bramha).—Hence verily was produced that which exists (what is thought to exist, all the differences of name and form).—This (unchangeable Bramha) created himself; therefore, it is called self-created[2] (or holy).—Because it is holy (Sukrita),—(therefore) it is verily

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[1] Vid. B. A'. B. I. Vol. II. p. 52, where the following passage is precisely the same:—idam sarvam asrijata yad idam kincha.

[2] Vid. Aittar. U. 1st Adh. 2d Kh. 3. B. I. Vol. VII. p. 886, where another derivation of Sukrita is given.

(like) taste;—for any one obtaining taste, becomes delighted.—If that bliss (like Brahma) were not present in the ether (of the heart),—who then could live, who could breathe?—for it is he (the suprome spirit) that fills with bliss.—When he (the sage) gains his fearless stand in him, who is invisible, (unchangeable) incorporal (anátmya), undefinable and unsupportable,—then indeed does he obtain liberty from all fear.—When the other (the ignorant) makes even a small hole in him (considers him by any kind of difference),—then fear is produced for him.—This (Bramha) is ever a fear for him who (thus) knows, and who does not believe (in the true nature of Brahma).

EIGHTH ANUVA'KA.

Here follows this memorial verse :—

Through fear of him blows the wind—through fear rises the sun,—through fear of him speed Agni and Indra,—and death as the fifth:1—Here follows this consideration of bliss (which is Bramha),—Let there be a youth of gentle mind, who has read the Védas,—who is well disciplined, is very firm and very strong,—let for him the whole world be full of wealth,—this (bliss which he enjoys) is one joy of man.—This joy of man, taken a hundredfold,—is one joy of men who have obtained the state of Gandharvas, and also of the Véda-student (a person versed in the Védas) who is free from desires.—This joy of men, who have obtained the state of Gandharvas, taken a hundredfold—is one joy of divine Gandharvas,—and of the Véda-student who is free from desires.—This joy of divine Gandharvas, taken a hundredfold,—is one joy of the forefathers whose world continues long,

1 Vid. Káth. II. 3. B. I. Vol. VII. p. 146, where the same passage occurs, an alteration being made in only a few words.

—and of the Véda-student who is free from desires.—This joy of the forefathers whose world continues long, taken—a hundredfold, is one joy of the gods, who are born in the heavens of gods (by the power of their works in accordance with the Védas) and of the Véda-student who is free from desires.—This joy of the gods, who are born in the heaven of the gods, taken a hundredfold, is one joy of the gods of work,—who by (Védáic) work obtain divinity,—and of the Véda-student who is free from desires.—This joy of the gods of work, taken a hundredfold,—is one bliss of the gods,—and of the Véda-student who is free from desires.—This bliss of the gods, taken a hundredfold,—is one bliss of Indra,—and of the Véda-student who is free from desires.—This bliss of Indra taken a hundredfold,—is one bliss of Brihaspati,—and of the Véda-student who is free from desires.—This bliss of Brihaspati, taken a hundred-fold,—is one bliss of Prajápati,—and of the Véda-student who is free from desires.—This bliss of Prajápati, taken a hundredfold,—is one bliss of Bramha,—and of the Bramha-student who is free from desires.—He (the supreme Bramha) who is in the Púrusha (the image in the eye),—and who is in the sun, (A'ditya),—is one and the same.—Whosoever thus knows,—after having abandoned (the desires of) this world,—approaches (fully understands) that soul, which consists of food,—approaches that soul, which consists of life,—approaches that soul, which consists of mind,—approaches that soul, which consists of knowledge,—approaches that soul, which consists of bliss.

NINTH ANUVA'KA.

Knowing the bliss of Bramha,—from which all words return,—together with the mind without having comprehended it,—a person is not afraid of any thing whatever.—Him verily does

not afflict (the thought) :—Why have I omitted what is good ; —why have I committed sin. A person who thus knows, considers them both as the soul ; for he who thus knows, considers them both as the soul. This is the Upanishad (science of Bramha).

Bhrigu Valli.

FIRST ANUVA'KA.

Hari, Om! Do protect us both at the same time,—at the same time support us both,—may both of us at the same time apply (our) strength,—may our reading be illustrious,—may there be no hatred (amongst us).—Om! peace, peace, peace!

SECOND ANUVA'KA.

Bhrigu, the son of Varuṇa, approached his father Varuṇa:—"Teach me, O venerable, what is Bramha."—To him he declared these:—Food, life, eye, ear, mind (and) speech.—(Again) he said to him: From whom (all) these beings are born,—by whom when born, they live,—whom they approach, (whom) they enter,—him do thou desire to know;—he is Bramha.—He performed austerity.—Having performed austerity,—

THIRD ANUVA'KA.

He knew: food is Bramha; for from food even verily are born these beings,—by food, when born, they live;—food they approach, (food) they enter.—Having known this,—he again approached his father Varuṇa—saying: "Teach me, O venerable, what is Bramha." He said to him:—By austerity do desire to know Bramha;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

THIRD ANUVA'KA.

He knew: Bramha is life:—for from life even are verily born these beings,—by life, when born, they live;—life they approach, (life) they enter.—Having known this, he again ap-

proached his father Varuṇa,—" Teach me, O venerable, what is Bramha."—He said to him :—By austerity do desire to know Bramha ;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

FOURTH ANUVA'KA.

He knew : Mind is Bramha ;—for from mind even are verily born these beings,—by mind, when born, they live ;—mind they approach, (mind) they enter.—Having known this, he again approached his father Varuṇa.—" Teach me, O venerable, what is Bramha." He said to him :—By austerity do desire to know Bramha ;—austerity is Bramha.—He performed austerity.—Having performed austerity,—

FIFTH ANUVA'KA.

He knew : knowledge is Bramha ; for from knowledge even are verily born these beings :—by knowledge, when born, they live ;—knowledge they approach, (they) enter.—Having known this, he again approached his father Varuṇa.—" Teach me, O venerable, what is Bramha."—He said to him :—By austerity do desire to know Bramha,—austerity is Bramha.—He performed austerity.—Having performed austerity,—

SIXTH ANUVA'KA.

He knew : bliss is Bramha ; for from bliss even are verily born these beings ;—by bliss, when born, they live ;—bliss they approach, (bliss) they enter.—This is the science of Bhrigu and Varuṇa, founded on the highest ether (the ether of the heart). —He who knows this, is founded (on the supreme Bramha) ;—he becomes rich in food, and a consumer of food,—he becomes great,—by offspring, cattle, and the splendour of (his knowledge of) Bramha ;—he becomes great, in renown.—

SEVENTH ANUVA'KA.

Let (the knower of Bramha) not revile food; (for) it is his observance (as the cause of his obtaining Bramha).—Life verily is food.—The body is the consumer of food;—the body is founded upon life; life is founded upon the body.—Food is founded upon food.—Whoever knows this food, as founded upon food, gets founded;—he becomes rich in food, and a consumer of food;—he becomes great—by offspring, cattle, and the splendour of (his knowledge of) Bramha;—he becomes great in renown.

EIGHTH ANUVA'KA.

Do not abandon food;—(for) it is his observance.—The waters verily are food.—Light is the consumer of food;—light is founded upon the waters,—the waters are founded upon light. Whoever knows this food, as founded upon food, gets founded,—he becomes rich in food, and a consumer of food;—he becomes great,—by offspring, cattle, and the splendour of (the knowledge of) Bramha;—he becomes great in renown.—

NINTH ANUVA'KA.

Do multiply food,—this is (his) observance.—The earth verily is food;—the ether is the consumer of food;—the ether is founded on the earth;—the earth is founded on the ether;—this food is founded on food.—He, who knows, that this food is founded on food, is founded;—he becomes rich in food and a consumer of food; he becomes great—by offspring, cattle and the splendour of (the knowledge of) Brahma;—he becomes great in renown.

TENTH ANUVA'KA.

1. Do not deny to any to abide.—This is (his) observance.—Therefore let a person acquire by any means abundance of food.

—They (the householders) address him (the stranger who comes to their house) with the words: "The food is ready."—If this food is given with much honour (or from the first age),—food is given to him (the giver) with much honour (or from the first age of his next birth).—If this food is given with common honour (or from his middle age),—food is given to him with common honour (or from the middle age).—If this food is given with want of honour (or from the last age),—food is given to him with want of honour.—

2. He who thus knows (will obtain the reward which is mentioned.)—As preserver (of what is acquired) abides (Bramha) in speech:—as acquirer and preserver in the vital air that goes forwards and in the vital air that goes downwards,—as action in the hands,—as going in the feet,—as liberation in the anus. These are the meditations (devotional thoughts) among men.—Again the meditations with regard to the gods.—As satisfaction is (Bramha) in rain, as power in lightning.—

3. As renown in cattle,—as light in the stars,—as offspring, as cause of immortality and joy in the organs of generation,—as all in the ether.—A person who worships him under the thought: He is the foundation,—becomes founded.—A person who worships him under the thought: He is great—becomes great.—A person who worships him under the thought: He is mind,—becomes mindful.

4. A person who worships him under the thought: He is subduing,—gets subdued his desires.—A person who worships him under the thought: He is Bramha,—becomes possessed of Bramha.—To a person who worships him under the thought: He is Bramha's place of destruction,[1]—perish the enemies who

[1] This is, according to S'ankara, Váyu, the air, or the ether, in which the five deities, viz., lightning, rain, the moon, the sun and fire perish.

rival with him, perish also the unfriendly sons of his brother.—He, (the supreme Bramha) who is in the Purush (the image in the eye),—and who is in the sun,—is one and the same.—

5. Whosoever thus knows,—after having abandoned (the desires of) this world,—approaches (fully understands) that soul which consists of food,—approaches that soul which consists of life,—approches that soul which consists of mind,—approaches that soul which consists of knowledge,—approaches that soul which consists of bliss,—(and) as an enjoyer of food and assumer of shapes after his will,—considering these worlds (by the idea of the soul), sings this song of universal unity (Sáma):—O wonder, O wonder, O wonder,—

6. I am food, I am food, I am food;—I am the consumer of food, I am the consumer of food, I am the consumer of food;—I am the maker of (their) unity, I am the maker of (their) unity,—I am the maker of their unity.—I am the first born of the true (world).—Before the gods (I was) the midst of immortality.—Whoever gives me, preserves me even thus.—(If again another does not give me) I, food, consume him, the consumer of food.—I am brilliant like the sun.—Whoever thus knows (obtains the supreme Bramha).—This is the Upanishad.—

Do protect us both at the same time,—at the same time support us both,—may both of us at the same time apply (our) strength;—may our reading be illustrious,—may there be no hatred (amongst us). Om! peace, peace, peace!

SAÑKARA'S INTRODUCTION.

The Chhándogya Upanishad[1] comprises eight chapters, and commences with the words:—"Om, this letter, &c." Of this work a brief commentary according to the order of the text is compendiously given for the benefit of enquirers.[2]

Its connection.[3] [The performance of] the ceremonies prescribed [in the Védas] when conjoined with a knowledge of the gods,[4] fire, life and the rest, becomes the cause of transition to the Brahmaloka,[5] by a luminous path, *(archira'di ma'rga)*;

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[1] "The knowledge of Brahmá is called Upanishad, because it completely annihilates the world, together with its cause (ignorance) with regard to such as possess this knowledge for this is the meaning, of the word *sad* ('to destroy,' 'to go,') preceded by (*Upani*;—*upa*, 'near,' *ni* 'certainty'). A work which treats of the same knowledge is also called Upanishad." See *ante* vol. ii. Part iii. p. 3.

[2] The *Chhándogya Bráhmaṇa* of the Sáma Véda, whereof this Upanishad forms a part, contains ten chapters (prapáthakas); of these the first two are called the *Chhándogya Mantra Bráhmaṇa*, the rest constitute the *Chhándogya Upanishad*. S'ANKARA, having commented upon the *mantra* portion, now begins with the Upanishad, which will account for the abruptness and brevity of this Introduction.

[3] That is the relation subsisting between the Upanishad and the rituals of the Védas, or, in other words, the scope and tendency of the work.

[4] The word *déva* (god) is used in the Védas to signify any thing great, glorified or much attended to; and accordingly we find the vital functions called dévas. In the Rig Véda pestles and mortars—and even the leather strainers used in the preparation of the moon-plant juice—when they form the subject of a hymn—are honoured with the same epithet. In the Bible the English equivalent of this word is often used in much the same sense; thus: "Whose end is destruction, whose god is their belly." Philippians, chap. iii. v. 19.

[5] "The Védantic disclosure of a future state, considering the souls of men as ascending or descending according to their respective actions, treats of several worlds or stages of existence, the highest of which is Brahmaloka.

without such knowledge it leads to the Chandraloka (region of the moon) by a darksome path (*dhuma'di ma'rga*). Those who follow the impulses of their passions,[1] losing both these paths, are doomed to inextricable degradation. But as by neither of these two paths can absolute beatitude be obtained, and as a knowledge of the non-dual soul independent of ceremonies is necessary to destroy the cause of the threefold mundane transition, this Upanishad is revealed.

By a knowledge of the non-dual soul, and by no other means, is absolute beatitude obtainable ; for it is said: "Those who believe otherwise (*i. e.*, in duality) are not masters of their own selves, and inherit transient fruition ;[2] while he who acknowledges the reverse becomes his own king." Moreover a believer in the deception of duality suffers *pain* and bondage (transmigration), as the guilty suffer from the touch of the heated ball ;[3] while a believer in the truthful soul without duality, like the not guilty escaping unscathed from the touch of the said ball, absolves himself from all liability to pain and bondage ; hence a knowledge of the non-dual cannot be co-existent with works.[4]

The being of untainted piety and virtue obtains *mucti* or liberation from all changes of existence, becomes immortal, obtains God, revels in the enjoyment of Him, and, as says the Swetáswatara Upanishad, 'has the Universe for his estate.'"—Tattwabodhiní Patriká.

[1] This part of the sentence may be rendered, "Those who follow nature (*swabha'va*)," &c., as an allusion to the Swabhávika Buddhas, who deny the existence of immateriality : and assert "that matter is the sole substance, which in its varied forms of concretion, and abstraction, causes the existence and destruction of nature or palpable forms." A'nandagiri, however, does not allude to the Swabhávikas.

[2] The passage may be rendered : "They are dependent, and become of regions perishable, &c." The version above given is after A'NANDAGIRI.

[3] An allusion to the ordeal by fire. For the manner in which men underwent this ordeal, see Macnaghten's Hindu Law, vol. i., p. 311.

[4] That is, ceremony and knowledge are opposed to each other as light and darkness, and therefore cannot co-exist in the same recipient.—A'NANDAGIRI.

When a belief in such texts as, "The being one without a second :" "All this is the divine soul," once grows in the mind to annihilate all distinctions about action, actors and fruitions, nothing can withstand that belief.[1] If it be said, that a belief in ritual ordinances will prove prejudicial to it—this is denied : Since rites are enjoined to one who is conscious of the nature of actor and recipient and is subject to the defects of envy, anger and the rest, he alone is entitled to their fruits. From the injunction of ceremonies to him who knows the Védas, may it not be inferred that the conscient of the non-dual is also enjoined to (perform) ceremonies?—No ; because the natural distinctive knowledge of actor, recipient and the rest which is included in ceremony, is destroyed by [a proper understanding of] the Srutis : "The being one without a second :" "All is the Divine soul," &c. Therefore actions are enjoined to him only who is ignorant, and not to the conscient of the non-dual. Accordingly it has been said : "All those (who are attached to ceremony) migrate to virtuous regions ; he, who reposes in Brahma, attains immortality."

In this discourse on the knowledge of the soul without duality the object and exercise of the mind in both cases being the same, are also related certain auspicious forms of adoration *(upa'sana')*, [1st such] the recompense of which closely approximate to salvation, [2nd such] the subject of which founded on the Srutis ; "Om is mind," "Om is corporeal," is Brahma differing but slightly from the non-dual, [and 3rd such as] are connected with ceremony, although their recompense is transcendent.

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[1] That is, when a knowledge of the true nature of soul shows the futility of ceremonies and their fruits, that impression cannot be undone by other causes.

The knowledge of the non-dual is an operation of the mind, and inasmuch as these forms of adoration are modifications of mental action, they are all similar ; and if so, wherein lies the difference between the knowledge of the non-dual and these forms of adoration? The knowledge of the non-dual is the removing of all distinctive ideas of actor, agent, action, recompense and the rest engrafted by ignorance on the inactive soul, as a knowledge of the identity of a rope removes the erroneous notion of a snake under which it may be [at first] perceived ; while upásaná (adoration) is to rest the mind scripturally upon some support, and to identify the same with the thinking mind ;—(a process) not much removed from this transcendent knowledge. Herein lies the difference.

Since these forms of adoration rectify (the quality of) goodness (satva), display the true nature of the soul, contribute to the knowledge of the non-dual, and are easy of accomplishment from having supports, they are therefore primarily propounded ; and first of all, that form of adoration which is allied to ceremony, inasmuch as mankind being habituated to ceremony, adoration apart from it is, to them, difficult of performance.

CHHANDOGYA UPANISHAD.

FIRST CHAPTER.

SECTION I.

OM![1] this letter, the Udgitha, should be adored. Om is chanted:—its description.

COMMENTARY.

1. *Om! this letter should be adored.* The letter[2] Om is the most appropriate (*lit.* nearest) name of the Deity (*parama'tma* or supreme spirit). By its application, He becomes propitiated, as men by the use of favourite names. From its perfect applicability and definitive and comprehensive character, the sound Om exclusively is here pointed out by the particle इति "the," "this." It is, further, emblematic[3] of the divine soul, as images are of material objects. Being thus a

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[1] Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अव to preserve, with the affix मन "One letter (Om) is the emblem of the Most High." *Manu* ii. 83. "This one letter, Om is the emblem of the Supreme Being." *Bhagavadgitá.* It is true that this emblem conveys two sounds, that of *O* and *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges, such as Ξ and Ψ, reckoned single letters in Greek, and Q, W, X, in English and others. But when considered as a triliteral word consisting of अ, (a) उ, (u) म, (m), Om implies the three Védas, the three states of human nature, the three divisions of the universe, and the three deities, Brahmá, Vishnu, and S'iva, agents in the creation, preservation, and destruction of this world; or, properly speaking, the three principal attributes of the Supreme Being personified as Brahmá, Vishnu, and S'iva. In this sense it implies, in fact, the universe controlled by the Supreme Spirit.—RAMMOHUN ROY.

[2] अक्षर immutable, imperishable, undecayable; and also a letter of the alphabet. "That which passes not away is declared to be the syllable Om thence called Akshara." Manu ii. 84.

[3] Lit. "part," "member," प्रतिक.

2 The earth *constitutes* the essence of all substances; water is the essence of the earth, and annual herbs of water; man *forms* the essence of annual herbs, and speech is the essence of man; Rig is the essence of speech, Sáma of the Rig, and of the Sáma, the Udgítha is the essence.

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designation and a representative of the Supreme Spirit, it is known in all the Védántas as the best means towards the accomplishment of His adoration. Its repeated use at the commencement and close of all prayers, and Védaic recitations, establishes its preëminence: and for these reasons this eternal letter, denoted by the term Udgítha from its constituting a part of the Udgítha,[1] should be adored; to this Om, as the substance[2] of all actions and the representative of the Supreme, firm and undeviating attention should be directed.

The Sruti itself has assigned a reason why the word Udgítha is expressive of Om; "this is chanted (Udgáyate)." As the chanters of the Udgítha hymns begin with Om, by Udgítha Om is implied. By "its description" is implied the naration of the mode of its adoration, of its attributes and fruition: प्रवर्त्तते "commenceth," (understood) should be the concluding verb of the sentence.

2. "Of all substances," moveable and immoveable, the earth is the "essence" (रस) *i. e.* source, (गति) place of dependence, (परायण) asylum (अवष्टम्भ) "Water is the essence of the earth;" water being (as it were) the warp and weft[3] of the earth,

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[1] Name of that portion of the Sáma Véda (second Chapter) which comprehends the hymns recited at the sacrifice of the moon plant (Soma yága). Vide *ante* Vol. II. part iii. p.29, and Stevenson's Sáma Véda.

[2] The Udgítha hymns are chanted at the Soma yága, and Om, being an essential member of those hymns, is called, in the Commentary, कर्म्माङ्गावयव.

[3] By the terms *ota* and *prota* the commentator alludes to the repeated origin and dissolution of the earth from, and into, water.

3. The Udgítha is the quintessence of all these essences; it is the Supreme, the most adorable, the eighth.

4. What? what is the Rig? What? what the Sáma? What? what the Udgítha? These are questioned.

5. Rig is speech, Sáma is life, and Om, this letter, is the Udgítha. Verily this and that, speech and breath (*práṇa*)—Rig and Sáma,—make a *mithuna* (couple).

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is called its essence. "Annual herbs," being matured and elaborated by "water," form the essence of that element. Of annuals "man is the essence," being matured by aliment.[1] Of that "man, speech is the essence;" speech being his preëminent attribute is styled his essence. Of all speeches the Rig hymns are the essences, being preëminent; of all the Rig hymns, the Sáma Véda is the essence, being more preëminent, "and of the Sáma" Om, the Udgítha, the subject of this discourse, "is the essence," being sublimer still.

3. Thus this Om named Udgítha, being the last of all successive essences, is (called) the quintessence (रसतम); being an emblem of the Deity, it is the most adorable,—पराक्ष, from *ardha* "place" and *para* "preëminent"—worthy of the abode of the Supreme; that is, worthy of being adored as the Deity. "The eighth:"—calculating from the essence of the earth, the Udgítha is the eighth.

4. It has been said that Rig is the essence of speech; *it is now asked*, what is that Rig? what that Sáma and what the Udgítha? The repetition of the word "what" [कतमः—क with the affix इतमच् in the text,] is expressive of the earnestness *of the enquirer*. The affix इतमच् is used in asking questions regarding different classes,[2] there is no plurality of the class Rig, how is then such an affix used here? The word जातिपरिप्रश्न

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[1] The produce of annuals.

[2] Böhtlingk's Pánini, chap. V. Sec. 3, Rule 93.—Vol. III[1] p. 359.

6. The Mithuna unites with the letter Om, as couples uniting together gratify each other's desires.

7. He verily becomes the gratifier of desires, who, knowing it thus, adores the undecaying Udgítha.

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being a compound of जातौ and परिप्रश्न (questions into a class) applying to the individual hymns of the class Rig, and not of जाते : and परिप्रश्न (questions regarding classes) it is not objectionable. It might be said, that the instances कतमःकठः, "which Katha?"[1] and the like, can be explained by taking this word to be a compound of जाते : and परिप्रश्न, and not of जातौ and परिप्रश्न; but that cannot be, the enquiry being into the individual hymns of the class Katha. Were this compound composed of जाते: and परिप्रश्न some additional rule would be necessary for the elucidation of the passage in the text. "These are quesioned," *i. e.*, these interrogations are made. Questions being put, their replies follow:—

5. "Rig is speech," &c. The identity of speech and Rig *established in the text*, is not prejudicial to the Udgítha being the eighth (verse 3), the topic being different—that of proving the all-gratifying attribute of Om. Speech and breath (*práṇa*) are the sources of Rig and Sáma, hence speech is said to be Rig, and breath (*pra'na*) Sáma. By the use, in due order, of [the words] speech and breath, the sources of Rig and Sáma, the whole of the Rig and Sáma hymns are included ; by the Rig and Sáma being thus taken in all the ceremonies capable of performance through them are *necessarily* included ; and by them all motives, *which impel to ceremonial works*, are also included. And thereby all doubts regarding the all-comprehensiveness of "Om, this letter the Udgítha," are removed.

"Verily this and that" indicate the Mithuna couple ; and what that Mithuna is, is thus related. "Speech and breath"

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[1] A portion of the Yajur Véda.

8. Verily this is an injunctive term. Whatever is enjoined, Om is surely repeated; hence this injunction is called Prosperity. He verily becomes the gratifier of desires, and promoter of prosperity who, knowing all this, adores the undecaying Udgítha.

9. Through its greatness and effects is the three-fold knowledge maintained; for the worship of this letter is Om recited, Om exclaimed, Om chanted.

(práṇa) the sources of all the Rig and Sáma hymns, from the *(couple)* Mithuna. "Rig and Sáma" *in the text* signify the sources of Rig and Sáma, and not a distinct couple of Rig and Sáma; otherwise there would be two couples, one of speech and breath, and the other of Rig and Sáma, and the use of the singular ("this and that make a couple") would become inadmissible; hence it follows that speech and breath the *sources* of Rig and Sáma constitute the couple.

6. "The couple" defined above "unites with the letter Om." Thus this couple which has the attribute of gratifying all desires being "united," incorporated with the letter Om, the all-gratifying power of the letter is likewise established. The exclusively phonetic nature of the letter Om, its being utterable by the breath of life (práṇa), and its union with the couple having been established, an example is adduced to illustrate the *aforesaid* all-gratifying attribute of that couple. As in the creation * * * * * * * * * * * * * *, so the couple existing in the innate soul realizes the all-gratifying power of the letter Om.

7. To shew that the adorer (Udgítha) of this letter also partakes of its merits, it is said; "He verily becomes the gratifier of the desires" of his *yajamá'na*,[1] (employer) who adores this letter,

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1 An employer of priests at a sacrifice, the person who institutes its performance, and pays its expense.

10. Both those who are versed in the letter thus *described*, and those who are not, alike perform *ceremonies* through this *letter*. Knowledge and ignorance are unlike each other.

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this all-granting Udgítha ; *i. e.*, he procures for himself the aforesaid recompense;[1] thus the Śruti; "With whatsoever object it is adored, that is fulfilled."

8. Om is also prosperity. How? "Verily this" (the subject of discourse) "is an injunctive term,"—*Anujna'kshavam*, from *anujna'* and *âkshara* ; *anujna'* signifying "injunction," "order," *and ultimately* the letter Om. How came it to be an injunction explains the Śruti : "Whatever is enjoined" or assented to, by the learned or wealthy regarding learning or wealth, it is done by saying "Om ;" thus in the Véda, "thirty-three" is assented to by Om.[2] In worldly affairs likewise when one is addressed with such words as, "I appropriate this wealth of yours," Om is his assent. The letter Om is called "Prosperity" for injunction and prosperity are *here* equivalent ; from the latter being the origin, source or root of the former. The prosperous alone can pass the word of command, "Om," wherefore is that letter possessed of *the attribute of* prosperity. By the adoration of the prosperous Udgítha he partakes of its quality and promotes the desires of his employer, who knowing it thus adores, &c.

9. The letter Om is now eulogized for its adorableness, and as an inducement to its worship.

How ? By that same letter the three-fold knowledge, comprising the Rig Véda and the rest, is maintained, *i. e.*, the ceremonies enjoined therein ; for recitations and other processes of the

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[1] Śankara argues that if he can procure the gratification of the desires of his employer, he must of course be able to gratify his own wishes.

[2] An allusion to a Védaic tradition. YA'JNAVALKYA having been asked by S'A'KALYA as to how many gods there were, said: "Thirty-three." Śákalya assented by saying, "Om."

What is performed through knowledge, through faith, through Upanishad, is more effectual. This verily is the description of the letter.

SECTION II.

1. Wherefore indeed the Dévas (Gods) and the Asuras (demons), the offspring of Prajápati, contended. Thereof the *Dévas*

Védas cannot maintain the threefold knowledge themselves [*i. e.*, the Védas,] whereas it is plain that the ceremonies do. How? It is evident from the premises "Om is recited! Om is exclaimed! Om is chanted" that the Somayága [sacrifice of the moon plant] is alluded to, the rites whereof are for the worship of this letter, the emblem of the Divine Soul, the adoration of which is the worship of the Deity's Self; thus in the Bhagavad Gitá: "Mankind attain excellence by adoring him through their respective works." What are "its greatness and effects?" By the "greatness" of Om is implied the existence of priests, institutors of sacrifices, and their wives; and by its "effect," oblations of *fermented* corn, barley or the like. Sacrifices and burnt offerings are performed through this letter; thereby is the sun maintained; from the sun proceed life and aliment, through the instrumentality of heat and rain; through life and aliment, are sacrifices performed. It is therefore said [in the text] through the greatness and effect of this letter, &c.

That it might not appear that ceremonies are due to those only who are proficient in the knowledge of "Om," the Sruti proceeds:

10. "Both, those who are versed in the letter thus" described, and those who are proficient in mere ritual performances, but know not its exact nature, "perform" ceremonies. Since both are entitled to fruition from their capability in ritual works, of what import then is a knowledge of the exact nature of this letter, it being evident that *the succession of cause and effect is invariable and altogether irrespective of the knowledge of such*

collected the Udgítha, *saying*, hereby we will overcome the Asuras.

2. They adored breath as the Udgítha ; the Asuras conta-

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succession ; thus, the use of myrobolans causes purgation to all, whether apprized of its effects or otherwise ? But that cannot apply here ; for "knowledge and ignorance are unlike each other," *i. e.*, they are distinct in their natures, *and cannot lead to a similar fruition.*

Is the knowledge of the letter Om as a component of ceremony, and its knowledge as the quintessence, the all-gratific and the prosperous, the same ? No. Since the latter knowledge is additional to knowing it as a mere part of ceremony, it is reasonable that the fruition thereof should be greater ; just as in worldly affairs, in the sale of a ruby or other jewel, *for instance*, a jeweller from his superior knowledge obtains advantages over a forester (*sa bara*) ; so a work performed "through knowledge," *i. e.*, with a consciousness of its nature,—"through faith," with a confidence in its results,—"through Upanishad," with a devotion or an earnest application of the mind,—"is more effectual" *than otherwise ; i. e.*, when unaccompanied with adequate knowledge, it does not produce great results. Works with knowledge having been declared "more effectul," it is to be inferred that works without knowledge are *also* effectual, *but only in a positive degree ;* for the ignorant are not *wholly* disentitled to works, as it is to be found, in the ANUSHASHTI chapter *of the Rig Véda* that even ignorant men can officiate *as priests.*

The adoration of this letter as the quintessence, as the all-gratifier, *or*, as the prosperous is all the same, there being no difference in the effort necessary for its performance ;—multiplicity of attributes merely denotes varied means of adoration.

This is the description of the letter under discussion, called the Udgítha.

minated it with sin; hence it smells both fetor and aroma, being verily contaminated by sin.

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1. "Wherefore indeed, &c." The "Dévas" are faculties which are enlightened (regulated) by the *Sástra*; *the word being derived from* div, to "illuminate," "enlighten," "manifest." The Asuras are opposed to the former; they are faculties devoted to enjoyment of self in all its vital functions and are naturally the types of darkness. The indeclinables ह and वै are introduced to indicate connection "Wherefore," *i. e.*, with the object of depriving each other of their objects of desire, the Dévas and Asuras "contended," contested; the root यत् to "exert," to "endeavour," with the prefix सम् meaning to fight, to "contest," to "contend." The Asuras or the dark passions common to all animated creatures, being naturally disposed to overcome those faculties which have the light of the *Sástra* for their guide, and again, the Dévas or faculties enlightened by the *Sástra*, being opposed to the former, the wars of the Dévas and Asuras, *i. e.*, their mutual contention, for supremacy, are constant from eternity within the breast[1] of every creature.

This contest is here narrated by the *Sruti* in the form of a tale, in order to develop a knowledge of the cause of virtue and vice, and of the purity of life.[2] Both the Dévas and the Asuras are the offspring of Prajápati. Prajápati is the designation of a soul proficient in knowledge and ceremonies; thus says a *Sruti*, "Verily the soul is the *Uktha;* he is the great Prajápati."[3] Knowledge and natural propensities being opposed to each other, though proceeding from the same source, they are likened to the discordant sons of one parent, of whom, in order to acquire supremacy, the Dévas "collected" commenced the

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[1] Lit. body.

[2] We ought, we think, to render here, the word *práṇa* by soul, for S'ankara evidently had his eye on the *moksha práṇa* "chief life" or "vital air," of the 6th verse when he penned this line.

[3] Sáma Véda.

3. They then adored speech as the Udgítha; the Asuras

"Udgítha," or ceremonies connected with the recitation of the Udgítha, that is, they commenced the ceremonies *jotistoma, &c.* —the commencement of the Udgítha itself being impracticable, the object of the ceremony being to have success over their antagonists: "hereby we will overcome the Asuras."

2. Wishing to commence the Udgíthaic ceremony, the Dévas adored breath or *na'sikya pra'na* [nasal air or nasal life,]—so called from the nostrils being the place of its origin,—the original source and reciter of the Udgítha, and possessing sensibility and the power of inhaling, under the belief of its being the Udgítha, that is to say, they adored the letter Om, called the Udgítha, as breath. Nor was this belief wrong and adopted at the expense of truth for in reality the letter Om is adored. "You have said" [argues an opponent] "that they commenced works connected with the Udgítha,"[1] how can you now maintain that they adored Om as breath?" There is no inconsistency in this; for in the Udgíthaic ceremony, its performer, *i. e.*, the soul looked upon as the Om—the representative of a part or portion of the Udgítha—being declared as the object of adoration—and no distinct object being propounded—and that act of itself being a ceremony [the expression] "They commenced ceremony" is appropriate. The *Asuras*, naturally of dark disposition, contaminated, pierced, penetrated, tainted the chanter of the Dévas, the resplendent nasal air with the sin which proceedeth from themselves; [or in other words] breath elated by the desire to inhale sweet odours, lost its sense of discriminations;[2] and in consequence of this fault, was tainted by sin, and therefore is it said, "the Asuras contaminated it with sin." Because the Asuras tainted breath with sin, therefore doth the breath of

[1] Verse 1st.

[2] The sense is that the benefit of inhaling good odour was common to all.—A'NAND GIRI.

contaminated it with sin; hence it expresses both truth and untruth, being verily contaminated by sin.

4. They then adored vision as the Udgítha; the Asuras contaminated it with sin; hence it views objects both [such as are] worthy and [such as are] not worthy of observation, being verily contaminated by sin.

5. Next they adored audition as the Udgítha; the Asuras contaminated it with sin; hence it hears both what are worthy of audition and what are not, being verily contaminated by sin.

6. Next they adored mind as the Udgítha; the Asuras contaminated it with sin, and hence it wills both good and evil, being verily contaminated by sin.

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creatures impelled by sin, inhale bad odours:—and hence do mankind smell both stench and perfume, being "contaminated by sin." The word "both" [उभय here used] is objectless, just as in the passage: "Let him expiate whose oblations both of dawn and twilight are defiled;"[1] the Sruti itself elsewhere on a similar occasion says, "that by which it inhales obnoxious (smell), is vice."

3. 4. 5. 6. In order to establish the adorableness of the chief vital air, the Sruti here engages to prove its [sole] purity, and with that view, vision and the other vital functions (devatás, gods) are successively discussed, and forsaken as contaminated by sin proceeding from the Asuras. Those not recited, such as perception, taste and the like, are to be taken in the same light with those that are a different Sruti having said: "thus, indeed, these Devatás (faculties) were pierced by sin."

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[1] *i. e.*, as in the passage quoted, the word "both" does not render it necessary that the oblations of *both* dawn and twilight should be simultaneously defiled, so here the inhalation of *either* fetor or aroma is intended.

7. They then adored that which is the chief vital air, as the Udgítha; the Asuras approached it, and were destroyed as [is an earthen ball hit] against an impregnable rock.

8. Thus, verily, as an earthen ball is destroyed when hit against an impregnable rock, so doth he perish who wishes to contaminate with vice, him who thus knoweth [the chief vital air], as also he who injures him. He is as the impregnable rock.

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7. Breath and the rest being contaminated *by vice*, and the idea of their being worthy of adoration being thus renounced, they next adored that which is the chief vital air, and which abides in the mouth, as the Udgítha. It, the Asuras, approached as before, and on wishing [to contaminate it with sin] were immediately destroyed. As in the (physical) world an earthen ball thrown against a stone to break it, breaks itself and is destroyed without in the least affecting the stone, so were the Asuras destroyed :—that which cannot be dug (Khana) with a spade or the like, nor even broken by an axe, is *Akhana* —impregnable.

Thus the chief vital air is [proved to be] pure, being unsubjugated by carnal passions.

8. The Sruti now proceeds to propound the reward of knowing the chief vital air thus. " As an earthen ball is destroyed," &c., is given as an example. " So doth he perish," is destroyed, " who desires to contaminate with vice," unbecoming actions, as also he who injures, abuses, vilifies, or chastises him " who knoweth the chief vital air " to be thus, as herein related—*i. e.*, perise in a like manner, he, the knower of the chief vital air, being—like unto an impregnable rock,—unsubjugable. Breath and the chief vital air are both modifications of air, how then doth one become liable to contamination by sin and not the other? This is not inconsistent Breath by its location in an impure place, becomes contaminated

9. Through it, man inhales not odours sweet or foul, being itself immaculate. Whatever is drunk or eaten by it supports the rest of the vital powers. At the last moment, deprived of support, they depart, and make men gape at the time of their death.

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while the other from its superior position remains pure and uncontaminated. As an axe [or other instrument] is made subservient to use when in the hands of a proficient person, and not otherwise, so breath ministered by impure odour becomes polluted and not the other.

9. As the chief vital air is not contaminated by vice, so it does not inhale fetor or aroma, and men perceive odour through the organ of smell only. The effect of vice not being perceivable in the chief vital air, it is said to be that by which sin is "destroyed," consumed, demolished, (अपहतपाप्म), and this destroyer of sin itself is pure. The organs of smell and the rest are selfish in their disposition, inasmuch as they are addicted to their own peculiar gratifications ; not so life, which seeks the good of all.

How so? Thus. Whatever men eat or drink through vital life supporteth and nourisheth breath and the rest of the organs, and they are preserved thereby, and life necessarily becomes all-supporting and pure. If it be questioned how the food and drink of the chief vital air maintains the rest, it is said, "at the last moment," at the time of death, "deprived of support" [food and drink] they depart; that is, the organs of sense depart from or forsake the body, the functions of eating and drinking being impracticable without life, and the death of the organs follows as a matter of course. The disrelish of the chief vital air for food at the time of death is evident, hence the gaping, which constitutes a characteristic of death from want of food.

10. Angira adored it, the Udgítha, hence verily it is called *Angirasa*, [or] the essence of all the organs [Angas].

11. Lo, Brihaspati adored it, the Udgítha, hence verily it is called Brihaspati; speech is *Brihati* [a form of metre] whereof it is the source [páti].

12. A'yásya also adored it, the Udgítha, hence it is called A'yásya; [or] that which proceeds from the mouth [A'sya].

13. So, did Váka, son of Dalbha, know it, and glorify it for the gratification of the desires of the sages of Naimisha, for whom he officiated as a chanter [of the Sáma Véda].

14. He who, knowing it thus, adores this undecaying Udgítha, becomes the (most successful) solicitor [of boons]. This is spiritual [worship].

SECTION III.

1. Next (the worship of the Udgítha) as connected with gods:—He who dispenseth heat is the Udgítha. Let him be

10. *Angira adored it, &c.* [This verse has been differently rendered by S'ankara. According to him Váka, son of Dálbhya as hereafter related, adored the chief vital air possessing the nature of Angira, which verily is the Udgítha.

The most obvious meaning is as given above. S'ankara was aware of this, but says that the word ANGIRA though in the nominative should be construed as if it were in the dative, and in support of this, adduces instances from the Védas in which the nominative has been thus used.]

1. The Udgítha being adorable in different ways, "Next," subsequent to the narration of its inherent [lit. mental] worth, the Sruti commences the adoration of the Udgítha as connected with deities. "He," the sun who dispenseth heat, should be adored as that Udgítha, that is the Udgítha should be adored

adored. For rising he singeth for welfare of the creation rising he dispelleth the dread of gloom. He, who knows him thus, becomes a destroyer of the fear of gloom.

2. Verily this [the sun] and that [the chief vital air] are alike ; this is warm as well as that; this may be called transitive (स्वरः) ; that is transitive and retransitive ; therefore let this and that be adored as the Udgítha.

3. Moreover, let Vyána be adored as the Udgítha. That [function] by which (breath) is respired is *Pra'na*, that by which [it] is inspired is *Apa'na*, and the interval of the two is *Vya'na*,

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as the sun. The phrase "that Udgítha" denotes certain letters, how is it to be applied to the sun ? It is said "rising" (*Uda'n*), ascending he singeth for the creation, that is, for the growth of food for the creation. Did he not rise, grains, such as wheat, would not attain to maturity, consequently he singeth as do the chanters at a sacrifice—that is, as the chanters at a sacrifice, reciting the Udgítha, pray for the abundance of food, so doth the sun. Moreover ascending above the horizon, he destroyeth the dread of the animated creation and nocturnal gloom. He who knows the sun as herein described, becomes the destroyer both of the dread of birth and death, and its cause, gloom, which is ignorance.

3. *Moreover*, &c. The worship of the Udgítha in a different form is now to be related. *Vya'na*, a vital action of life, is to be adored as the Udgítha. Now for its nature. The function by which man "respires," breathes through his mouth or the nostrils, is called *Pra'na* ; that by which he "inspires," inhales, is *Apa'na*, or the function of inspiration. We next come to that which is the interval between the inhalation and exhalation aforesaid ; a distinct function called *Vya'na*, but it is not the same which is described by the Sánkhyas. But why forsake those Práṇa and Apána, and assiduously apply to Vyána? Because, of its functional superiority ; and what is that

which is speech. Therefore speech is articulated irrespective of inspiration and expiration.

4. That which is speech is Rik, therefore do [men] articulate the Ṛik without inspiring or respiring. That which is Rik is Sáma, hence is it chanted without inspiring or respiring. That which is Sáma, is Udgítha, hence is it chanted without reference to inspiration or respiration.

5. Moreover, all other mighty actions, such as the production of fire by friction, running a course, or stringing a strong bow, are performed without reference to inspiration or respiration, therefore is the Vyána worshipped as the Udgítha.

6. Next verily let the letters of the [word] Udgítha be adored as the Udgítha. Respiration [Práṇa] is "Ut," for men

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functional superiority is next described: "Whatever is Vyána is speech," that is, the function of Vyána is speech. Thus the vocal function being dependant on Vyána, men articulate without any reference to inspiration or respiration.

4. Again, Rik is only a form of speech, which includes the Sáma, of which letter the Udgítha is but a form, *consequently* they are articulated without reference to inspiration or respiration, by the assistance of Vyána alone.

5. Nor is articulation alone the function of Vyána, other mighty actions requiring great exertions, "such as the production of fire by friction, running a course, stringing by bending a strong bow," men perform without either inspiring or respiring: consequently Vyána is superior to the function of either Práṇa or Apána, and inasmuch as adoration to the great is proper, being highly efficacious as adoration to a king, it is advanced to be an object of worship.

6. "Next," it is propounded that "verily let the letters of the Udgítha be adored," not the letters described in the chapter

attain the power of rising from respiration ; speech (Vák) is "Gi," for vák and gira, are said to be synonymous ;—"tha" is aliment, for verily, every thing is supported by food [sthitam].

7. The heaven *(dyau)* is Ut, the atmosphere [antariksha] is Gí, and the earth (prithiví) is Tha. The sun (Áditya) is Ut, the wind (Váyu) is Gí, and fire (Agni) is Tha. The Sáma Véda is Ut, the Yajur Véda Gí, and the Rig Véda Tha. For him who, thus knowing, adores the letters of the Udgítha as the Udgítha, speech itself yields its wealth, and the adorer obtains alimental treasure and the power to consume the same.

8. Now, then, that which yields desirable objects, [*will be disclosed.*] What are worthy of meditation should be thus adored :—the Sáma hymn by which *the adorer* is to glorify should be enquired into.

9. The Rig hymns in which they [the Sáma hymns] occur, the Sages, *who first promulgated them*, and the Dévas glorified by those hymns, should also be reflected upon.

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called the Udgítha, but the syllables of the word Udgítha; by adoring the syllable of a name the nominee is adored, just as Misra so and so. "Práṇa is *ut* " and this syllable ought to be believed as such. How Práṇa is called '*ut*' is thus explained :—for all *living beings* rise (*uttisthati*) while those that are without life rise not, and therefore they are identical. Speech is *gi*, for all honest men know speech by the word gi. Lastly, *tha* is aliment. All are sustained (स्थितं sthitam) by aliment [anna] and therefore there is *evident* similarity between the letter *tha* and aliment अन्न. The triple similarity here shewn, in the Sruti will be (again) met with *as we proceed.*

9—12. Having thus successively eulogized the Sáma hymn and the like, let his own self be meditated upon, eulogized in

10. The metre with which he is to glorify, the praise with which he is to eulogize,

11. And the quarter facing which he is to eulogize, should also be reflected upon.

12. Lastly, approaching his own spirit, and calmly reflecting on one's object, let him eulogize. With whatever object he singeth—verily with whatever object he singeth—fruition doth immediately follow.

Section IV.

1. Om, this letter should be adored, Om is recited. Its description.

2. The Dévas, dreading death, adopted the three-fold knowledge of the Védas. They shielded themselves with psalms. The psalms are called chhandas, because the Dévas shielded (*achchha'dayan*) themselves therein.

3. As *Fishermen* look at fish in water so did Death behold them in the Rig, Yajur and Sáma hymns. They, apprised of

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meditation, meditating also upon, the desires (*which lead to action*); "without excitement," *i. e.*, without error as to voice or in the enunciation of sibilants or consonants. For him who thus knows, fruition immediately follows. What fruition? That which one wisheth; the repetition implies earnestness.

3. "As *Fishermen* look at fish, in" shallow water with a view to ascertain how they may be secured, either by hook or by drawing out the water, so Death, with a like object, beheld "them," the Dévas, immersed in ceremonies, *i. e.*, he ascertained that they may be secured when their rites together with their effects *which are equally impermanent* shall be consumed. Where did he observe the Dévas? "In Rig, Sáma and Yajus,"

it, forsaking the Védas, of a truth betook to the asylum of Voice—*Svara.*

4. In reciting the Rig hymns Om is articulated (*Svarati,*) so in the Yajus and Sáma, therefore, indeed, is this letter [the Udgítha] possessing immortality and safety, *called* SVARA: Adopting its support the gods became immortal and secure.

5. He who, knowing it thus, praiseth this letter, obtains the immortal and secure letter Svara, and obtaining it, like unto the Dévas, becomes immortal.

—*i. e.*, engaged in ceremonies achievable by those Védas. "They," the Dévas, having their intellect refined by their attachment to the rituals of the Védas, learnt the object of Death. Apprised of it, they, forsaking the ceremonies achievable by the three Védas whereby they despaired of being defended, betook to the asylum of the letter possessed of immortality and security called *Svara, i. e.*, they devoted themselves to the adoration of Om. The word एव "of a truth" not only signalizes the act, but excludes all ritual performances save the adoration of Om.

4. How the letter Om is deducible from the word Svara, is thus explained: "In reciting the hymns of the Rig, Yajus, and Sáma Védas Om is articulated, (*Svarati*) therefore it is SVARA, the letter possessing immortality and security." Adopting its support the Dévas obtained immortality and safety, the attributes of that support.

5. Like the gods, he who, knowing this letter possessed of immortality and safety, "praiseth" it (by praise adoration is indicated) obtains it and attains immortality like unto the gods; for as the Deity is not actuated by the same feeling which makes a mortal monarch differently regard his guests according to intimacy, &c., the reward of the adoration is (alike) in all cases, neither more nor less than what the gods obtained.

SECTION V.

1. Verily that which is Udgítha, is Pranava, and the Pranava is the Udgítha. The A'ditya in truth is the Udgítha—the Pranava, for it moves resounding Om.

2. "Verily I sang *in praise* of the sun," said Kaushitaki, to his son, "therefore have I thee alone. Know the rays[1] and thou shalt obtain a numerous progeny." This *is the adoration of Om as* related to physical powers.

3. Next as connected with the Spirit. Verily the chief life is to be adored as the Udgítha, for, resounding Om, it proceedeth.

4. "Verily I sang in praise of that," [the chief life] said Kaushitaki to his son, "Do thou sing in praise of it as manifold, praying for numerous progeny."

5. He verily, who knows the Udgítha, to be the Pranava and the Pranava to be the Udgítha, reconciles by the rituals of

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2. "Verily I sang in praise of the sun," *i. e.*, I meditated on the sun and its rays as the same, 'therefore' have I thee alone for my son," said Kaushitaki, son of Kushitaka, to his son, Do you know them to be different, and "thou shalt obtain a numerous progeny."

3. The adoration of Om as connected with the spirit is next described. The chief life is to be adored, for it, like the sun, resounding the word of command, Om, sets speech and the other organs to their duty. No body ever hears life *actually* resounding Om, the sense therefore is that it enjoins *to each its duty.*

5. Having identified the Udgítha with the Pranava, its advantages are next related. "Rituals of the Hotá," [lit. *Hotri sadan,*] the place or seat of the Hotá, but as the place cannot

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[1] In the original the word is used in the singular number.

the Hotá, the errors of the Udgátá,—verily reconciles the errors of the Udgátá.

Section VI.

1. This [earth] verily is the Rig, and fire Sáma. The Sáma rests on the Rig, and therefore doth the chanter of the Sáma Véda call the Rig the upholder of the Sáma. Verily the earth is SA', and fire AMA, whence comes Sáma.

2. Verily the sky is Rig, and the wind Sáma. The Sáma rests on the Rig, therefore doth the chanter of the Sáma

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produce the effects, the rituals are meant: "the errors of the Udgátá," the errors which the Udgátá commits in reciting the Udgítha, he reconciles, as medicines reconcile offending humours.

1. Having in the preceding sections described the adoration of Om for the attainment of particular objects, the S'ruti now begins to relate a form of adoration which gratifies all desires. "This verily is the Rig," &c. This earth is verily the Rig, *i. e.*, the earth and fire are to be identified with the Rig and the Sáma, because, says the S'ruti, the igneous Sáma rests on, or is supported by, the terrene Rig; (the point of resemblance being that as the Sáma is included in the Rig, so is fire contained in the earth, or because there is slight difference between them, the letters of the Sáma being indicative of the earth and fire;) —nor are fire and the earth different, for they are always connected with each other like unto the Rig and Sáma.

2. How? The earth is Sá, the first half of the word Sáma, and fire the other half—Ama, and necessarily the two words together form the Sáma; nor are they mutually different, for like unto the Rig and the Sáma they have constant connection with each other, therefore are they said to be *a compound* of the Rig and the Sáma. Some say that this verse establishes that

Véda, call Rig the upholder of the Sáma. Verily the sky is Sa', and wind Ama, whence comes Sáma.

3. Verily the heaven (Dviv) is Rig and the Sun, Sáma. The Sáma rests on the Rig, therefore doth the reciter of the Sáma Véda, &c., &c., as before.

4. Verily the Stars are Rig and the moon is Sáma, the Sáma rests, &c., &c., as before.

5. The whiteness of the sun is Rig, and its darkness—deep darkness—is Sáma. The latter rest on the former, therefore doth the reciter of the Sáma Véda call the Rig the upholder of the Sáma.

6. The brightness of the sun, that is, the white light of the sun, is Sa'; that which is black—very black—is Ama, whence

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the two constituents of साम (Sáma) should be revered as indicative of the earth and fire.

3. "Verily the heaven is the Rig," &c. as before.

4. The moon is the lord of stars, hence is it likened to the Sáma.

5. "The whiteness of the sun," that is the luminous rays of the sun, constitute the Rig, and the "darkness—the deep darkness"—which is only visible to those who know the Shástras, constitutes the Sáma.

Hence the different rays of the sun form the *Sa'* and *Ama*.

6. "The brightness of the sun," &c. "Golden." As it is not consistent for the Deity, whose joints are formed of the Rig and Sáma to be made of actual gold, nor can vice be consistently attributed to gold, therefore to talk of its absence is absurd. —farther, it is evident the object under discussion is not formed of metal, it necessarily follows, that the expression gold metaphorically implies brilliancy—elsewhere the same construction follows. He who dwells (शयनात्) in an abode, पुरि, or He who fills (पूरयति) the universe with his own soul, is the Male or

comes Sáma. That resplendent male of golden hair and whiskers, whose whole *body even* unto the nails is of gold, whom we behold in the interior of the sun.

7. Whose eyes are like unto lotuses, red as the orb of the rising god of day, is called Ut. He verily is above [Udgata]—all sin. He indeed ascends above all sin, who knows Him thus.

8. The Rig and the Sáma are his joints, hence is He the Udgítha, and therefore in chanting the Udgítha, doth the chanter

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Purusha; who is "visible" only to those whose eyes are withdrawn from worldly objects, whose hearts are contented, and who have undergone the discipline appropriate to a religious scholar (Brahmacharya). As it is possible for a resplendent being to have black hairs and whiskers—it is here expressly pointed out "golden whiskers, golden hairs," &c., *i. e.*, they too are brilliant.

7. Of this Male, whose whole body is golden, there is some distinction in the eyes. They are red like unto lotuses which are bright, as the parts around the postial calosities of the monkey; Kapyása from Kapi monkey, and A'sa to sit. Here the comparison is not unworthy, being between the lotuses and the parts around the calosities. Of him is this qualitative name Ut. How? Qualitative, because, having exceeded (Udgata) all sin together with its effects it becomes Ut. He who knows him of the name of Ut, as herein described, rises above all sin: ह and वै are expletives.

8. To point out that the Male is the Udgítha, as are the sun and the rest, it is said as follows.

The Rig and the Sáma which have been likened to the earth and Agni are His joints, for verily He is the soul of all, being the lord (ईश) of those who desire recompense, they may be His joints, also for His being the cause of all. Whereas He who is called Ut, has the Rig and Sáma for His joints, therefore is He

become Udgátá, for he sings in praise of Ut. He rules over all the regions above the sun, and over all who desire the abode of gods. Thus far on the adoration of the Deity with reference to physical powers.

SECTION VII.

1. Now with reference to self. Speech is Rig, and Life, Sáma. On that [speech alias] Rig rests the [life alias] Sáma therefore is the Rig said to be the upholder of the Sáma. Speech is Sá, and life Ama, whence Sáma.

2. The eyes are Rig, and their reflection, Sáma. On the [eyes alias] Rig rests the [reflection alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. The eyes are Sá and the reflection Ama, whence Sáma.

3. The ears are the Rig, and the mind Sáma. On those [ears alias] Rig rests the [mind alias] Sáma, therefore is the Rig said to be the upholder of the Sáma. The ears are Sá and the mind Ama, whence Sáma.

4. Next, that which is the white light of the eyes is Rig, and its black—deep black—rays are the Sáma. On that [white light alias] the Rig rests [the black rays alias] the Sáma, there-

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the Udgítha, here [somewhat] indirectly expressed, as gods delight in indirect allusions. "Therefore" for this reason, for reciting the Ut, he is called Udgátá.

That god called Ut is the lord of all who reside in regions above the yonder sun, and is the protector of all, for says a *mantra*: "He upholds the earth as well as the heaven. He is the lord of what is longed for by gods."

Thus hath been related the description of the venerable Udgítha as connected with physical powers.

fore is the Rig said to be the upholder of the Sáma. Now the white light of the eyes is Sá, and that which is black—very black—is Ama, whence Sáma.

5. Next, the Male which is seen in the interior of the eyes is the Rig and the Sáma. He is the Uktha, He the Yajus, He Brahma. His figure is the figure of Brahma; the joints of the one are the joints of the other, and the name of the one that of the other.

6. He is the lord of all that are within the scope of the eyes and of those who long for worldly advancement. Whatever songs are sung with the accompaniment of the Viná are due to Him; He is the lord of wealth.

7. He, who knowing all these, sings in praise of the Sáma, verily sings in praise of both. Through that he obtains a hereafter and the regions of the gods,

8. And through this, all the regions below his sight and all worldly prospects. Therefore should the singer of the Udgítha, who knows all this, say [unto those who know not]:

9. "[Say,] what are thy wishes? I shall pray for the same." He, who knowing all this, sings in praise of the Sáma becomes a sovereign soliciter of boons.

SECTION VIII.

1. Verily, three [persons] were skilled in the Udgítha: S'ilaka, son of S'álábat; Chaikitáyana, the progeny of Dalbha; and Praváhana, son of Jivala. They said [to each other], "We

1. The Udgítha being adorable in various ways, an excellent form of adoration is here narrated, and towards its better illucidation, a tradition recited. The word "three" is not used with reference to the mass of mankind, but to three in

are proficient in the Udgítha, and are prepared to reveal its knowledge, [if it pleaseth you]."

2. Saying this, they seated themselves. Praváhana, son of Jibala, said: "You, Venerable Sirs, both of you begin the discourse, that I may listen to such Bráhmaṇa speakers."

3. Of them, S'ilaka, son of S'álábat, thus addressed Chaikitáyana, the progeny of Dalbha: "If it pleaseth you, I shall ask some questions." "Be it so," said the other.

4. [S'ilaka enquired]. "What is the asylum of the Sáma?" "Voice" [replied Chaikitáyana]. "What of voice?" "Breath." "Of Breath?" "Aliment." "Of Aliment?" "Water."

5. "Of Water?" "That sphere." "And of that sphere?" "We shall not exceed the heavens, for on them we rest the Sáma, which is likened to the heavens in its eulogy."

6. Then did S'ilaka, son of S'álábat, address Chaikitáyana, the progeny of Dalbha: "Verily, irreverent is thy Sáma. O Dálbhya, [when you describe it to be so august] were one [who fully understands it] to say, 'Let thy head fall off [thy neck],' it would verily so happen."

7. "Then I should like to know it better from you, Vener-

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dividuals of a particular assembly, for Ushasti, Janas'ruti, Kaikeya, and others are well known to have been proficient likewise.

2. From the expression "both of you Bráhmaṇa speakers," it is evident that Praváhana was a Kshetriya.

6. *i. e.*, Not so venerable as you describe it to be, when you say we should stop our enquiry with it, and proceed no further.

7. The earth by its sacrifices, charity and burnt-offerings affords subsistence to the upper sphere, whence, says the S'ruti,

able Sir." "Be it so," said the other. "What [say you] is the asylum of that sphere?" "This sphere," said [S'ilaka, alluding to the earth]. "And what is the asylum of this sphere?" "We should not exceed this receptacle, for on it we rest the Sáma, whence it is eulogized as *the* receptacle."

8. Unto him said Praváhana, son of Jibala: "Impermanent is thy Sáma, O son of S'álábat, and [when thou describest it as otherwise] were one to say 'Let thy head fall of thy neck,' forthwith would it drop down." "Let me then learn it of thee O Venerable Sir." "Be it so," responded the other.

SECTION IX.

1. "What is the end of this sphere?" The sky, said the other, [and continued] "all these creations proceed from, and end in, the sky. The sky is the senior of all these, it is the great receptacle.

2. It is the most excellent Udgítha, it is endless. He, who knowing thus, adores the most excellent Udgítha, attains to most excellent regions, and his [life] becomes most excellent.

"The offerings [of mankind] become the livelihood of the gods." It is [further] evident that the earth is the receptacle of all living beings, and it is therefore not inconsistent to say that it is the receptacle of the Sáma.

1. The other, having thus obtained permission, enquired: "Of this sphere what is the end?" To him Praváhana said: "The sky." The word "sky" [A'kása] means the "Great Soul" [God]. For we will [elsewhere] hear [Chap. VII.] "The sky [Brahma] is the prime cause of all objects possessing a name and a form. The creation is Its work, and in It do the elements submerge." It will also be said [hereafter]: "He created light, in Him doth light subside."

2. The most excellent Udgítha means the Udgítha endowed with the Deity, or the Great Soul.

3. Atidhanvá, son of Saunaka, having thus explained it [the Udgítha] to Udarasándilya, observed: The career of such of your descendants as will know the Udgítha thus, will continue most excellent in this world.

4. "As also hereafter:" therefore the career of those who, knowing thus, adore [the Udgítha] will become most excellent in this world, as also in worlds to come,—verily in worlds to come.

Section X.

1. Ushasti, son of Chakra, with his virgin wife, forsaking Kuru, lived in great distress in Ibhyagráma [a village inhabited by an elephant-driver].

2. Of him [the elephant-driver whilst] eating some vile beans,[1] he begged [for food.] Unto him, said the elephant-driver; "I have none other than what you see before me."

3. "Give me of the same," replied he. The elephant-driver gave him thereof, and also offered him some drink. Ushasti said: "[Were I to take that] I would swallow the remnant of another's drink."

4. "Is not that also an offal?" [replied the elephant-driver, alluding to the beans]. "I cannot live without eating that," said Ushasti, "but drink I can command at pleasure."

5. Having eaten thereof, he presented the remainder to his wife. She had before partaken [of the same, and therefore] took it and laid it by.

6. On the [following] morning, rising from his bed, he [the husband] exclaimed: "Alas! If I could [now] obtain

1. Phascolus mas.

a little food, I could earn some wealth. A king is performing a sacrifice in the neighbourhood, he would surely employ me to perform all its functions."

7. To him said his wife: "Here are the beans, [take them] and, eating thereof, quickly proceed to the sacrifice."

8. Arrived there, he took his seat at the place of sacrifice[1] before the chanters of the Udgítha, and then thus addressed the chanters of praise:

9. "O chanters of praise [प्रस्तोतृ], should ye eulogize him who is the presiding deity of all praise without knowing his nature,[2] your heads would be lopped off."

10. Then [turning] to the chanters of the Udgítha, [Udgátára,] said: "O ye chanters of the Udgítha, should ye chant [in praise of] Him who is the presiding deity of the Udgítha, your heads would verily be lopped off."

11. And then thus addressed he to the chanters of the Pratihára, saying, "and ye, O chanters of the Pratihára, should ye chant [in praise of] Him who is the presiding deity of all Pratihára, without knowing his nature, your heads would surely be lopped off." They, [in dread of losing their heads] resigning their duty, sat in silence."

Section XI.

1. Then said the institutor of the sacrifice unto him: "I

9.—11. [After the words] "should ye eulogize Him who is the presiding deity of all praise," [the expression] *in my presence* [is understood,] for otherwise the ignorant would not at all be entitled to perform ceremonies; which is not the meaning here, for we see it otherwise stated in divers parts of the Védas.

[1] Lit; the place where gods are eulogized, प्रस्ताव. [2] Lit; him.

wish to know thee, O Lord." "I am Ushasti, son of Chakra," replied the other.

2. He [the king] rejoined: "I searched for thee, O Lord, to officiate [at this sacrifice], but finding thee not, engaged others.

3. "[Do] thou, O Lord, [perform] the several parts of my sacrifice?" "Be it so," replied the other; "let these men, with my sanction, recite the hallelujah. Do thou give me the wealth which thou wouldst have given unto them." "Even be it so," said the institutor of the sacrifice.

4. Next, verily, the chanters of praise approached him, [and said]: "You have said unto us, O venerable Sir, 'O chanters of praise, should ye eulogize Him who is the presiding deity of all praise, your heads would be lopped off;' will you now tell us who is that Deity?"

5. "Life," replied the other. "Verily all these created objects merge into Life,[1] and from it are they developed; it is the Deity who presides over all praises. Had ye eulogized Him without knowing his nature, your heads would surely have been lopped off, as I said unto ye."

6. Next did the Udgáthás approach him, and thus address: "You have said unto us, O venerable Sir, 'should ye reciters of the Udgítha, chant in praise of him who is the presiding deity of all praise, your heads would surely be lopped off.' [Will you now tell us] who is that Deity?"

7. "The sun," [Á'ditya], said the other. "Verily all these created objects sing in praise of the sun as the highest object; he is the Deity who presides over the Udgítha. Had ye chant-

[1] At the time of the dissolution of the earth, adds the commentary.

ed the Udgítha in his praise without knowing him, your heads would surely have been lopped off, as I said unto ye."

8. Next came unto him the Pratihára and thus addressed: "You have said unto us, O venerable Sir, 'should ye chant the Pratihára in praise of him who is the presiding Deity of all Pratihára, O reciters of the Pratihára, without knowing his nature, your heads would surely be lopped off.' [Will you now tell us,] who is that Deity?"

9. "Aliment" [Anna], said the other; "all these created beings live by the consumption of food; it is the Deity president of the Pratihára; had ye chanted the Pratihára without knowing Him, your heads would surely have been lopped off, as I said unto ye."

SECTION XII.

1. Next the canine Udgítha.[1] Verily, Vaka, son of Dalbha or [alias] Glába, son of Mitrá, had gone forth to study the Védas.

2. [In mercy] to him appeared a white dog. Other dogs[2]

1. Vaka was the son of Dalbha, but having been adopted by Mitrá, obtained the patronymic [or rather matronymic] of Maitréya and the name Glába. * * * He had "gone forth" to a lonely spot near a sheet of water, with a view to study in retirement.

2. Pleased by his study of the Védas and knowing his object, a god—or a sage, assuming the shape of a dog—a white dog, in mercy to the sage [Vaka] "appeared," became manifest. * * * The most reasonable construction appears to be that the

1 That is the Udgítha as recited by a dog.

2 Little white dogs, adds the commentator.

approached it and said, "O Lord, pray for abundance of food for us; we wish to consume the same."

3. To them said the white dog: "Come ye here unto me to-morrow morning." At the appointed time did Vaka, son of Dalbha—[alias] Glába, son of Mitrá—act up to the injunction.

4. As those who wish to pray through the Vahishpavamána, [hymns,] collecting together, proceed [to their work], so did they [the little dogs] come together and, taking their seats, bark out:

5 "Om! Let us eat. Om! Let us drink. Om! may the resplendent sun, who showers on us rain and supports all animated beings, grant us food. O Lord of food, deign to bestow food unto us; do deign to grant us food!"

SECTION XIII.

1. Verily, this earth is the particle HA'Ü,[1] the wind HA'Ï, and the moon ATHA; the soul is IHA, and fire Ï'.

2. The sun [is] U'; the hymns of welcome [Nihava] E'; the Vishwadevas are AUHOÏ; Prajápati is HIN; Life is SWARA; Aliment is YA'; Speech is VIRA'TA;

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chief vital air, together with speech and others, which are nourished by the aliment of that chief, pleased with the study of the sage, in mercy to him assumed the shape of dogs.

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[1] Songs of all nations avail largely of inarticulate sounds for the development of melody. Each of the Védas has its appropriate harmonic sounds: those of the Sáma Véda, given above, are freely used in chanting the Sáma hymns: but instead of being placed at the end of a stanza like the Tol di rol of old English songs, they are introduced promiscuously in every part of the hymns. Whenever a word happens to be lengthened out to double or treble time, it is followed by one or more Hái, Háü' or some uch phonetic particles.

3. And, thirteenthly, the Aniructa or undecided hymns are the indistinct particle HUN.

4. Unto him speech grants its blessings, and he becomes the milker of speech and the owner and consumer of aliments who knows—verily knows—this Upanishad of the Sáma Véda,[1] as herein described.

[1] Or the hymns of the Sáma Véda, explains Śaṅkara.

SECOND CHAPTER.

SECTION I.

1. Om! Verily the adoration of the entire Sáma is proper. Whatever is proper is Sáma; and whatever is improper is not Sáma.

2. Hence it is generally said: "He went to him [to a king] with Sáma," meaning that he proceeded becomingly, and "he went to him without Sáma," *i. e.*, he proceeded unbecomingly.

3. It is also said when any good happens, "Sáma has happened unto us," meaning, "Good has happened unto us," and when any evil happens, "Asáma has happened unto us," meaning that evil has happened.

4. Unto him, who knowing this adores the Sáma whose characteristic is propriety, the most proper acts and religion become feasible and easily accessible.

SECTION II.

1. The five-formed Sáma should be adored [by identifying it] with the regions from below upwards, [thus]: the earth as HINKA'RA, the fire (Agni) as PRASTA'VA, the Ether [Antriksha] as UDGÍTHA, the sun, [A'ditya] as PRATIHA'RA, and the heavens as NIDHA'NA.

2. And also from above downwards: [thus]; the heaven [Dyána] as HINKA'RA, the sun as PRASTA'VA, Ether [Antarikhsa] as UDGÍTHA, the fire [Agni] as PRATIHA'RA, and the earth as NIDHA'NA.

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2. "To him," *i. e.*, to a king or the like by whom propriety of conduct might be rewarded, and its want reprehended.

3. Unto him these regions from below upwards, and from above downwards, become accessible, who, knowing thus, adores the five-formed Sáma [by identifying it] with these regions.

SECTION III.

1. In rain should the five-formed Sáma be adored; the forward wind as HINKA'RA, whatever cloud collects as PRASTA'VA, the raining [itself] as UDGÍTHA, the lightning and rolling of clouds as PRATIHA'RA, and the cessation of the rain as NIDHA'NA.

2. He who, knowing thus, adores the five-formed Sáma by identifying it with rain, can command the rain to fall [at his pleasure], and for him doth rain pour [forth its treasures].

SECTION IV.

1. In the waters [of this earth] should the five-formed Sáma be adored: the clouds which collect together into dense masses as HINKA'RA, that which falls [in drops] as PRASTA'VA, those waters which flow to the east as UDGÍTHA, those to the west as PRATIHA'RA, and the ocean as NIDHA'NA.

2. He who, knowing thus, adores the five-formed Sáma by identifying it with the waters, falleth not into water, and becomes the lord of the same.

SECTION V.

1. In the seasons should the five-formed Sáma be adored: the spring as HINKA'RA, the summer as PRASTA'VA, the autumn as UDGÍTHA, the dewy-season [Sarat] as PRATIHA'RA, and the winter as NIDHA'NA.

2. For him are the seasons designed who adores the five-formed Sáma in the seasons: he is the lord of the seasons.

SECTION VI.

1. In the beasts [of the field] should the five-formed Sáma be adored: the goats as HINKA'RA, the sheep as PRASTA'VA, the cows as UDGÍTHA, the horses as PRATIHA'RA, and man as NIDHA'NA.

2. To him belong the beasts of the field who, knowing all this, adores the five-formed Sáma in the beasts.

SECTION VII.

1. In the vital airs should the five-formed, the noble and venerable Sáma be adored: respiration [Práṇa] as HINKA'RA, speech as PRASTA'VA, the eyes as UDGÍ'THA, the ears as PRATIHA'RA, and the mind as NIDHA'NA; they are all noble and venerable.

2. Verily his life becomes noble and venerable, and he triumphs over noble and venerable regions, who, knowing all this, adores the five-formed, the noble and venerable Sáma in the vital airs. This much about the five-formed Sáma.

SECTION VIII.

1. Now [the adoration] of the seven-formed [Sáma will be disclosed]. In speech is the seven-formed [Sáma to be adored]. Of words [the adjunct] Huñ is Hinkára, [the prefix] Pra [प्र] is Prastáva, [the prefix] A' [आ] is A'di.

2. [The prefix] Ut [उत्] is Udgítha, [the prefix] Prati [प्रति] is Pratihára, [the prefix] Upa [उप] is Upadrava, and [the prefix] Ni [नि] is Nidhána.

3. Unto him speech yields its treasure, and he becomes the lord and consumer of aliment, who, thus knowing, adores the seven-formed Sáma in speech.

Section IX.

1. Next verily should yonder sun be adored [as identified] with the seven-formed Sáma. It is always equal [sama \ सम] and is therefore [called] Sáma. Every body says, " [it looks] towards me, [it looks] towards me : " [thus equally]perceived by all, [it is called] Sáma.

2. Know that on it depend all these [visible] objects. Its pre-ascension is Hinkára, on it depend all animals, and hence do they growl [हिङ्कुर्वन्ति at that hour]. They are, with the Sáma, co-sharers of the Hinkára.

3. Next, its first ascent is Prastáva. On it are men dependants, for they are desirous of [Praise], Prastuti. They are, with the Sáma, co-sharers of the Prastáva.

4. Next, that hour of its ascent when cows associate with their calves[1] is A'di ; on it depend birds who unsupported fly about in the air, in praise of the Supreme. They are, with the Sáma, co-sharers of the A'di.

5. Next, the time when it arrives at mid-day is Udgítha. On it depend gods [Dévas], therefore are these good beings among the suns of Prajápati, co-sharers, with the Sáma, of the Udgítha.

6. Next, the time when it passes beyond the meridian is Pratihára. On it depend the Garbhas ; therefore are they kept attracted and fall not. They are co-sharers, with the Sáma, of the Pratihára.

7. Next, the transition from mid-day to afternoon is Upadrava. On it depend wild animals who fly [upadravanti] from

[1] *i. e.*, at the hour when after milking, cowherds allow kine to suckle their young.

the sight of man, to [seek] shelter in deserts. They are co-sharers, with the Sáma, of the Upadrava.

8. Next, the first twilight is Nidhána. To it are the Pitris attached, and therefore are oblations offered to the manes at that hour. They are co-sharers, with the Sáma, of the Nidhána :—Thus verily should the seven-formed Sáma be adored [as identified] with yonder sun.

Section X.

1. Next, verily the seven-formed Sáma, which is above death like unto the soul, should be adored. Hiñkára, [हिङ्कार includes] three letters, [so] doth Prastáva [प्रस्ताव] include three letters, therefore are they equal.

2. [The word] A'di [आदि includes] two letters, and [the word] Pratihára प्रतिहार four letters, of which [latter] one letter [being added to the former] they become equal.

3. [The word] Udgítha [उद्गीथ includes] three letters, and [the word] Upadrava, [उपद्रव] four ; the three [of the former] with the three [of the latter] are equal, leaving one letter redundant ; [which being assumed] to be three, they [all become] equal.

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1. The sun is death, for it puts a limit to the earth by dividing time into day, night, and the like. To overcome it is this adoration of the Sáma revealed. "Next verily," *i. e.*, after the adoration of the Sáma relating to the sun [which likewise relates to] death, another form of adoration of the Sáma comprehending seven members, is to be described.

2. The letter Om is called A'di.

3. Though one, as it is an Akshara [अक्षर which includes three letters] it becomes three.

4. [The word] Nidhana, [निधन includes] three letters, and therefore it is equal [with the rest]. These well known terms thus verily [include] twenty-two letters.

5. The twenty-first is the sun [A'ditya], for it is the twenty-first from this earth. By the twenty-second that which is above the sun, might be triumphed ; it is heaven [नाक] exempt from pain and grief.

6. He obtaineth the conquest of the sun, and that which is above the conquest of the sun, who, knowing all this, adores—verily adores—the seven-formed which is above death, and like unto the soul.

SECTION XI.

1. The mind is Hiñkára, speech Prastáva, the eyes Udgitha, the ears Pratihára, and Práṇa Nidhana : [thus] is this Gáyatra[1] Sáma connected with life [Práṇa].

2. He, who knows the Gáyatra to be thus connected with Práṇa, becomes possessed of life [Práṇa], enjoys the full limit of existence, his career becomes refulgent,[2] he becometh great in dependants and cattle, and great in noble deeds ; and his duty is to be noble-minded.

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5. Because the A'ditya is reckoned the twenty-first from this sphere, for says a Sruti : "The twelve months, the five seasons, the three regions and twenty-first the sun." "That which is above the sun" what is it ? Heaven, Náka : *ka* pleasure with the privative prefix *a* meaning "pain," and *na* "not," *i. e.*, where pain existeth not.

2. "Becomes possessed of Práṇa," *i. e.*, all his organs retain

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[1] A particular chapter of the Sáma Véda, so called from its verses being composed in the Gáyatri metre.

[2] *i. e.*, "Beneficent to his kind," says A'nanda Giri.

Section XII.

1. The generation [of fire by friction] is Hinkára, the smoke which issues [therefrom] is Prastáva, the flame is Udgítha; whatever charcoal forms is Pratihára, the blowing out [of the flame] is Nidhana, and its entire cessation [also] is Nidhana. [Thus] is the Ráthántara Sáma connected with fire,[1] [Agni].

2. He, who knows the Ráthántara thus connected with fire [Agni], attains the glory available by the study and practice of the Védas, a superior power of digestion, and enjoys the full limit of existence; his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to eat or spit before a fire.

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tion XIII.

[Two Verses omitted].

Section XIV.

1. The dawn is Hinkára, the ascent [of the sun] Prastáva, the mid-day Udgítha, the afternoon Pratihára, and the disappearance Nidhana. [Thus] is the Brihat [Sáma] connected with the sun [A'ditya].

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their proper powers. "Attain the full limit of existence." "The full limit of man's existence is a hundred years," says the S'ruti.

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[1] At the time of generating fire by friction it is usual to recite hymns from the Ráthántars chapter of the Sáma Véda in praise of Agni, therefore are they said to be connected with each other. A'NANDA GIRI.

2. He who knows the Brihat [Sáma] to be thus connected with A'ditya, becomes a mighty consumer of aliment, enjoys the full limit of existence, his career becomes refulgent, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the sun.

Section XV.

1. The vapours collect, it is Hiñkára, the clouds overcast [the sky], it is Prastáva; it rains, it is Udgítha; the lightning flashes and the thunder rolls, they are Pratihára; the ascent [of vapours] is Nidhana. [Thus is] the Vairupa,[1] [Sáma] connected with the clouds.

2. He who knows the Vairupa Sáma, thus connected with the clouds, obtains both well-formed and ugly cattle, and the full limit of existence; his career becomes refulgent; he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to calumniate the rain-pouring clouds.

Section XVI.

1. The spring is Hiñkára, the summer Prastáva, tho autumn Udgítha, the dewy-season Pratihára, and the winter Nidhana. [Thus] is the Vairája [Sáma] connected with the seasons.

2. He who knows the Vairája [Sáma] thus connected with the seasons, becomes magnificent in dependants, cattle and Védaic glory, obtains the full limit of existence, his career becomes glorious, and he becomes great in dependants and cattle, and great in noble deeds;—and his duty is not to calumniate the seasons.

1 A form of the Sáma hymns.

Section XVII.

1. The earth is Hiñkára, space [Antariksha] is Prastáva, the heaven Udgítha, the sides Pratihára, and the ocean Nidhana. [Thus] are the Sakkari Sáma hymns connected with the stations.

2. He who knows the Sakkari [Sáma hymns] to be thus connected with the stations, obtaineth the wealth of those stations, and the full limit of existence; his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate the stations.

Section XVIII.

1. The goats are Hinkára, the sheep Prastàva, the cows Udgítha, the horses Pratihára, and man Nidhana; [thus] are the Revatya [Sáma hymns] connected with animals.

2. He who knows the Revatya [Sáma hymns] to be thus connected with animals, becomes the lord of animals, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate animals.

Section XIX.

1. The hair of the body is Hinkára, the skin Prastáva, the flesh Udgítha, the bones Pratihára, and the marrow Nidhana. [Thus] are the Yajna-Yajníya [Sáma hymns] connected with the body.

2. He, who knows the Yajna-Yajníya [Sáma hymns] to be thus connected with the body, obtains a perfect body which

never becomes defective, enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds, and his duty is not to eat meat for a year, or not to eat meat at all.

Section XX.

1. Agṇi [fire] is Hiñkára, the wind Prastáva, the sun Udgítha, the stars Pratihára, and the moon Nidhana. [Thus] are these Rájana [Sáma hymns] connected with gods [devatás].

2. He, who knows the Rájana [Sáma hymns] to be thus connected with the gods, obtains habitation, wealth,[1] body, similar unto what appertain to these gods; he enjoys the full limit of existence, his career becomes glorious, he becomes great in dependants and cattle, and great in noble deeds; and his duty is not to calumniate Bráhmaṇas.

Section XXI.

1. The threefold knowledge constitutes the Hiñkára; the three regions[2] form the Prastáva; Agni, Váyu and A'ditya are the Udgítha; the stars, the feathered tribe and the rays [of lights] form the Pratihára, and the serpent race, the Gandharvas and the manes are Nidhana. Thus is the Sáma connected with all.

2. He who thus knows the Sáma connected with all [objects] becomes [the lord of] all.

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[1] S'ankara says, that the word *or* (वा) is understood after "wealth," and the meaning is, the adorer obtains habitation, wealth *or* body like unto that of the gods, according to his wish.

[2] Heaven, earth and sky.

3. Thereof is the verse : " there is nothing greater than the five-fold three."

4. He, who knows this, understands every thing ; unto him all the different quarters [of the earth] render tribute ; his duty— his duty—is to entertain the belief that " I am all."

SECTION XXII.

1. [A chanter said] " I wish for the taurine-toned Sáma hymn, the canticle of Agni, which contributes to the weal of animals." The hymns of the *aniructa* tone belong to Prajápati; those of the *niructa* tone to Soma; those of the mild sweet tone to Váyu ; those of the sweet high-pitched tone to Indra ; those of the tone resembling the voice of the crane to Brishaspati, and to Varuna, those of the tone of a broken piece of bell-metal ; —they are all to be practised ; the hoarse toned alone are to be avoided.[1]

2. [The hymns] are to be sung [with the wish] : Let me sing for the immortality of the gods. For [the due offering of] oblations to the manes, for the [fulfilment of the] desires of mankind, for securing grass and water to animals, heaven to the institutors of sacrifices, and aliment for self, let me sing." Thinking thus without excitement let them be sung.

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3. " There-of," *i. e.*, on this subject there is a verse. " Five-fold" *i. e.*, Hiñkara, Prastáva and the rest ; " three," the three-fold knowledge, the three regions, and the three gods, Agni, Váyu and A'ditya.

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[1] These evidently relate to the seven tones of a gamut. The taurine and the ardine tones appear, from the subjoined verse of Nárada, to be equivalent to the B and D of the English music ; the rest we have not been able to ascertain. If our conjecture be right, the five-formed Sáma would include all those hymns which embrace five tones, and the seven-formed those which are sung on the full gamut.

षड्जं रौति मयुरो हि गावो नर्दन्ति चषभं । अजा विरौति गान्धारं क्रौञ्चा नर्दति मध्यमं ।

3. The vowels [swara] constitute the body of Indra, the sibilants and ha [U'smána] that of Prajápati, and the consonants [sparsá] that of Death. Should any body revile him [who is a reciter of these] he should say, "I take protection of Indra, he will give thee a meet reply."

4. Should any revile him about the sibilants and ha, he should say: "I take protection of Prajápati, he will ground thee down;" and should any revile him about the consonants, he should say: "I take protection of Death, he will hurl thee into flames."

5. The vowels are to be recited with sound and force, saying: "I take the strength of Indra." The sibilants and ha are to be sounded internally, but not uttered out [of the mouth], and yet distinctly, saying: "to Prajápati, I resign my life." The consonants are to be repeated slowly and distinctly, saying; "from death, I extricate my life."

Section XXIII.

1. Three-fold is the division of Duty. Sacrifice, study and charity.

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1. In order to develop the adoration of Om, [this S'ruti] begins with: "threefold is the division of Duty." But it must not be supposed that the adoration of Om or the Udgítha as forming a part of the Sáma Véda, secures the effect to be propounded, for that which cannot be had by the adoration of the whole of the Sáma Véda, *i. e.*, immortality, may be secured by the adoration of Om [as the emblem of the Deity], hence it is only in praise of Om that the S'ruti begins as aforesaid.

"Threefold is the division of Duty," *i. e.*, Religion or Duty is divided into three classes and what they are is next described. "Sacrifice" [Yajna] or the offering of oblations to fire, &c.,— "Study," of the Rig and the other Védas according to rule,—

"and charity," or the donation of alms according to one's resources, beyond the boundary of the altar, to parties not seeking for the same,—constitute the first branch or division of religious duty. Since this class of duties relates to house-holders, and is performable by them [alone], it may be called the duty of house-holders. The expression "first" (प्रथम:) means one [or the first of a series,] and not the commencement of duty, for we hear of the "second," and the third [in succession]. "The second is Penance," [तप: Tapas] *i. e.*, the performance of Krichchha, Chándráyana and such other Penances, or asceticism, or the adoption of the life of a hermit, without relying on Bráhma [for reliance on Bráhma ensures immortality], constitutes the second division. Residence under the roof of a tutor, "Exclusively," *i. e.*, all life through, in the exercise of the duties of a Bráhmachárin, constitutes the third division of duty. The use of the expression "exclusively" indicates that the residence must be all life through, for otherwise a mere sojourn at the house of a tutor, for the study of the Védas, does not secure [a future translation to] virtuous regions. "All those," *i. e.*, the three orders of men, through the virtuous works aforesaid, "attain virtuous regions," * * * * Lastly, the undescribed hermit, he who exclusively abides in Brahma,—he alone obtains immortality, which is a stage of being distinct from the virtuous regions, and constitutes existence without end, and not the secondary immortality of the Dévas [which is but temporary], as is evident from its being reckoned under a different class. Had it been merely a superior gradation of the former, it would not have been described separately. From its being disjoined from the rest, it is evident that immortality without end is intended.

The allusion here to the rewards due to the different orders of men is intended to eulogize the adoration of Om, and not to lay down any rule on the subject. To say that it has the two-fold object of eulogizing and laying down a rule regarding rewards, would be to admit a divided meaning, [which is inadmissible, inasmuch as a word can have but one meaning at a time] : hence, after reciting the rewards described in the Smritis,

to say that the rewards of worshipping Om is immortality, is to eulogize the same. Just as by saying "the service of Purnavarmá secures food and raiment, whilst that of Rájavarmá ensures a kingdom" [the superior advantages of the latter are pointed out in comparison with the former, and no merit of the former described] such is the case in the above.

The Pranava is the truthful Supreme Bramha, being its emblem. From the Védic declaration, "This letter verily is the Supreme," the Kaṭha Upanishad hath declared that "its adoration ensures immortality."

Some [commentators] maintain "that men of the four different orders of life, who have no pretensions to knowledge, from the fruit of their works, obtain, without any distinction, virtuous regions, as is evident from the expression: "all those attain virtuous regions," and the hermit is not excluded therefrom. The knowledge and the religious acts and observances of the hermit amount in fact to penance, and so has the S'ruti included it by saying, 'Penance is the second,'—hence," they continue, "it follows that whoever among the four orders of men adopts the adoration of Om, *i. e.*, becomes devoted to Brahma, attains immortality, every one of them without distinction being fit to perform such adoration, and none being forbidden; besides all of them having opposite opportunities, during the intervals of their respective duties, to engage themselves in such devotion. The word Brahmasaṅtha, devotion to Brahma," they further argue, "is not, like the words wheat or hog, exclusively indicative of a particular object,—the hermit. It is a compound term formed of two words Brahma and Devotion, and that which has an etymological signification cannot be an arbitrary term at the same time. All orders of men can devote themselves to Brahma. Wherever there is a devotion to Brahma, there may we apply the compound term, and it would be improper to confine its meaning only to the hermit who devotes himself to the same. Farther, the mere performance of the duties enjoined to hermits, does not ensure immortality, for that would make all allusion to knowledge redundant. Nor can it be said that knowledge in

the state of hermitage alone ensures immortality, for there is no special efficacy of the duties enjoined to men of any of the four orders. Should it be said that the virtuous works enjoined to the different orders of men when accompanied by knowledge ensures immortality, still it would apply to all the four orders, [and have no special reference in behalf of any particular one.] There is no such ordinance, that none but the hermit alone, when he has acquired knowledge, should attain immortality; on the contrary all the Upanishads maintain that 'knowledge [alone] ensures liberation.' Hence whoever among the four orders of men devotes himself to Brahma, will enjoy immortality.

But such is not the case, for the knowledge which leads to ceremonial rites, and that which manifests the Supreme cause of all, are dissimilar and discordant [and therefore cannot co-exist in the same individual.]

The knowledge which indicates a difference between agents, actions, and objects, is the cause whence proceedeth the ceremonial injunction: "Do this and do that not," and that cause hath not its origin in any Shástra, for it is manifest in all animated beings. While the knowledge which sayeth, "the truth is verily one without a second," "all this is the divine soul," "all this is Brahma," proceedeth from the Shástra, and cannot become manifest without in the first place destroying the disjunctive knowledge[1] of agents, actions, and objects, which is the prime cause of all ceremonial injunction, for the knowledge which disjoins and that which identifies are opposed to each other. Just as the erroneous conception of two moons cannot co-exist together with a knowledge of the unity of the moon, knowledge and ignorance being discordant and unable to abide together; even so is the case with the knowledge of the Deity. Such being the case, he in whom the disjunctive knowledge which leads to ceremonial rites, is overcome by the non-dual

[1] भेदज्ञान The knowledge or instinct by which physicial objects are perceived as distinct and independent of each other, is called disjunctive because it disjoins or sets apart the Védántic truth, that the whole universe is an emanation of the Deity.

knowledge originating from the maxims, " The truth is verily one without a second : " " He is truth : " " All the difference of created objects are unreal : " retired from all ceremonial rites, from their cause being overcome ; and he is said to be abiding in Brahma, and exempt from ceremony. Such a state is not attainable by any but a hermit, (Parivrát).

He, whose disjunctive knowledge has not been overcome, who sees differently, hears differently, reflects differently, understands differently, and believes that the performances of such and such [ceremonies] will secure for him such and such [results], and believing, acts accordingly, cannot resign himself in Brahma, for he relies on a false understanding of there being a distinction where the distinction is purely verbal. In him, who has overcome the disjunctive knowledge by knowing it to be false, the idea of certain objects being fit for ceremonies, and the propriety of his performing them therefore as a matter of duty, cannot exist, like the idea of the sky having a dark substratum to one conscient of the nature of the sky. If you say that after the disjunctive knowledge is overcome, ceremonies [still] continue [dominant] as before, all ordinances relating to Unitarian knowledge become falsified, [whereas] they are, like the ordinances relating to forbidden food, venerable, all the Upanishads being in favour of them. It might be argued that then you destroy the authority of the ceremonial ordinances. But such is not the case ; their authority remains in all its integrity and exercises its full force on those whose disjunctive knowledge is not overcome, like the effect of dreams on one who is still asleep. Nor are they destroyed by the neglect of the learned to abide by them,—seeing that ordinances regarding optional ceremonies[1] have not been destroyed. As the non-performance of optional ceremonies by those who know that " optional ceremonies are improper," does

[1] Ceremonies are divided into four classes : 1st, those which house-holders are bound to perform every day, Diurnal [Nitya]. 2nd, Occasional, such as on the birth of a child, &c. [Naimittika]. 3rd, Optional, or such as are performed for the attainment of some specific object (Kámya.) 4th, Expiatory, [Práyaschitta.]

not destroy them, for they are performed by others who long for enjoyment, so the neglect of all ceremonies by those knowers of Brahma who are resigned in Brahma, does not [necessarily] do away with all ordinances relating to them, for the ignorant in Brahma continue to submit thereto. It cannot be said, that because those who, renouncing the duties of house-holders, adopt asceticism, still continue to eat and drink, the knowers of Brahma should not give up their oblations to fire, &c., for in an enquiry as to duty, the instances of particular individuals do not hold good. Magic for a malevolent purpose is forbidden, yet should any practise it, that will be no precedent for him who injures not his enemies, to practise the same. Disjunctive knowledge as the cause of ceremonies being destroyed, there remains no incentive to the offering of oblations to fire and the like, while to the hermit hunger is a sufficient incentive for food. If you say, the dread of evil from the non-performance of ceremonies is a sufficient incentive, such is not the case; for those who have the disjunctive knowledge are [alone] subject to that evil. I have already said, those whose disjunctive knowledge is not overcome by true or indentifying knowledge, are the appropriate subjects for the performance of ceremonies. The neglect of duty brings evil on him who is bound to its performance, not on him who is not required to perform the same; such as the omission by a house-holder of the duties of a Brahmachárin.

Can it not be said that in whatever station of life a man obtains a knowledge of the unity [of all objects], therein he becomes a hermit? No; because [in those stations of life] he retains his disjunctive knowledge of self and matters relating unto him,[1] and ceremonies are the special requisites of those stations. "Now [after having acquired a wife] I shall perform ceremonies," says the S'ruti, and hence [it is evident that] he who, renouncing all selfish ideas, has adopted asceticism, is a hermit, and not the house-holder and the rest.

[1] Such as the propriety of putting on the Bráhminical thread and the like.—A'NANDAGIRI'.

If it be said that the knowledge resulting from the Unitarian maxims having overcome the disjunctive knowledge which results from ceremonial ordinances, there is no necessity for a hermit to abide by religious restraints and observances. We reply, that for those who are apt to forego their Unitarian knowledge, from the effects of hunger and the like, they are appropriate; for they prevent such aberration. Nor would that authorise the performance, on their part, of forbidden actions, for that is debarred even previous to the attainment of that knowledge: he who falls in a well or a thorny bush at night does not go thereto during sunshine. From all these it is established that the ascetic alone who has abjured ceremonial rights, is devoted to Brahma. What has been said [by my antagonists] about men of all the four stations of life who have not attained the true knowledge, migrating to higher regions, is true; but their remark "that by penance [tapas] asceticism is implied," is incorrect: Because the ascetic alone is likely to be devoted to Brahma, and we have already established that he is not included among the other orders. In regard to the conscient of the Unitarian knowledge penance ceaseth alone with sacrificial rights, penance being enjoined to him only whose disjunctive knowledge is not overcome. Thereby we have [further] replied to the opinion which maintains that reliance on Brahma, at intervals of the performance of ceremonies, is admissible, and that none are debarred therefrom; likewise to the opinion regarding the uselessness of knowledge by shewing that the ascetic unconnected with ceremony is [alone] possessed of [the true] knowledge.

The remark about Brahmasañstha [devoted to Brahma] not being a crude word like java or varáha, [wheat or hog,] and a simple equivalent of Parivrát, has been responded to, by shewing that the Brahmasañstha alone is entitled to be devoted to Brahma, and none else. What has been said about crude words not admitting of a derivative meaning, is not correct, seeing that *grihastha, taksha, parivrájaka,* and others do admit of such meaning. *Grihastha,* or he who lives in a house, *taksha,* who chisels

wood, *parivrát*, he who is homeless, or passes his time in rambling about from place to place, are all derivative terms, and yet we see the first and the last, without foregoing their derivative signification, are used in the crude form in regard to the two differant classes of the house-holders and the ascetics, and the middle, in regard to the caste of carpenters, and cannot be applied in every case where the derivative attributes may be indicated; that being opposed to general usage. Now with reference to the word Brahmasañstha, it is applicable only to that ascetic who has relinquished all ceremonial observances and their attributes, who has exceeded the [first three] orders of life, and who is styled a Paramahansa: for to him is assigned the recompense of super-eminent immortality, as we hear [in the text]. He alone is the true ascetic [parivrát] of the Védas, and not he who wears the Bráhmanical thread, or carries the pilgrim's staff, or the beggar's platter. "He has cast off his crown-lock, he is without emblem, without compassion:" says a S'ruti: "To them who have surpassed all orders of life, he explained the pre-eminent and immaculate truth:" says the Svetáswatara Upanishad. "He neither praiseth nor saluteth;" maintain the Smritis. "Therefore do the Yatis, who have attained true knowledge, perform no ceremonies:" "Therefore is he the knower of true religion; he is without emblem, and without any manifest characteristic:" also say the Smritis.

What the followers of the Sánkhya maintain to be exemption from ceremonies, is false, for they believe in the truth of the impression which shews a difference between ceremonies, their performers and their recompenses; and the exemption from agency in ceremonial works which would follow from the Buddhist doctrine of nothingness, is likewise false, for the maintainer of the doctrine proves his own reality. Independence from ceremony which the ignorant from indolence maintain, is also worthless, for in him the idea of agency is not overcome by proof. From these arguments it is evident that asceticism, which results from a forsaking of all ceremonial observances, and from a devotion to Brahma, is true only of him whose Unitarian

2. Constitute the first; Penance is the second, and Residence by a Brahmachárin exclusively in the house of a tutor is the third. All those [who attend to these duties] attain virtuous regions; the believer in Bráhma alone attains to immortality.

3. Prajápati reflected on mankind; from it, the reflected, issued forth the threefold knowledge; he reflected on it: from it, the reflected, proceeded the [three] letters, Bhu, Bhuva and Sva!

4. On them, he reflected; from them, the reflected, issued forth Om. As leaves are attached to their stalks, so is speech[1] connected with Om! Verily all this is Om! Verily all this is Om!

Section XXIV.

1. The knowers of the Véda declare the morning ceremony

knowledge is established by the proofs of the Védánta. Thereby if a house-holder were to obtain that knowledge, asceticism would be true of him. May he not, by thus gaining asceticism, be guilty of neglecting the house-hold fire? "He is the destroyer of the champions of the gods who bloweth out the house-hold fire:" says the S'ruti.

No. Such neglect following from Unitarian knowledge the result is the same as in the case of accidental blowing out [from an innundation, falling in of a house or the like]: ["For him who knoweth the truth] the virtue [lit. fieriness] of Agni passeth away;" says the S'ruti [seq; chap. VI. sect. 4, verse 1,] and hence the house-holder becomes not liable to any sin from such asceticism.

3. Prajápati may mean Virát [son of Brahmá] or Kásyapa [son of Maríchi].

1. What is known as the morning ceremony is subject to the Vashus, and this region [the earth], which is connected

[1] Lit. All words.

to belong to the Vashus, that of the mid-day to Rudras and that of the afternoon to the Suns and the Viswédevas.

2. Where then is the region for the institutor of sacrifice? How can he, who knoweth not that [the reply to this query] perform [ceremonies]? Now he who knoweth should perform [the same].

3. Before the reading of the matin chant [prátar anuvák] he [the institutor of sacrifice], sitting down behind the house-hold fire [gárhyapatya agni], with his face to the north, singeth the Sáma hymn relating to the Vashus.

4. "Unfold the gates of this earth, that we may behold thee for our supremacy."

5.—6. Then doth he offer the oblation to the fire, [saying]: "Salutations be to Agni, he the receptacle of the earth, and the support of regions. [Oh ye] secure a region for me, who am an institutor of sacrifice! This is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable!

"Cast aside the bars." And then he riseth. For him do the Vashus fulfil the morning ceremony.

7. Before the commencement of the mid-day ceremony, sitting behind Agnidhríya fire, and facing the north, he singeth the Sáma in praise of the Rudras, [saying]:

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with that ceremony; is likewise subject to them. To the Rudras the lords of the mid-day ceremony, is the middle region or sky subject, and to the Suns[1] and the Viswedevas, lords of the afternoon ceremony, belongs the third region or heaven.

2. The last clause is eulogistic of the Sáma, and does not exclude the ignorant from the performance of ceremonies.

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[1] The Védas enumerate 12 suns.

8. "Unfold the gates of [yonder] region, that we may behold thee for our full supremacy."

9.—10. Then doth he offer the oblation, saying: "I salute the Winds, who abideth in the sky and are the supports of regions. [Oh ye] secure a region for me who am an institutor of sacrifice! This verily is the region of the institutor of sacrifice. I, institutor of sacrifice, will secure it after death. May this oblation prove acceptable! Cast aside the bars." And then he riseth. For him do the Rudras fulfil the mid-day ceremony.

11. Before the commencement of the afternoon ceremony, sitting behind the A'havanîya fire, with his face to the north, he singeth the Sáma in praise of the Suns and the Viswedevas, [saying]:

12.—13. "Unfold the gates of [yonder] region that we may behold thee for our heavenly supremacy!" Thus much for the Suns; and then to the Viswedevas: "Unfold the gates of yonder region, that we may behold thee for our absolute supremacy!"

14. Then doth he offer the oblation saying: "I salute the Suns and the Viswedevas, the dwellers of heaven and the supporters of regions. Secure that region for me, who am an institutor of sacrifice.

15. "That is verily the region for the institutor of sacrifice. I, institutor of sacrifice, shall come thereto after death. May this oblation prove acceptable! Cast aside the bars." Saying this he riseth.

16. For him do the Suns and Viswedevas fulfil the afternoon cremony. He understands the real purport of ceremonies, who knoweth this—verily, he who knoweth this, [understands the real purport of ceremonies].

THIRD CHAPTER.

SECTION I.

1. Hari, Om! Verily the sun is the honey of the gods. The heaven is the arched bamboo, [whence hangeth pendant] the atmosphere [like a] hive: the vapours [floating therein] are the eggs.

2. Of the sun the eastern beams are the eastern honey-cells; the Rig hymns are the manufacturers of honey; [the ceremonies enjoined by] the Rig Véda form the flowers, and the fluids [used in their performance] are nectars. Verily those Rig hymns.

3. Reflected on the ceremonies of the Rig Véda. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

4. They flowed and rested around the sun. Verily, thence proceedeth the redness of the sun.

SECTION II.

1. Now, its southern beams are verily the southern honey-cells; [therein] the Yajur hymns are the honey-makers; [the ceremonies enjoined by] the Yajur Véda form the flowers; and the fluids [used in their performance] are nectars.

2. Verily those Yajur hymns reflected on the [ceremonies enjoined by the] Yajur Véda. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence, verily proceedeth the whiteness of the sun.

Section III.

1. Next, its western beams are verily the western honey-cells; [therein] the Sáma hymns are the honey-makers; [the ceremonies enjoined by] the Sáma Véda form the flowers, and the fluids [used in their performance] are nectars.

2. Verily those Sáma hymns reflected on the [ceremonies enjoined by the] Sáma Véda. From them, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence, verily, proceedeth the dark coloured rays of the sun.

Section IV.

1. Now, the northern rays are verily the northern honey-cells; [therein] the Atharva Angirasa hymns are the honey-makers; [the ceremonies enjoined by] the Itihása and the Puráṇa[1] form the flowers, and the fluids [used in their performance] are nectars.

2. They, the Atharva Angirasa, reflected on the Itihása and the Puráṇa. From them, the reflected, proceeded forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Thence verily proceedeth the very dark rays of the sun.

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[1] This would indicate the existence of some Itihása and Puráṇa, long anterior to the time when the extant compositions of those names were first compiled. We are, however, notwithstanding our veneration for those illustrious authors, as yet great sceptics to the dicta of Wilson and Burnouf who assign only 800 years to the oldest Puráṇa, making the rest vary from three to five centuries.

Section V.

1. Next, the upward rays are verily the upper honey-cells; there the secret ordinances are the honey-makers; Brahma[1] is the flower, and its fluids are nectars.

2. They, the secret ordinances, reflected on Brahma. From it, the reflected, issued forth fame, splendour, sensations, power, aliment and such like essences.

3. They flowed and rested around the sun. Verily thence proceedeth the delusive opalescence in the centre of the sun.[2]

4. They, the different rays of the sun, are the essences of essences; the Védas are the essences, and thereof are they the essences;—they are the nectars of nectars: the Védas are nectars, and thereof are they the nectars.

Section VI.

1. Thereof the first named nectar is enjoined by the Vashus with Agni at their head. Verily the Dévas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are quieted by the sight of those rays,[3] they are excited thereby.[4]

3. He, who thus knoweth the nectar, becoming one of the Vashus, and reflecting on the nectar with Agni before him, enjoyeth content. He is quieted by those rays; he is excited thereby.

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[1] By Brahma, Pranava or Om is meant, says S'aṅkara.

[2] We are doubtful if "delusive opalescence" be a right rendering of "शोभना".

[3] When the season of enjoyment is passed.

[4] When the season of enjoyment returneth.

4. He obtaineth the entire dominion of the Vashus which extends from the rising of the sun [in the east] to its setting [in the west].

Section VII.

1. Now, the second mentioned nectar is enjoyed by the Rudras, with Indra at their head. Verily the Dévas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are soothed by that appearance [of the sun], and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Rudras and reflecting on the same with Indra before him, enjoyeth content. That appearance doth pacify him, and thereby is he excited.

4. He obtaineth the dominion of the Rudras, which extends from the rising of the sun in the south to its setting in the north,—a period double that within which it riseth in the east and setteth in the west.

Section VIII.

1. Now, the third nectar is enjoyed by the A'dityas, with Varuṇa at their head. Verily the Dévas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are soothed by that appearance of the sun, and by it are they excited.

3 He, who knoweth the nectar thus, becoming one of the A'dityas, with Varuṇa before him, enjoyeth content. That appearance of the sun doth sooth him, and thereby is he excited.

4. He obtaineth the entire dominion of the A'dityas, which extends from the rising of the sun behind to its setting before, —a period double that within which it riseth in the south and sets in the north.

Section IX.

1. Now, the fourth nectar is enjoyed by the Maruts with Soma at their head. Verily, the Dévas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are verily soothed by that appearance of the sun, and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the Maruts, and reflecting on that nectar with Soma before him, enjoyeth content. He is soothed by that appearance of the sun, and by it is he excited.

4. He obtaineth the entire dominion of the Maruts, which extends from the rising of the sun in the north to its setting in the south,—a period double that within which it riseth behind and setteth before.

Section X.

1. Now, the fifth nectar is enjoyed by the Sádhyas with Brahma [Om] at their head. Verily the Dévas neither eat nor drink [of the same], they [only] gratify themselves by its sight.

2. They are verily soothed by that appearance of the sun, and by it are they excited.

3. He, who knoweth the nectar thus, becoming one of the

Sádhyas and reflecting on that nectar with Brahma before him, enjoyeth content. Verily he is soothed by that appearance [of the sun], and by it is he excited.

4. He obtaineth the entire dominion of the Sádhyas which extends from the rising of the sun above to its setting below,—a period double that in which he riseth in the north and setteth in the south.

Section XI.

1. Next, beyond that, appearing above, He neither riseth nor setteth, but remaineth alone in the centre. Thereof is the verse :

2. "No ; of a truth there is neither rising nor setting. [Bear ye witness] O Gods, that I may say nothing contradictory of that truthful Brahma !"

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4. * * *. The duration of the sun in the different spheres (as described here) is apparently opposed to the doctrine of the Puráṇas. The followers of those records maintain that the periods of the sun's rising and setting in the four different spheres of Indra, Yama, Varuṇa and Soma are equal, the extent of the orbit of the sun above the Mánasottara mountain and around the mount Méru being equal. The discrepancy, however, has been explained by sages. Each of the different spheres (as set forth) is destroyed at a period double that of its preceding one. The rising of the sun means the time during which it remains visible to the residents of any one of those spheres, and the setting is when it is invisible, there being actually no rising or setting of that luminary. In the absence of inhabitants in those spheres there will be no sunrise or sunset there, though the sun may become visible therefrom.

3. For him there is neither rising nor setting of the sun—for him there is one eternal day,—who possesseth this knowledge of Brahma.

4. Verily that knowledge was explained by Brahmá to Prajápati, and by Prajápati to Manu, and by Manu to his descendants. This knowledge of Brahma was explained to one of the descendants Uddálaka A'ruṇa, an eldest son, by his father.

5. This knowledge of Brahma should verily be explained by a father to his eldest son or to a worthy disciple ;

6. But to none else. Were none to give this sea-girt sphere with all its treasures to the instructor, [in exchange of this knowledge] the latter would still be greater—greater by far [in value than the sphere.]

Section XII.

1. Verily all this creation is Gáyatrí. Speech is Gáyatrí ; by speech is all this creation recited and preserved.

2. That Gáyatrí is verily this earth. And on this earth are all creatures sustained ; that they exceed not.

3. That which is the earth is likewise the body of the animated creation. In that body are the animal functions sustained ; that they exceed not.

4. That which is the body is likewise the heart which is within it. In it are the animal functions sustained ; that they exceed not.

5. That Gáyatrí is verily composed of four feet, and possesseth six characteristics. Regarding it has this verse been recited :

6. "They [the creations] constitute the glories of the Gáya-

trí; to which is the soul [Purusha[1]] superior. He has the creation for his first foot, and his own immortal self[2] constitutes the other three."

7. That Brahma, [*i. e.*, the being indicated in the Gáyatrí] is verily the space which[3] surroundeth mankind. That which surroundeth mankind is of a truth the space which existeth within mankind.

8. That which existeth within mankind is of a truth the space which existed within the heart. It is omnipresent and eternal. He who knoweth this attains eternal and all-sufficient treasures.

Section XIII.

1. For that [space which is] within the heart there are five gates to heaven. Thereof the eastern gate is breath [Práṇa]; which is vision and that is A'ditya [the sun]. That [Práṇa] is to be adored as the consumer of aliment and all glorious. Glorious and an [able] consumer of aliment doth he become who knoweth it thus.

2. Next, the southern aperture is Vyána, which is audition, and that is the Moon. Believing it to be prosperity and fame let it be worshipped. He who knoweth it so, attaineth celebrity and prosperity.

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[1] That which pervades all पुरणात् or abides in the heart—पुरौशयनात्

[2] The word is *divi*, (lit. glorious,) which in modern dictionaries is explained as heaven. S'ankara explains it as above.

[3] The word in the original is *ákása* आकास. In common acceptation it means the sky, but the interpretation of S'ankara gives an idea as if it meant space. The difficulty of rendering the term appositely gives a purile air to the text.

3. Next, the western aperture is Apána, it is speech, which is fire [Agni]. Believing it to be Védic glory and aliment let it be worshipped. He who knoweth it so, attaineth plenty and Védic glory.

4. Next, that which is the northern aperture, is Samána, which is the mind, which is cloud. Believing it to be reputation and beauty, let it be worshipped. He who knoweth it so, attaineth reputation and beauty.

5. Next, that which is the upper aperture is Udána; which is the wind, which is the sky. Believing it to be strength and glory let it be worshipped. He who knoweth it so, becomes glorious and mighty.

6. These five venerable[1] beings are the door-keepers of heaven. Heroes are born in his family who knoweth these five venerable beings to be the door-keepers of heaven; he obtaineth heaven [for his reward] who knows these five venerable beings to be the door-keepers of heaven.

7. That which shines glorious above yonder heaven, above this world and above all others, large or small, is the same as that which shines within mankind. It is tangible [to all].[2]

8. For its warmth is felt in this body by touch.

It is audible, for when the ears are closed, it is heard like the roar of a flaming fire, or that of a rolling car, or a bellowing ox. That tangible and audible glory is to be adored. He who knoweth—verily he who knoweth—this, becomes renowned and of handsome appearance.

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[1] Lit. Relating to Brahma.

[2] Lit. दृष्टि: ocular proof. The commentator explains that the word may be used with reference to touch as an organ of perception.

Section XIV.

1. All this verily is Brahma, for therefrom doth it proceed, therein doth it merge, and thereby is it maintained. With a quiet and controlled mind should it be adored. Man is a creature of reflection, whatever he reflects upon in this life, he becomes the same hereafter; therefore should he reflect [upon Brahma].

2. [Saying] "that which is nothing but mind, whose body is its life, whose figure is a mere glory, whose will is truth, whose soul is like space [*ákásá*,] which performeth all things and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respects any body.

3. "Is the soul within me; it is lighter than a corn, or a barley, or a mustard, or a canary seed, or the substance within it. Such a soul is within me, as is greater than this earth, and greater than the sky, and greater than the heaven, and greater than all these regions [put together.]

4. "That which performeth all things, and willeth all things, to which belong all sweet odours and all grateful juices, which envelopes the whole of this [world], which neither speaketh nor respecteth any body, is the soul within me; it is Brahma; I shall obtain it after my transition from this world." He who believeth this, and hath no hesitation, will verily obtain the fruit of his reflection; so said S'ándilya—[the sage] S'ándilya.

Section XV.

1. Of that sheathe [the Soul] the sky is the ventricle and the earth is the root; it never decayeth; the quarters of the universe are its corners, and the heaven is its upper aperture; it is the receptacle of wealth, and upon it is the universe supported.

2. Its eastern quarter is called Juhú, its southern quarter Sahamáná, its western quarter Rájñí, and its northern quarter Subhutá; the winds of those quarters are their offspring. He who [wishing for long life for his children] knows the winds to be the offspring of the quarters, hath never to weep for his children. "I know the winds to be the offspring of the quarters, therefore have I had never to weep for my children.

3. "Together with such and such and such, I take asylum of that undying sheathe; with such and such and such I seek shelter of life [Práṇa]; with such and such and such I seek shelter of this earth [Bhuh]; with such and such and such I seek shelter of the sky [Bhuvah]; with such and such and such I seek shelter of heaven [Sva].

4. "By [the words] 'I seek shelter of Práṇa' [life], I have said that I take asylum of the universal existence.

5. "By what I have said by [the words] 'I seek shelter of Bhuh,' I mean that I take shelter of the earth, I take shelter of the sky, I take shelter of heaven.

6. "By what I have said by [the words] 'I take shelter of Bhuvah,' I mean I seek shelter of Agni [fire], I seek shelter of Váyu [wind], I seek shelter of A'ditya [the sun.]

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2. The performers of sacrifice offer their oblations [juhoti] facing the east, therefore is that quarter called Juhú; the vicious suffer [sahanté] the fruit of their actions in the abode of Yama in the south, therefore is that quarter called Sahamána; the west is called Rájñí, because it is the empire of king [Rájá], Varuṇa, or because, at twilight it becomes red [rája]. Wealthy beings [bhutimat], such as Ishara, Kuvera, &c., reside in the north, hence it is called Subhutá.

7. "By what I have said by [the words] 'I take shelter of Sva,' I mean—I mean, I take shelter of the Rig Véda, I take shelter of the Yajur Véda, I take shelter of the Sáma Véda."

Section XVI.

1. Verily man is Yajna [sacrifice]. The [first] twenty-four years of his life constitute the morning ritual [Prátah-savana], The Gáyatrí includes 24 letters, and it is the Gáyatrí through which the morning ritual is performed. The Vasus are the presiding deities of dawn, and in man the vital airs verily represent the Vasus, for they preserve [vásayanti] all.

2. At this age should any disease afflict him, he should say. "O vital Vasus, this is the season of my morning ritual, connect it with the mid-day sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Vasus." Thus he escapes from disease, and verily becomes exempt from affliction.

3. [The] next, [period] to the forty-fourth year of his life constitutes the mid-day ritual. The Tristupa includes forty-four letters, and it is through the Tristupa that the midday sacrifice is performed. The Rudras are its presiding deities. In man the vital airs are the Rudras, for they cause weeping,[1] [Rodayanti.]

4. At this age should any disease afflict him, he should say, "O vital Rudras, this is the season of my mid-day ritual, connect it with the afternoon sacrifice, that I, who am sacrifice [itself], may not be lost to the vital Rudras." Thus he escapes from disease and becomes exempt from affliction.

5. [The] next [period] to the eighty-fourth year of his life

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[1] Human animosity being one of the chief causes of weeping.—*S'ankara.*

constitutes the afternoon ritual. The Jagatí [metre] includes eighty-four letters, and it is through the Jagati that the afternoon ceremony is performed. The A'dityas are its presiding deities. In man the vital airs are the A'dityas, for they receive [ádadati] all things.

6. At this age should he be afflicted by any diease, he should say, "O vital A'dityas, this is the season of my afternoon ritual, connect it with the full term of my life, that I, who am sacrifice [itself,] may not be lost to the vital A'dityas." Thus he escapes from disease and becomes exempt from affliction.

7. Verily knowing this Mahidása, son of Itará, said, "O! why dost thou afflict me, for I shall not be destroyed by thee." He lived for one hundred and sixteen years. Verily he will live for one hundred and sixteen years who knoweth this.

Section XVII.

1. His [of the individual typical of sacrifice] hunger, thirst, and want of pleasure constitute the pain which attends the performance of ceremonies.

2. Whatever he eateth, whatever he drinketh, and whatever he enjoyeth, become unto him [like the reward which is available on the day of the] Upashad.[1]

3. Whatever he laugheth, whatever he eateth, and whatever he enjoyeth, become to him like unto [the] praises [of the Rig and the Yajur Véda.]

4. His penance, charity, sincerity, unenviousness and truthfulness constitute his reward [Dakshiṇá.]

[1] The day when the performers of a sacrifice are entitled to a drink of milk.

5. Therefore is it said, [both at the birth of a child and at the expression of the juice of the moon plant, in reply to the query] "Has she given birth?" "Yes, she has." His [of the being typical of ceremony] avabhritha [death] is the termination, so is the termination of the sacrifice called avabhritha.

6. Ghora, son of Angirá, having explained this [subject] to Krishna, son of Devakí, said: "He [who knoweth this] should, at the time of his death, repeat these three [Yajur Védic mantras]: "O! thou[1] art undeeaying! Thou art unchaning! Thou art the true essence of life!" Hearing this he lost all desire for other knowledge. About it there are these two Rig Védic stanzas:

7. "Sages, behold the glory of the first cause [as envelop ing all like the day, and shedding radiance from the heaven above."[2]] "Having beheld that exquisite light, high above all darkness, and having beheld it also in our own hearts we attain to that god of gods and noblest of all lights the sun—— the noblest of all lights."

Section XVIII.

1. The mind should be adored as Brahma; this is intellectual [worship]. Next as relating to gods; the sky should be adored as Brahma. These are the two—intellectual and theological—forms of worship that have been ordained [by sages].

2. That [Brahma] hath four feet. Speech is one of its feet, life is one of its feet, vision is one of its feet, and audition is one of its feet. Thus much for the intellectual; next the theologi-

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[1] Addressing his soul as identified with the sun.

[2] The words within the brackets are not quoted in the Sanskrit text.

cal: fire [Agni] is one of its feet, wind [Váyu] is one of its feet, sun [A'ditya] is one of its feet, the quarters [Disah] are one of its feet. Thus the two—intellectual and theological forms of worship-have been ordained.

3. Speech is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Agni. Heat and light radiate from his works, from his fame and from his Védic glory, who knoweth it thus.

4. Breath is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of Váyu. Heat and light radiate from his works, from his fame and from his Védic glory, who knoweth it thus.

5. Vision is verily one of the four feet of Brahma. It radiates light and heat through the effulgence of A'ditya. Heat and light radiate from his works, from his fame and from his Védic glory, who knoweth it thus.

6. Audition is verily one of the four feet of Brahma. It radiates heat and light through the effulgence of the quarters of the earth (Dig.) Heat and light radiate from his works, from his fame and from his Védic glory, who knoweth it thus.

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3. [After explaining the meaning as above given, S'ankara adds] the consumption of inflamble articles, such as oil or ghee, gives life and vigour to the organs of speech, hence it is said through Agni speech receives its light and heat.

As a cow or a like quadruped moves on to where it wisheth on its four feet, so doth mind [here represented as Brahma] attain to its objects through the aid of speech, breath, vision and audition, hence the simile. Further, the feet of a quadruped are placed under its body, so are fire (Agni,) air (Váyu,) the sun [Surya] and the quarters placed under the sky, and thence the comparison.

Section XIX.

1. The sun is described as Brahma ;—its description. Verly at first all this was non-existent ; that non-existence became existent ; it developed,—it became an egg : it remained [quiet] for a period of one year ; it burst into two ; thence were formed two halves of gold and silver.

2. Thereof the argentine half is the earth, and the golden half the heaven. The inner thick membrane [of the egg] became mountains, the thin one cloudy fog ; the blood-vessels became rivers, and the fluid became the ocean ; and, lastly, what was born therefrom is the sun, A'ditya.

3. On its birth arose loud shouts [or shouts of ulu-ulu] as well as all living beings and their desires. Hence on the rising and re-rising [day after day] of the sun arise shouts of ulu-ulu as well as all living beings and their desires.

4. He [attaineth the glory of the sun] who, knowing this, adores the sun as Brahma, and grateful shouts soon arise in his behalf and contribute to his gratification,—verily they contribute to his gratification.

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1. Having described the sun as a foot of Brahma, the S'ruti now proceeds to describe it as Brahma, with the words: "the sun is described as Brahma." "Its description" is to be narrated for its eulogium. "Non-existent," [1] *i. e.*, this earth before its development,[2] was of unmanifest name and form, and not actually non-existent, for [on the authority of the S'ruti,] "How can existence proceed from non-existence?" Such deduction would be inadmissible. But it being distinctly laid down

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[1] असत् asat, unreal, untrue, not being, from *sat*, true, being, with the negative prefix *a* अ.

[2] Lit, "Utpatti," birth, creation.

FOURTH CHAPTER.

SECTION I.

1. Om! Of a truth there lived Jánas'ruti, grandson of the son of Janas'ruti, the charitably disposed, the giver of large gifts, and the preparer of much food. He built houses everywhere that [people] from all sides might come and feast [therein].

2. [Over his house] at night passed some geese,[1] the hindermost of which addressing the foremost, said: "Lo! Lo!

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here that it was "non-existent," may it not be optional [with us to explain it one way or the other?] No. Option applies to actions and not to facts. How [can you] then here [use the word] non-existent? As I have already explained, being of unmanifest name and form, it is very like non-existent, though not actually so. The expression उ॒ (verily "applies to the existence") (*i. e.*, to the verb) and does not verily the non-existence.

How [then this misuse of the term? It is no misuse.] we see the word *sat* is freely used to indicate the manifestation of the name and form of an object, and that manifestion being generally dependant upon the sun, in the absence of which the earth is enveloped in deep darkness and not visible, the expression is appropriate.

Note to Verse,1 Section XII. Chap. III. Speech, being earth, body, heart and life, are the six characteristics of Gáyatrí. Or because each of its feet has six letters.

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[1] Hañsa. This word in common acceptation means a goose, but the vehicle of Brahmá likewise called a Hañsa, is generally represented of the form of a flamingo. According to the Puránas, the Mánasarovara lake is a favourite resort of Hañsas which in modern Tibetan or rather in the language of the people of the Hun désa is the specific name of the flamingo. We may add that while geese are very scarce, flamingoes are seen in large flocks, in the vicinity of Mánasarovara lake.

Bhallákshá, Balláksha, [short-sighted] the glory of Jánas'ruti, grandson of the son of Janas'ruti, is as wide-spreading as the heaven. Have nothing to do with him, so that his glory may not destroy thee."

3. To it said the other: "Who is he whom you compare with Rakvya of the car?" "And who is this Rakvya of the car?" enquired the first.

4. [The latter replied] "I allude to such a being to whom the fruits of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

5. Jánas'ruti great-grandson of Jánas'ruti, listened to this. [In the morning] rising [from his bed while being eulogized by his bards] he thus addressed his herald: "O child, do you address me as if I were the Rakvya of the car? [I am not deserving of such praise.] O child, do you of a truth go and speak unto Rakvya of the car [that I long to see him]." [Of of enquired the bard:] "and who is this Rakvya of the car?"

6. [The latter replied] "I allude to such a being to whom the fruit of all the good deeds of mankind become subservient in the same way in which all the minor numbers become due to him who hath secured the Krita or the highest cast of the dice, and those who know what he knows likewise secure [the same reward]."

7. The bard searched for him, and returning said, "I have found him not." Unto him, said [Jánas'ruti], "Do ye go and look for him where the knowers of Brahma are to be met with."[1]

[1] In lonely places near rivers and pools, in mountains and groves. —S'ANKARA.

8. He proceeded, and by one sitting beside a car and scratching his itches, sat down and said, "Art thou, O lord, Rakvya of the car?" "Yes, I am," said the other. "Now I know," [thought] the bard and retired.

SECTION II.

1. Upon this Janas'ruti, the great-grandson of Jánas'ruti, taking with him six hundred head of cattle, a necklace and a chariot yoked with a pair of mules, repaired to him, and then thus addressed, "O Rakvya, here [is a present] of six hundred head of cattle, a necklace, and a chariot yoked with a pair of mules, [accept them, and deign], O Lord, to impart to me instruction on that deity whom thou adorest."

2. Unto him said the other, "Let these head of cattle and necklace and chariot remain with thee, O Sudra." Hereupon, Janas'ruti, great-grandson of Jánas'ruti, taking a thousand head of cattle, a necklace, a chariot yoked with a pair of mules, and his daughter, again returned to him.

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2. * * * He [Jánas'ruti] was a king, having a herald, as we learn [from the passage]: "He addressed to a herald," also from the fact of his repairing to a Bráhmana for instruction, which would be inconsistent in a Sudra; how then did such an inapplicable expression as "O Sudra" proceed from Rakvya? Sages have explained it thus. From the speech of the geese he was assailed by grief [súka] hence Sudra; or because hearing [srutvá] of Rakvya's praise he ran [dravati] and therefore Sudra; and the sage in order to show his omniscience used the expression "O Sudra;" or it might be, because instead of trying to obtain knowledge by serving his tutor, he like a Sudra proceeded to gain instruction by paying for the same, and therefore is called a Sudra, although he was not of that caste. Others say, that annoyed with his small offer the sage rebuked him with the term Sudra.

3. And said, "O Rakvya, this [herd of a] thousand cows, this necklace, this chariot yoked with a pair of mules, this damsel, and this village in which thou dwellest [I beg to offer to thee: accept them and deign] to impart to me instruction."

4. Knowing her, [the damsel,] to be the cause of his imparting instruction, [Rakvya] said: "Hast thou brought her [for me], O Sudra? she will be the cause of my conversing with thee." Hence are these villages in this country of great virtue [mahábrisha] where he lived, called Rakvyapurna. Unto him explained he, [the nature of the deity he adored].

Section III.

1. The air [Váyu] is verily the ultimatum [sambarga] of all. When a fire goes out, of a truth it merges into air [Váyu.] When the sun doth disappear it verily mergeth into air, so doth the moon when it setteth.

2. When waters dry they vanish in air; the air verily consumeth all. Thus much relating to celestial objects.

3. Next as relating to self. Life is verily the ultimatum of all. When man sleepeth, speech mergeth into life, so doth vision merge into life, audition merge into life, and mind merge into life.—Life verily consumeth all.

4. These are verily the two ultimata [sambarga;] Váyu among the celestial objects and life among the animal functions.

5. [Once] while S'aunaka of the race of Kapi, and Abhipratárin, son of Kaksha-sena, were being served at their meals a Brahmachárin sought alms of them. Unto him they gave nothing.[1]

[1] In order to see what may follow, adds S'aṅkara.

6. He said, "He [the Prajápati] who swalloweth the venerable four,[1] and is the protector of the earth, O descendant of Kapi, is not seen by mortals. O Abhipratárin, he exists in various forms. For him is food prepared, and him have you denied."[2]

7. S'aunaka, descendant of Kápi, reflected within himself and returned [for answer]: "Life is the author of the gods and of the creation. His teeth are immutable; he is a great consumer; he is not unintelligent; his greatness is said to be extreme; none can consume him, and he consumeth all food. We, O Brahmachárin, adore such a Brahma." [Then turning to his servant, said] "Give him some alms."

8. [The servant] gave him [some]. These five and five [the two ultimata] make ten and they are a Krita, [complete number.] Therefore the aliment in all the different quarters being ten, is a Krita. It [the complete number] is Virát, the consumer of food. Through it, all this becomes visible. Unto him who knoweth— verily unto him who knoweth—this, all this [world] becomes visible, and he becomes a [great] consumer of food.

SECTION IV.

1. Satyakáma Jabála enquired of his mother Jabálá: "I long to abide [by a tutor] as a Brahmachárin; of what gotra am I?"

2. She said unto him, "I know not, child, of what gotra you are. During my youth when I got thee I was engaged in

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[1] Agni [fire], Surya [sun], Chandra [moon], and Apa [water].

[2] This verse may be translated interrogatively and begin with; "who is he who swalloweth," &c.

attending on many [guests who frequented the house of my husband and had no opportunity of making any enquiry on the subject,] I know not of what gotra you are, Jabálá is my name and Satyakáma thine; say, therefore, of thyself, Satyakáma, son of Jabálá [when any body enquireth of thee]."

3. He repaired to Haridrumata of the Gautama gotra and said, "I approach your venerable self to abide by your worship as a Brahmachárin."

4. Of him enquired he [the tutor:] "Of what gotra are you, my good boy?" He replied: "I know not of what gotra I am. I enquired about it of my mother and she said, 'In my youth when I got thee I was engaged in attending on many, and know not of what gotra you are; Jabálá is my name and Satyakáma thine;' I am that Satyakáma son of Jabálá."

5. Unto him said the other, "None but a Bráhman can say so. You have not departed from the truth, and I shall invest you [with the bráhmanical rites.] Do you collect, child, the necessary sacrificial wood?" Having ordained him, he selected four hundred head of lean and weakly cows and said, "Do you, child, attend to these." While leading the cows, he [the neophyte] said, "I shall not return until these become a thousand." Thus he passed many years, until the cattle had multiplied to a thousand.

Section V.

1. A Bull said unto him, "O Satyakáma!" He replied "Sir" The Bull said, "We have now come to a thousand; do you take us back to your tutor.

2. "I will relate to you,[1] something regarding Brahma." "Relate it to me, Sir, [if you please.]" It said unto him, "the eastern quarter is a portion, the western quarter is a portion, the southern quarter is a portion, the northern quarter is a portion; these are the four portions, of a fourth food of Brahma. It is called *Praka'sava'n* [renowned].

3. "He becomes renowned in this world, who knowing thus adoreth the four membered foot of Brahma as the renowned. He overcomes all renowned regions, who knowing thus adoreth the four membered foot of Brahma as the renowned.

SECTION VI.

1. "Agni will explain to you [the nature of] the next foot of Brahma." On the morrow he [the cowherd] turned towards his tutor with the cattle. When night arrived he lighted a fire, folded the cattle, placed fuel on the fire, and sat behind it facing the east.[2]

2. Unto him said Agni, "O Satyakáma!" "Lord," responded the other.

3. "Child, I will explain to you a foot of Brahma." "Explain it, Sir, if you please." Unto him said the other, "the earth is a part, the sky is a part, the heaven is a part, the ocean is a part;—these four parts, O child, constitute the foot of Brahma called the endless, [Anantaván.]

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[1] Lit. a fourth—पाद्.

[2] And reflecting on the advice of the bull, adds the Commentator.

4. "He becomes endless[1] even in this world, who knowing this adores the four membered foot of Brahma as the endless; he conquers the regions of the immortals, who knowing this adores the four-membered foot of Brahma as the endless.

SECTION VII.

1. "The sun will explain to you the nature of the next foot of Brahma." On the morrow he started again towards the house of his tutor, and when night approached he lighted a fire, folded the cattle, placed fuel on the fire and sat behind it facing the east.

2. The sun approaching him said, "O Satyakáma!" "Lord," responded the other.

3. "I will relate to thee a foot of Brahma," said he. "Relate, O Lord," said the second. [Unto him, said the first,] "the fire [Agni] is a part, the sun [Surya] is a part, the moon [Chandra] is a part, the lightning is a part;—these four parts, O child, constitute the foot of Brahma called the radiant.

4. "He becomes radiant in this world, who knowing this adores the four membered foot of Brahma as the radiant,—he overcomes the region of the radiant,[2] who knowing this adores the four membered foot of Brahma as the radiant.

SECTION VIII.

1. "The Madgu [wind] will explain to you the nature of the next foot of Brahma." On the morrow he started again towards the house of his tutor, and when night approached, he lighted a fire, folded the cattle, placed fuel on the fire and sat behind it, facing the east.

2. The wind approaching him said, "O Satyakáma!" "Lord," responded the other.

[1] *i. e.*, His race never becomes extinct.—A'NANDA GIRI. [2] Gods.

3. "I will explain to thee, O child, a foot of Brahma," said the first. "Relate, O lord," returned he. Unto him said the first: "Life is a part, the eyes are a part, the ears are a part, the mind is a part;—these four parts constitute the foot of Brahma called the Spacious [A'yatanaván].

4. "He becomes the receptacle of many, in this world, who, knowing this, adores the four-membered foot of Brahma as the Spacious; he attains to the region of the Spacious who, knowing this, adores the four-membered foot of Brahma as the Spacious."

SECTION IX.

1. He reached the house of his tutor. Unto him said the tutor: "O Satyakáma." "Lord," responded he.

2. "Child! you speak as if you knew Brahma; who has given thee instruction?" "Other than man," said he, and added: "Intsruct me as I wish to hear of it from you."

3. "I have heard from sages like unto yourself that knowledge got from tutors is most excellent." Accordingly he related every thing [as narrated above] omitting nothing,—verily omitting nothing.

SECTION X.

1. Of a truth Upakosala, son of Kamala, (Kámaláyana) abided by Satyakáma, son of Jabálá, as a Brahmachárin, and for twelve years carefully attended his household fires. The tutor granted leave to his other pupils to return home, but refused that indulgence to him.

2. To the tutor said his wife: "This exhausted Brahmachárin has successfully attended the household fires; let not the fires upbraid thee; explain to him [what he wants.]" He [the tutor], without [condescending to grant the] explanation, went out on his pilgrimage.

3. The disciple fell ill and abstained from food. Unto him said the wife of the tutor: "Brahmachárin, take food; why abstain from sustenance?" He replied: "Many and variously disposed are my desires; I am full of diseases and shall take no food.

4. Next, verily, the fires said: "This exhausted Brahmachárin has carefully attended us, we will explain unto him [what he wants]," and then continued:

5. "Life [práṇa] is Brahma, Ka is Brahma and Kha is Brahma." He replied: "I know the Práṇa to be Brahma, but know not Ka nor Kha." They said: "Verily, that which is Ka

5. * * * * That [happiness] which has been indicated by ka is likewise kha, the sky. As the epithet blueish added to red alters the original signification of the latter term, so ka (happiness) qualified as above becomes distinct from that which proceeds from the attainment of sensual objects by the organs of sense. The sky to which we allude by the term kha is the happiness indicated by the term ka. Thus the kha [sky] qualified by happiness becomes distinct from the elemental inanimate object indicated by kha, on the logic of the aforesaid blueish-red. The meaning is "a happiness depending on the sky, and not a worldly one; and a sky which is the receptacle of happiness, but not the element so called." But if you wish to qualify sky by happiness and make the latter the adjective [allowing the clause to stand thus:] "That which is happiness [ka] is the sky," you make the rest of the passage redundant, or if you take the latter clause: "That which is the sky [kha] is happiness," the first becomes unnecessary? Why this argument, when I have already explained that the object is to exclude both terrestrial happiness and the material sky? By qualifying the sky by happiness, are not both the primitive objects excluded by virtue of their meaning? True. But by qualifying the sky by happiness only the former—and not also the happiness qualified by the epithet sky—becomes the object of meditation, as the effect of

is Kha, and that which is Kha is Ka." They spoke, of a truth, of life and the sky.

Section XI.

1. Next, Gárhapatya (the household fire) instructed him, [saying]: "Earth, fire, aliment and the sun [constitute my body]. Thereof the being who is seen in the sun, is I,—verily I am he.

2. "He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the household fire."]

Section XII.

1. Next, Annáhárыyapachana [fire] instructed him, [saying]: "Water, the quarters of the globe, the stars and the moon [constitute my body]. Thereof the being who is seen in the moon is I,—verily I am he.

2. "He destroyeth sin, who knowing this adoreth him; he attaineth the region [of that fire], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the Annáhárыyapachana fire.]"

Section XIII.

1. Next A'havaniya [fire] instructed him [saying]: "The life, the sky, the heaven and lightning [constitute my body], Thereof the being who is seen in lightning is I,—verily I am he.

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an adjective relating to its substantive ceaseth with qualifying the same. Hence it is necessary to qualify the happiness by the sky to indicate that that likewise is an object of meditation.

2. "He destroyeth sin who, knowing this, adoreth him; he attaineth the region [of that Agni], enjoyeth the full limit of existence, passeth his life in glory, and his race waste not. We support him in this and other regions who, knowing this, adoreth him [the A'havaniya fire."]

Section XIV.

1. They [the different fires together] said: "Child Upakosala, [we have now explained] to you the knowledge relating to ourselves and to the soul. Your tutor will explain to you the fruit of that knowledge." [At this time] the tutor returned [from his pilgrimage] and addressed his pupil, [saying]: "O Upakosala!"

2. "Sir," returned he. "Child, your appearance shines like that of the knowers of Brahma: who has given thee instruction?" He replied: [as if to make a secret] "Who will instruct me, Sir?" And then pointing to the fires said [of them]: "These verily that are thus, were otherwise." "Did they, child, speak unto you?" inquired the tutor.

3. "Even so," responded the pupil. [The tutor said]: "Child, they have spoken to you about regions, I too will speak to you about them; as water attacheth not unto the leaf of the lotus, so doth sin attach not unto him who understands them." "Relate it then unto me, Sir," said [the pupil] unto him.

Section XV.

1. "That being who is seen within the eyes, is verily the soul," said [the tutor.] "He is deathless and fearless; he is Brahma; should any ghee or water drop on him, that passeth away.

2. "He is called Saṅyadvâma; all adorable objects [vâma]

merge into him; all adorable objects merge into him who knoweth this.

3. "Oh! he is verily the great Receptacle, for all adorable objects merge into him; all adorable objects merge into him who knoweth this.

4. "It is verily Refulgent [Bhámani], for it shines everywhere.[1] He becomes refulgent everywhere[1] who knoweth this.

5. "Now, whether any funeral service be performed with reference to him [the knower of the Refulgent] or not, still after death he obtaineth the regents of the sun-beams [Archi]; thence he passeth to the regents of day [Aha], thence to the regents of the light fortnight, thence to those of the six months during which the sun moves to the north of the equator, thence to those of the year, thence to the sun, thence to the moon, and thence to the regents of lightning; whence an unearthly being.

6. "Takes such knowers to [the region of] Brahma. This is the way to gods [Deva patha];—this the way to Brahma [Brahma patha.] Those who betake to this path return not—verily return not— to this mortal sphere."[2]

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6. * * * "He takes away such knowers to the Brahma" in the Satyaloka [the region of truth], as is evident from the allusion to the goer, the place to go, and the conductor, in the attainment of the true Brahma, such expressions would be inapplicable; in that case, "becoming Brahma he attained Brahma," would be the most appropriate expression.[3]

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[1] Lit., in all regions.

[2] Lit., Region of the descendants of Manu.

[3] The drift of the argument is that in the attainment of the all-pervading truthful Brahma, no translation to a higher sphere or the reliance on any particular guide or path is necessary, the attainment being immediate and ndependent of all secondary means.

Section XVI.

1. Verily that which bloweth, is sacrifice [Yajna,] for blowing it purifieth all this. Because blowing it purifieth, hence is it Yajna, of which mind and speech are the two paths.

2. Of the two paths the first is purified by Brahmá[1] through his mind. The second is purified by the Hotá, the Adharyyu and the Udgátá through speech. In such cases where a Brahmá after commencing the morning ritual, but before the recitation of the closing verses of the Rig, speaketh,

3. The last of the two paths may be purified, but the former is defiled, and the sacrifice goes wrong as the man of one leg or a one-wheeled car goeth astray. On the failure of the sacrifice, the institutor faileth, and by the performance of that ceremony becomes sinful.

4. Next, where, after the commencement of the morning ritual, but before the recitation of the closing Rig Verses, the Brahmá speaketh not, [the performers of the ceremony] purify both the paths, and none is defiled ;

5. And as a man walking on two legs or a car mounted on two wheels standeth firm, so doth such sacrifice stand firm ; in the confirmation of the sacrifice, the institutor standeth firm, and the performers of the ceremony become great.

Section XVII.

1. Prajápati reflected on regions, and from the reflected, extracted their essences, viz., Fire from the earth, Air from the sky, and the Sun from heaven.

[1] Sacrifices with the juice of the moon plant are performed by four officiating priests ; of these the first is called Brahmá and his office is to superintend the performance and to instruct the other priests in their respective duties. The second, Hotá, pours the oblations on the fire ; the third, Adharyyu, repeats the Yajur Védic mantras, and the fourth, Udgátá, singeth the Sáma hymns.

2. He reflected on the three gods, Fire, Air and the Sun, and from the reflected extracted their essences, viz., the Rig from Agni, the Yajus from Váyu [air,] and the Sáma from the Sun.

3. He reflected on the three-fold knowledge and from the reflected extracted its essences, viz., [the word] Bhu from the Rig, [the word] Bhuvah from the Yajus, and [the word) Sva from the Sáma.

4. [In the performance of a ceremony] should any Rig hymn happen to be misused [the performer of that sacrifice] should offer an oblation to the Gárhapatya [household] fire, [saying] : " May this prove acceptable to Bhu !" [Bhuh Shváhá.] [The Rig in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far as they relate to the Rig hymns.

5. Now should any Yajus hymn happen to be misused [he] should offer an oblation to the Dakshina [Southern] fire, [saying] : " May this prove acceptable to Bhuvah !" [Bhuvah Shváhá.] [The Yajus in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far as they relate to the Yajur hymns.

6. Now, should any Sáma hymn happen to be misused, he should offer an oblation to the A'havaniya fire [saying] : " May this prove acceptable to Sva." [Sva Shváhá.] [The Sáma in that case] by its essence and majesty corrects all the improprieties of the Yajna, as far they relate to the Sáma hymns.

7. As gold is corrected by borax, and silver by gold, and tin by silver, and lead by tin, and iron by lead, and wood by iron or leather,

8. So doth the majesty of these regions, of these gods and of these three systems of knowledge, correct the improprieties of the sacrifice. That sacrifice becomes efficacious of which the Brahmá is conscient of all this.

9. That sacrifice slopeth to the north[1] of which the Brahmá knoweth all this. With reference to the Brahmá who knoweth all this there is this verse [extant]: "Whenever any flaw happeneth in a ceremony [this knowledge of the Brahmá] setteth every thing to right."

10. Such a willing Brahmá is verily the chief priest. Like as warriors are defended by their mares,[2] so doth such a knowing Brahmá preserve the sacrifice, its institutor, and all the officiating priests. Therefore, of a truth, such knowing Brahmás should perform ceremonies and not those who know not—not those who know not [their duty].

FIFTH CHAPTER.

SECTION I.

1. Om! Verily he becomes the eldest and greatest who knows the Eldest and Greatest (jeṣṭa-sreṣṭha.) Life is verily the Eldest and Greatest.

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[1] *i. e.*, it prepareth the way to the attainment of knowledge. The way of the jnáni is called *Uttaramárga*, or the "northern passage," and that which slopes towards it necessarily makes that passage easy of acquisition.

[2] It is a common notion with Oriental warriors that in speed, bottom and courage, mares are superior to horses, and that in the battlefield the former exert their utmost often at the risk of their own lives, for the preservation of their riders. It is on this account that the Mahratta cavalry is invariably supplied with mares.

2. He who knows that which is the Envelope [of the world; Vasiṣtha] becomes the protector of his people. Speech is verily the Envelope.

3. Verily, he becomes firmly placed in this and the next world who knows the Steady [pratiṣ'ha.] Verily vision is the Steady.

4. He who knows the Sampat [fortune,] obtains whatever is the desirable in this or the other world. Audition is verily the Sampat.

5. He who knows the Receptacle [Áyatana] verily becomes the receptacle of his people. The mind is verily the Receptacle.

6.[1] Now, these organs of sense quarreled about their [respective] superiority, each proclaiming: "I am the chief; I am the chief."

7. They, the organs, repaired to the Patriarch Prajápatí and enquired; "Lord, which of us is the chief?" Unto them said he: "Of you, he, whose departure makes the body to appear as worthless, is the chief."

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2. "Vasiṣṭha," the envelope or cover of this world, from Vása;—or wealthy, from *Vasu* wealth. Speech is described as the Envelope, because it comprehends all; or Wealthy because wealth may be earned by it.

3. Vision is the chief agent through which the nature of high and low grounds are ascertained, and therefore it is described as the Steady.

4. Through the ears the Védas are heard, and through the knowledge thereby acquired, men attain to prosperity, hence is audition called the Sampat.

5. The mind being the receptacle of all our knowledge.

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[1] There is an error in the numbering of this verse in the Sanskrit text.

8. Of a truth, Speech departed [from the body] ; it returned after a year's absence and said [to the other organs] : " How did ye survive my separation ?" " In the same way," replied they, " in which the dumb, without speaking, breathes through [the agency of] his life, seeth by his eyes, heareth by his ears, and reflecteth in his mind." Speech resumed his place.

9. Verily, Vision departed [from the body] ; it returned after a year's absence and enquired [of the other organs]: " How did ye survive my separation ?" " In the same way," replied they, " in which the blind, without seeing, breathes through [the agency of] his life, speaketh through the organs of speech, heareth by his ears, and reflecteth in his mind." Vision resumed his place.

10. Of a truth, Audition departed [from the body] ; it returned after a year's absence and enquired [of the other organs :] " How did ye survive my separation ?" " In the same way," replied they, " in which the deaf, without hearing, breathes through [the agency of] his life, speaketh through the organs of speech, seeth by his eyes, and reflecteth in his mind." Audition resumed his place.

11. Of a truth, Mind departed [from the body] ; it returned after a year's absence and enquired [of the other organs :] " How did ye survive my separation ?" " In the same way," replied they, " in which an infant without possessing the power of reflection, breathes through [the agency] of his life, speaketh through the organs of speech, seeth by his eyes, and heareth by his ears." Mind resumed his place.

12. Next verily did Life attempt to depart ; and in the very attempt, as a mighty charger, when whipped, plucks out from their places all the pegs to which its feet may be tied, did

it dislodge all the organs of sense. They approached it and said : "Lord, remain in thy place ; thou art the greatest of us all ; pray, depart not."

13. Next of a truth, Speech said unto it [Life] : "The quality of enveloping all, which belongeth to me, is due to thee." Then did Vision say unto it : "The quality of steadiness, which belongeth to me, is due to thee."

14. Then did Audition say unto it ; "The quality of being fortunate, which belongeth to me, is due to thee." Then did Mind say unto it : "The quality of containing all, which belongeth to me, is due to thee."

15. Verily neither speech, nor vision, nor audition, nor mind is worthy of its name. Those functions all belong to life ; from life proceedeth all.[1]

Section II.

1. Of a truth it [life] enquired : "What should be my food ?" They replied : "Whatever is food for beasts and birds[2] is meet food for thee." Therefore, verily all that is eatable belongeth to life ; hence ana [exertion] is its self-evident name. For him who knoweth this, verily there is nothing that is not appropriate food.

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[1] S'añkara takes great pains to explain to his readers that the parable of the life and the organs of sense, is intended to illustrate the superiority of life over the other organs, and that in reality there never was any departure or dispute of the kind. We think, he might have spared himself the trouble, without the danger of any body being led astray. The similarity of the tale to the story of the belly and the members need scarcely be noted.

[2] Literally, dogs and vultures.

2. Of a truth it enquired: "What shall be my raiment?" "Water:" replied they. Hence people at their meals begin and end with water.[1] It [always] obtains its raiment; it never remains naked.[2]

3. Satyakáma, son of Jabálá, having explained the above to Gosruti, son of Vyághrapáda, said: "Were you to explain this to the withered stump of a tree, it would shoot forth new leaves and branches."

4. Now, should any body wish for greatness, having observed the usual restrictions on the day of the new moon, he should, on the night of the full moon, husk [the seeds of] all [such] annuals [as are available in or about a town]: beat the same with curds and honey, then pour [a spoonful of] the mixture into the fire in lieu of clarified butter, saying: "May this prove acceptable to the eldest and greatest (Jyéṣṭ'háya S'réṣṭ'háya swaháh);" and preserve in the mixing pot whatever might remain in the oblation spoon.

5. Then offering an oblation to the fire with the mixture in lieu of clarified butter, saying: "May this prove acceptable to Vasiṣṭ'ha:" (Vasiṣṭ'háya swaháh) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: "May this prove acceptable to Pratiṣṭ'há," (Pratiṣṭ'háya swaháh), he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying:

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[1] This refers to the formal washing of the mouth at the beginning and at the end of meals prescribed by the Smritis (A'chamana) and does not enjoin any especial drinking or washing, says S'ankara.

[2] Freely translated.

"May this prove acceptable to Sampat," (Sampadéh swaháh) he should preserve in the mixing pot whatever might remain in the oblation spoon. Then offering an oblation to the fire with it in lieu of clarified butter, saying: May this prove acceptable to A'yatana," (A'yatanaya swaháh,) he should preserve in the mixing pot whatever might remain in the oblation spoon.

6. Next, approaching the fire and taking [the remains of the] mixture in his joined hands, he should slowly repeat: "Thy name is ama! All this abide by him! He is the eldest, the greatest, the king of all, the lord of all! May he make me the eldest, and greatest and bestow on me kingdoms and empires! I shall become everything!"

7. Then while repeating the verse: "We long for the best and all-sustaining food of that god, [who is] the prime cause of all, [that we may] quickly meditate on [the soul of] that adorable [being],"[1] he should take a mouthful at the end of every foot [of the verse] and drink the residue at the end.

8. Then washing the vessel in which the offering was kept which is shaped like a kañsa (a musical instrument) or a chamasa (spoon), he should lie down on a deer skin, or on the ground behind the fire, without speaking and careful so as to avoid dreaming. Should he in such a state dream of women, he may know that his sacrifice has proved fruitful.

9. Hence is the verse: "Whenever in course of the performance of a ceremony the performer, with some worldly

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[1] The following are the words of the verse arranged in feet:
"Of that prime cause of all, the sun, [सवितुः] we long" (a mouthful).
"We the god's food" (ditto).
"Best and all-sustaining" (ditto).
"Quickly we meditate on the adorable" (the remainder of the mixture).

object in view, dreameth of women he should rest assured from the dream—verily from that dream—that the ceremony has proved fruitful."

Section III.

1. Of a truth, Setaketu A'runeya[1] repaired to the court [of the king] of Páñchála. Unto him said Praváhaṇa Jaivali:[2] "Boy, has thy father given thee instruction?" "Yes, Sir, he has," replied he.

2. [Jaivali enquired]: "Knoweth ye where men rise to from this earth?" "No, Sir," [replied he]. "Know ye how they return?" "No, Sir," [replied he]. "Know ye where the Deva Yána, and the Pitri Yána devide?" "No, Sir," [replied he].

3. "Know ye why yonder region [where men rise to after death,] does not fill up?" "No, Sir," [replied he]. "Know ye why the fluids of the fifth oblation are called Purusha?" "No, Sir," [I know not, replied he.]

4. "How came you then to say that you have got instruction? How can you say he is instructed who knoweth not [what I have enquired]?" He [the boy] returned sorrowfully to his parent and said: "Verily, without giving me instructions, lord, you said that you have.

5. "That wretched king asked me five questions, and I could not answer even one of them." He [the father] said, "I know not the reply to even one of the questions you have put to me; had I known them why should I have refused thee?"

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[1] A'runeya, grandson of Aruni.

[2] The king, son of Jivala, a Kshetriya.

6. He [the father] of the Gautama gotra repaired to the house of the king. On his arrival, the king performed the duties of hospitality. In the morning he [of the Gautama gotra] appeared in the king's court. Unto him said [the king] ; "O Gautama, ask for what you think to be the best of all wordly objects." He replied : "Let those wordly objects remain with thee, [I seek them not] : O king, explain unto me what you ask of my son."

7. "He [the king] was afflicted ; he ordered him saying : "Remain with me for a time." He [also] said : "Since you have thus enquired, and inasmuch as no Bráhman ever knew it before, hence of all people in the world, the Kshetrias alone have the right of imparting instruction on this subject." He further continued :[1]

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7. "He," the king, "was afflicted" by the idea how he could impart the sacred knowledge to the Bráhman. But knowing that they should not be refused a favour and that he should instruct the applicant in due course, he ordered him to remain by him, and in order to ask pardon for the cause of his refusal and delay in explaining his object, said to him, Although all learning belongs to Bráhmans, since you have acknowledged your want of information, by the interrogatory, "Relate unto me" the nature of that knowledge ; listen to what I have to say. It is a well-known fact that heretofore Bráhmans knew nothing of this subject, nor were they guided by this knowledge ; the Kshetria race alone, in this world, are its professors ; hitherto it has been preserved among them from generation to generation. I shall relate it now unto you, and henceforward it will remain with the Bráhmans.

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[1] Considering that the Bráhmans have been the sole repositories of the sacred writings of the Hindus for more than three thousand years, the existence of this verse, so prejudicial to the interest and dignity of the priestly caste, speaks volumes in favour of the authenticity of the Chándogya

SECTION IV.[1]

1. "Verily, O Gautama, yonder region is fire; of that fire the sun is the fuel, the light of the sun is its smoke, the days are its flame, the moon is its charcoal, and the stars are its scintilations.

2. "On that fire the Devas offer their faith in oblation; therefrom proceedeth the Soma rájá.[2]

SECTION V.

1. "O Gautama, Parjannya[3] is verily fire, the wind is its fuel, the cloud is its smoke, the lightning its flame, the thunderbolt its charcoal, and the rolling of clouds its scintilations.

2. "On that fire the Devas offer the Soma rájá in oblation, and therefrom proceedeth rain.

Upanishad. If any liberty had been taken, it is hard to suppose, that the Bráhmans would have spared a verse which ascribes the origin of the most important element of the Védic theology, its dispensation of a future state, to their rivals the Kshetrias. It would seem from it that the religion of the Bráhmans once included only the ceremonials and sacrifices of the Véda and omitted its metaphysics; accordingly we hear in the *mantra Varna:* "The Bráhmans represent the One as many Agni, Yama, Mataris'vá, &c."

एकं सत् विप्रा बहुधा वदन्ति
अग्निं यमं मातरिश्वानमाहुः।

The subject is of great importance and deserves further enquiry.

[1] This and the next six sections allegorically describe the concatenation of natural causes which, according to the expounder, produces the creation.

[2] Sankara explains the Devas to mean the human organs of vision, audition, &c., and the Somarájá the form which performers and institutors of sacrifices assume after death.

[3] Parjannya is described, by Sankara, as the presiding deity of rain and the Puránas identify him with Indra.

Section VI.

1. "O Gautama, the earth is verily fire, the years is its fuel, the sky its smoke, the night its flame, the quarters are its charcoal, and the intermediate quarters its scintilations.

2. "On that fire, the Devas offer the rain in oblations, thence proceedeth aliment.

Section VII.

1. "O Gautama, man is verily fire; of that fire speech is the fuel, breath is the smoke, the tongue is the flame, the eyes are charcoal and the ears scintilations.

2. "On that fire, the Devas offer the aliment in oblation, whence proceedeth productive power.

Section VIII.

1. "O Gautama, woman is verily fire.

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2. "On that fire the Devas offer their productive power in oblation, thence followeth conception.

Section IX.

1. "This [is the reply] to [your query] 'Why is the water of the fifth oblation called Purusha.' The being [thus originated] after lying in the amnion for about ten months takes his birth.

2. "After birth he lives to the end of the allotted period of his life.[1] On his death and transition to a hereafter,[2] his sons carry his corpse away for consignment to the fire, whence he had come and taken his birth.[3]

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[1] *Jávadáyusham.* The period he is destined to live through the effect of his actions in a former life.

[2] *i. e.*, the place of his reward and punishment.

[3] His birth having proceeded from the aforesaid oblations to the several fires.

SECTION X.

1. "Of them [men so created] those who know this [origin of the Purusha] and those who worship God with faith and penance, in a desert, repair after death to [the regent of] light [Archi]; thence to [that of] the day [Aha], thence to [that of] the light half of the moon, thence to [that of] the six months during which the sun has a northern declination [Uttaráyaṇa]:

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1. To the query, "Know ye where men arise to from this earth?" an answer is now accorded. "Of them," *i. e.*, of the men inhabiting this region, *i. e.*, householders having the right to study this subject; "those who know this;" *i. e.*, know the relation of the five fires; their birth successively from the several fires, such as the sky, &c., and that they are the type of the fire, and that the five fires constitute their souls. "How do you deduce from the expression: 'Those who know this,' that the parties should be householders and none else?" Because it is [immediately after] said, that those householders who know this not, and are devoted exclusively to sacrifices, dedications of tanks, &c., and charity, go to the region of the moon by a darksome path, &c., and that those who live in deserts, such as sages and hermits, who discharge their religious duties by faith and penance, like unto those who know this, go by the path of light, &c., (Archi); the only remaining class is the [conscient] householders, and consequently it is to him that the verse alludes:

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The means of transition and the kind of immortality assigned to the householder conscient *of his relation to the fire, &c.*, and to the dwellers of the forest have been declared to be the same. It follows therefore that knowledge with reference to the latter is redundant, and yet the Śruti is opposed [to such a deduction, for we hear:] "Neither the performers of sacrifice nor the ignorant hermit attain to that [immortality]." (The passage): "He [the Deity] supports not in immortality those who know him not," would also be against it. No, such would not be the case,

2. "Thence to [that of] the year; thence to [that of] the sun; thence to [that of] the moon; and thence to [that of] the

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the object of the expression "immortality" (अमृतत्व) [in such phrases] being a temporary existence *lasting only* to the period of the destruction of the earth. Thus say the expounders of the Puráṇas: "Immortality means, the period to the destruction of the earth." The passages—"The performers of ceremony attain not to that;" "He supports not in immortality those who know him not;" apply to extreme or final immortality (आत्यन्तिकममृतत्त्वम्); therefore there is no inconsistency. You cannot say that the passages—"The come not here again:" "They pass not again through this mundane transmigration:" would be opposed to such a duction; because of the terms, "this mundane," and "to this" [which at once indicate the true meaning]. If there were no return at all, the terms, "This mundane" and "to this," would be useless. Nor can you say that those terms are mere expletives, for the expression "no return" (अनावृत्ति) implies an absolute negation of return, and to apprehend from it any chance of return is absurd; while for the sake of the words "this" and "to this" (इमम् इह) a return somewhere must be assumed.

It is not to be believed that those who rely on the truth of the maxims: "(God is) truth:" "[He is] one without a second:" have any transition by the meridional path, (the path of light aforesaid); since there are a hundred passages (to the effect that such people) "becoming Brahma, obtain Brahma;" "therefore they are become everything;" "Their animal powers never depart;" "Even here they merge into the Deity." Why not suppose that the meaning of such passages is that at the time of transition from this earth the animal powers depart not from the soul, but go together with it? No; You cannot. Because that would be opposed to the text: "Even here they merge into the Deity." The departure of the soul being evident

lightning; thence an inhuman being takes them to [the region of] Brahma. This is the way to the gods [*De'va Ya'na.*][1]

3. "Now those villagers who accomplish their religious duties by the performance of sacrifices (ishta), by the dedication of tanks, wells, halting-places, &c., (purta), and by charity

from the passage: "All the vital airs follow [the soul]," it is not to be suspected that they ever depart from it. May it not be that because the course of the liberated (मोक्ष) is different from that of other people, and it may be doubted whether in his case, the vital airs depart with the soul or not, this passage [definitively] settles [the point by the words] "Therefore they depart not?" We say in reply, that in that case the text: "even here they merge into the Deity" becomes absurd; for taken apart from the vital airs, the soul cannot be said to have any motion or even individuality,[2] the soul being formless and all-pervading. Its association with those airs causes its individuality like sparks from a fire (which owe their individuality to inflammable particles and not to any inherent individuality of their own); consequently you cannot assign to it any individuality or motion when apart from them. Thereof the S'ruti itself affords sufficient proof.

You cannot assume that a particle of the Universal Soul (lit. *sat* or truth) breaking off from it, becomes the individual soul, and that it again penetrates through that Universal Soul.[3] Hence the passage, "thereby [by the meridional path or an imaginary foramen on the crown of the head], coming above, he obtains immortality," implies that the transition of those who adore the Brahma as possessed of attributes, takes place through the artery (नाडि) called Susumna, and that their immortality is only comparative and not absolute, "In that (region) there is a city

[1] Vide ante. p. 77.

[2] *Jivatva*, nature of a being; the soul as possessed of motion and sensation.

[3] For according to the Sruti: "It is without parts; It is without action: It is all tranquil, &c."—*A'nandagiri.*

beyond the boundary of the altar (datta), are borne, after death, to [the regent of darkness] [dhuma]. From [the regent of] darkness [they proceed] to [that of] the night; from [that of] the night to [that of] the dark fortnight; from the dark fortnight to [that of] the six months during which the sun has a southern declination; from the six months of the winter solstice they attain not the year;

4. "[But] thence [they go] to [the region of] the Pitris; from [the region of] the Pitris [they go] to the sky, and from

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unassailable by all others:" "There is an exhilarating ricy lake,"—and such like passages being the adjectives to their Brahmaloka, (region of Brahma of the Brahmacháris). From these arguments it is evident that those householders who know the five fires, the inhabitants of forests such as Vánaprastha, (ascetics) and the Parivrájkas (mendicants), including those Brahmacháris who observe the rules of their order all life through—men who fulfil their religious oblations, by reliance on the dictates of the Sástra and by penance,—as also those who, according to another Sruti, adore the truthful Brahma Hiranyagarbha, are the people who "attain to Archi," (light), that is, the presiding deity of Archi, and the other regions described in the text, and not the adorer of Brahma without attributes [whose reward is immediate emancipation.]

4. Since the lunar sphere [lit. moon] itself is the food of the Dévas, those who attain to that region, becoming a part thereof, must likewise be their food. If then by the performance of ceremony men become the food of gods, such ceremonies are sources of mischief? No, there is no mischief in that. The object of the expression is to indicate that they become dependant, for the gods eat not by putting things in their mouth. They only become the dependants of the gods, such as are wives, servants and domestic animals. We see the word (anna) food used to express dependants; thus "*striyo annam*" [the wife is

the sky to the moon. That moon is the king Soma. They are the food of the gods. The gods do eat them.

5. "After remaining there for such time as the effects of their actions last, they return by the road to be prescribed, *i. e.*, thence to the sky, and from the sky to the wind; after becoming wind they become smoke, and from the smoke the scattered cloud is formed.

6. "From the scattered cloud proceeds condensed or raining cloud, which rains. From that proceed rice, corn, annuals, trees, sessamum, lentils and the like. Now, verily it is difficult to descend therefrom.[1] Those who eat rice and procreate, become manifold.

7. "Thereof he, whose conduct is good, quickly attains to some good existence, such as that of a Bráhmaṇa, a Kshetriya or a Vaisya. Next, he who is viciously disposed, soon assumes the form of some inferior creature; such as that of a dog, a hog, or a Cháṇḍala.

8. "Now, those who have not come to either of these two ways—become small creatures of repeated birth. They are born and they die. This is the third place or 'receptacle.' This is the reason why the place [where men go to after death] filleth not. This is the reason why [this career] should be detested: thereof is the verse:

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a dependant]; "*pasava annam*" [domestic animals are dependants]; "*visa annam ra'jna'm*," [the vasya is a dependant of the king.] And inasmuch as wives, servants, and domestic animals, notwithstanding their being intended for the enjoyment of others, are not without enjoyment of their own, so the performers of ceremonies, notwithstanding their destination for the gratification of the gods, have some enjoyment for themselves.

1 It is not distinct whether the descent is to be from the cloud or from the rice, &c.

9. "The robber of gold, the drunkard who drinks spirit, the defiler of his master's bed, and the murderer of a Bráhman, are debased and filthy, and fifthly, so is he who associates with these four."

10. Now, he, who thus knoweth the five fires, never becomes affected by sin, even if he associate with these vicious people. He remaineth pure and holy and of virtuous region, who knoweth —verily who knoweth—this.

Section XI.

1. Práchínasála, son of Upamanyu, Satyayajna, son of Pulusha, Indradyumna, son of Bhállaba, Jana, son of Sárkaráksha, and Budila, son of As'vatarás'a, were great householders and knowers of the Véda. They met together and discussed "which is our soul and which is Brahma?"

2. [Being unable to come to conclusion]: They decided, "Let us go to Uddálaka, son of Aruni, who has lately learned of the soul Vais'vánara." They repaired to him.

3. Of a truth he [Uddálaka] resolved [in his mind]: "These great householders and knowers of the Véda will question me, but I shall not be able to explain all their queries, I should therefore point out to them some other tutor."

4. He said to them: "Sirs, Let us go to As'wapatí, son of Kekaya, who hath lately learned of the soul Vais'wánara." Of a truth they went to him.

5. He [As'wapatí] caused [his dependants] to receive them with due respect. On the morrow, appearing before them, [and offering some wealth] he [asked them to accept thereof, but being refused and thinking that he had committed some fault]

said: "There is no thief in my kingdom, nor misers, nor drunkards, nor neglecters of the household fire, nor ignorant people, nor adulterers much less adulteresses," and [on being told that they sought not wealth, thinking that they refused, because his offering was insufficient,] continued: "Venerable Sirs, I wish to perform a sacrifice and at that sacrifice the allowance of an officiating priest shall be offered to each of you. Remain with me, Sirs [for a time]."

6. They replied: "Give that to your guests what they seek; you know of the soul Vais'wánara, explain that unto us."

7. He answered them: "I shall tell you [about it] to-morrow morning." On the morrow they came to him, bringing the usual sacrificial woods with them. Without investing them with the Bráhmanical thread, he said:

Section XII.

1. "O Aupamanyava, to which soul do you offer your adorations?"[1] "To the heaven [diva], O king, O Lord:" [replied he.] "The soul," returned the first, "whom you adore is verily the glory [Satejá] of the Universal Soul (Vais'wánara,) hence it is that the juice of the moon plant is seen to be well and fully[2] expressed in your family;

2. And you consume food [with good appetite] and behold dear objects,[3] [for] he consumeth food [with good appetite] and beholdeth dear objects, and his race becomes possessed of Védic

[1] Lit., What soul you do adore.

[2] *Prasuta*, from *pra* "well," and *suta* the moon plant, and *Asuta*, from *áng* "full," "complete" and *suta*. The first term is applied to the expression of the juice for an occasional, the latter for the daily, sacrifice.

[3] I. e., Your descendants don't die before you.

glory, who thus adoreth the soul Vais'vánara. [The heaven] is verily the head of that Soul. Your head would [however] have fallen off [thy neck,] had you not come unto me."[1]

SECTION XIII.

1. He next addressed Satyayajna, son of Purusha, saying: "O chief,[2] to which soul do you offer your adorations?" "To the sun, O Lord, O king;" [replied he. Aswapatí] said: "The soul, whom you adore, is the all-pervading form [Vis'varupa] of the Universal Soul; hence many forms (conveniences) are seen in your family;"

2. "Mules yoked to carts, follow you; [even] your maids are adorned with necklaces; you consume food [with good appetite] and behold dear objects; (for) he consumeth [well this] food, and beholdeth dear objects, and his race become possessed of Védic glory, who thus adoreth the Universal Soul. The sun is the eye of that Soul. You would have [however] become blind had you not come unto me."

SECTION XIV.

1. He then said to Indradumna Bhállaveya: "O descendant of Vyághrapáda! to which soul do you offer your adorations?" "To the winds, O Lord, O king;" [replied he. Aswapatí] said: "The soul whom you adore is [one of] the various courses [prithakvartmá] of the Universal Soul; hence various armies submit to you, and varied trains of chariots follow you.

[1] The heaven being only a part, should not be adored as the Universal Soul itself; those who adore it as such are liable to the punishment aforesaid; so on of the following sections.—*A'nandagiri.*

[2] Lit., Worthy of being reckoned as the first.

2. And you consume food [with good appetite] and behold dear objects [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Vedic glory, who thus adoreth the Universal Soul. The wind is the breath of that Soul. Your breath would have [however] passed from you, had you not come unto me."

Section XV.

1. He then said to Jana, "O Sárkaráksh ya, to which soul do you offer your adorations?" "To the sky, O Lord, O king:" [replied he. Aswapati] said: "The soul, whom you adore is the multiform manifestation [Bahula] of the Universal Soul, hence are you full of wealth and tenants;

2. And hence do you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Védic glory, who thus adoreth the Universal Soul. The sky is the trunk of that Soul. Had you not [however] come unto me, thy trunk would have dried up."

Section XVI.

1. He then said to Budila Aswataráswa, "O Vyághrapáda, to which soul do you offer your adorations?" "To water, O Lord, O king," [replied he. Aswapatí] said: "The soul whom you adore is the wealth [rayi] of the Universal Soul; hence are you wealthy and healthy;

2. And hence do you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Védic glory, who thus adoreth the Universal Soul. The water is the pelvic region of that Soul. Had you not [however] come to me, your pelvic region would have been severed from your body."

SECTION XVII.

1. He then said to Uddálaka A'runi, "O Gautama, to which soul do you offer your adorations?" "To the earth, O king, O Lord:" [replied he. Aswapati] said: "The soul whom you adore is the feet of the Universal Soul, hence are you well established in descendants and cattle.

2. "And hence do you consume food [with good appetite] and behold dear objects; [for] he consumeth [well his] food and beholdeth dear objects, and his race becomes possessed of Védic glory, who thus adoreth the Universal Soul. The earth is the feet of that Soúl. Had you not [however] come to me your feet would have lost their energy."

SECTION XVIII.

1. Next, addressing them all, he said: "You consume food," knowing the Universal Soul to be many; but he, who adoreth that Universal Soul[1] which pervadeth the heaven and the earth,[2] and is the *principal* object indicated by [the pronoun] I, consumeth food everywhere and in all regions, in every form, and in every faculty.

2. "Verily of that All-pervading Soul, the heaven is the head, the sún is the eye, the wind is the breath, the sky is the trunk, the moon is the fundament, and the earth is the feet. The altar is His breast, the sacrificial grass constitutes the hair

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[1] In Sanskrita वैश्वानर, which, according to S'ankara, may mean, he who ordains (nayati) the rewards and punishments due to the virtue and vice of all mankind (viswán), or he who is the soul of creation *viswa* and *nara*, or he whom all mankind reckon as their soul. The lexicographical meaning of the word is fire, that, however, is not the object alluded to in the text.

[2] He whose extension प्रदेश is the span between the heaven and the earth whom the Shástra describes (देशयति) in detail प्र as extending from the heaven to the earth.

of His body, the household or Gárhapatya fire forms His heart, the Annáhárya-pachana fire forms His mind, and the A'havaniya fire His face.[1]

Section XIX.

1. "Therein, whatever food is first brought, that forms the first oblation. He (the wise) who knows it, the first mouthful, to be the first oblation, should offer it with the words, 'I offer it to Práṇa' [Práṇáya swaháh]. Life (práṇa) is thereby satisfied.

2. By the satisfaction of Práṇa vision is satisfied; by the satisfaction of vision the sun is satisfied; by the satisfaction of the sun the heaven is satisfied; by the satisfaction of the heaven whatever depends upon the sun and the heaven is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Védaic glory.

Section XX.

1. "Now, that which is the second oblation should be offered with [the words] 'I offer this to Vyána,' [Vyánáya swaháh]. Thereby is Vyána satisfied.

2 "By the satisfaction of Vyána audition is satisfied; by the satisfaction of audition the moon is satisfied; by the satisfaction of the moon the quarters are satisfied; by the satisfaction of the quarters whatever depends upon the moon and the

[1] The soul is assumed to be the sum total of five vital airs, which support the body; the *penuma* (πνευμα) of Greek philosophers, they are Práṇa or breath, Vyána or the air diffused all over the body, Apána the flatus in the lower intestines, Samána or the air essential to digestion, and Udána or that which rises up the throat and passes into the head.

quarters is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Védaic glory.

Section XXI.

1. "Now that which is the third oblation should be offered with [the words] 'I offer this to Apána' [Apánáya swaháh]. Thereby is Apána satisfied.

2. "By the satisfaction of Apána speech is satisfied; by the satisfaction of speech Agni is satisfied; by the satisfaction of Agni the earth is satisfied; by the satisfaction of the earth whatever depends upon the earth and Agni is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] decendants, cattle, food, splendour, and Védaic glory.

Section XXII.

1. "'Now that which is the fourth oblation should be offered with [the words] 'I offer this to Samána,' [Samánáya swaháh]. Thereby is Samána satisfied.

2. "By the satisfaction of Samána the mind is satisfied; by the satisfaction of the mind the cloud is satisfied; by the satisfaction of the cloud the lightning is satisfied; by the satisfaction of the lightning whatever depends upon the lightning and the cloud is satisfied; through its satisfaction [the performer of the sacrifice] is satisfied with [the possession of] decendants, cattle, food, splendour and Védaic glory.

Section XXIII.

1. "Now, that which is the fifth oblation should be offered with [the words] 'I offer this to Udána' [Udánáya swaháh]. Thereby is Udána satisfied.

2. "By the satisfaction of Udána the wind [Váyu] is satisfied; by the satisfaction of the wind the sky is satisfied; by the satisfaction of the sky whatever depends upon the sky and the wind is satisfied; through its satisfaction, [the performer of the sacrifice] is satisfied with [the possession of] descendants, cattle, food, splendour and Védaic glory.

Section XXIV.

1. "He who, without knowing this, performs a fire-sacrifice, [has the same reward as he] who, forsaking burning coals, pours his oblation upon ashes.

2. "Next, with regard to him who knowing this, performs a fire-sacrifice, the sacrifice is complete every where and in every region, in very form and in every faculty [of the body].

3. "As reed-tops when cast on fire [readily] burn to ashes, so do the sins of him who, knowing all this, performs a fire-sacrifice.

4. "Therefore verily, were he, who knows this to offer the remnant of his food [even] to a Chándála, he would effect an offering to the All-pervading Soul: therefore is the verse:

5. "'As in common life hungry children look up to their mothers, so do all creatures look up to the fire-sacrifice (*Agnihotra*)—verily they look up to the fire-sacrifice.'"

SIXTH CHAPTER.

SECTION I.

1. Hari! Om! Of a truth there lived Swetaketu, grandson of Aruṇi. Unto him said his father: "O Swetaketu, [go and] abide as a Brahmachárí [in the house of a tutor], for verily, child, none of our race has neglected the Védas[1] and thereby brought disgrace on himself.[2]"

2. Of a truth he having repaired to a tutor, on his twelfth year, and studied all the Védas to the twenty-fourth year of his age, returned home a vain-minded [youth], confident of his knowledge of the Védas, and proud.

3. Unto him said his father: "O Swetaketu, since you are, child, so vain-minded, so confident of your knowledge of the Védas, and so proud, have you enquired of your tutor about that subject which makes the unheard of heard, the unconsidered considered, and the unsettled settled?"

4. "What is that subject, O Lord?" "Verily, child, as the knowledge of [the nature of] a single clod of earth makes manifest [the nature of] all earthen objects, [and shews] that the various [fictile] fabrications indicated by different words and names are of truth only earth—

"Child, as the knowledge of [the nature of] a single [lump of] gold shows that all articles of gold indicated by different words and names, are mere variations of forms, but in truth gold alone—

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[1] Lit., not reading अननूच्य.

[2] Lit., Has become *Brahmabandhu* or a friend or relation of a Bráhmaṇa, but not himself a Bráhmaṇa.

The commentator supposes that after this injunction Aruni must have proceeded on a pilgrimage, or else, being a learned man, he would have himself taught his son instead of sending him to a foreign tutor.

6. "Child, as by a knowledge of the nail-cutter, all iron instruments are known to be modifications of that substance, differing only in name and words, but of a truth iron alone, so is the subject [I allude to."]

7. "Verily my learned tutors [said Swetaketu] know it not. Had they known it, why should they have omitted to impart it to me? Lord, do you relate that unto me?" "Be it so, child," said the father.

Section II.

1. "Before, O child, this was a mere state of being[1] (sat), one only, without a second. Thereof verily others say: 'Before

1. *Sat* is that substance which is more being or existence; it is invisible (सूक्ष्म), indistinct, all-pervading, one only, without defect, without members, knowledge itself, and that which is indicated by all the Védántas. The word *eva*, 'mere,' is used to make the declaration positive. But what does it make positive? We say in reply that this world, which we see with its name and form, full of actions and mutations, was [at one time in a state of] mere being; and this *assertion* is made positive by the connection of *eva* with the word "it was," *ásit*.

[1] The use of the word *existence* would have perhaps obviated the necessity of the periphrasis—"a state of being;" but existence (*ex sistere*), according to the accidental metaphysicians, is the actuality of essence; it is the act by which the essences of things are actually in *rerum natura*—beyond their causes; whereas—the object here is to imply a state when things are in the objective power of their causes, *i. e.*, before they are produced by their causes. This state is best indicated by the τὸ ὄν "that which is" of the ancients; and we have therefore used its English equivalent "being," and its periphrasis—or the nearest, though not the most elegant, version of the Sanskrit *sat*. The Upanishad here enters upon the most important ontological question—a belief in τὸ ὄν as opposed to τὰ ὄντα—in one and not in many fundamental principles of things, and a correct appreciation of the term, therefore, is of the utmost consequence.

this was non-being, one alone, without a second; from that non-being proceeds the state of being.'"

When was the world so? It is replied, "before," *i. e.*, anterior to the time of the creation of this world. Then is the world not in existence now, which you describe was in a state of being before? No, not so. Why then the qualifications "before?" Even now it is in a state of being, and has become the object of our senses by its name, form and other qualification, and is indicated by the word "this;" while "before," *i. e.*, anterior to the time of its creation, it could be indicated only by the word *sat* "being," and understood only by the idea of being, and therefore it is said, "before this was mere being."

No substance can be declared before its creation to be *this*, of such a name and such a form, and yet its existence can easily be conceived, just as on waking from a deep sleep, one feels that during his sleep he was merely in existence [but bereft of all actions]; so was the world in existence or in a state of being before its creation. Again, in this world when one observes, in the morning, a potter intent on making wares with his clay, and having passed the day in another village on his return in the evening, sees a variety of pots, pans and other wares, he says these pots and pans were in the morning mere clay; so is it said [with reference to the world] "this was in a state of mere being before."

"One alone," that is, one unconnected with every thing that might relate to it.

"Without a second:" in the case of a pitcher or other earthen vessel, there is beside the clay, the potter, &c., who give it shape, but in the case of the being in question the epithet "without a second" precludes all coadjutors or co-efficients. "Without a second" (consequently means), that nothing else existed along with it.

But do not the Vaiseshikas include every thing in the word *sat*, being? By them both substances and their qualities are indicated by the same word *sat*, and we accordingly see such

2. He continued : " but of a truth, O child, how can this be ? How can being proceed from non-being ? Before, O child, this was only being, one only, without a second.

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expressions as " substance is being" [sat dravyam], " quality is being" [sat guna], " action is being" [sat karma].

It may be so at present ; but the Vaiseshikas do not recognize that an object before its creation is in a state of being ; on the contrary they maintain the unreality[1] [asatwa] of objects before their creation, and do not wish to uphold (the doctrine) that " the being one alone without a second " existed before. Hence it is evident that the being here indicated is other than what is indicated by the Vaiseshikas, particularly from the instance quoted of the clay, potter, &c.

" Thereof," *i. e.*, in this discussion about the being before creation, some Vainâshikas, after defining what is substance, maintain, that before the creation of this world only a non-being, or a total absence of every thing, alone without a second existed. The Bauddhas imagine a total absence of substance before creation, but do not advocate for any thing antagonistic to being like unto the Naiyâyikas, who maintain all substance to be (double) being or reality and its opposite.

But if the Vainâsikas maintain " only the absence of being before creation, how do they say that before creation a non-being alone without a second existed," indicating thereby its relation to time, number, and individuality ?

Well, it is inconsistent in those who maintain the absence of substance [before its creation] ; the belief on non-being itself is inconsistent, for that implies the inconsistency of the non-being of those who maintain such non-existence.

But we admit its existence now, and deny it only before creation.

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[1] 'That which did not exist before is substance,' says the author of the *Tarkasangraha* · कार्यं प्राग्भवं प्रतियोगो ।

3. "It willed[1] 'I shall multiply and be born.' It created heat.[2] That heat willed 'I shall multiply and be born.' It created water.[3]

"Therefore wherever and whenever any body is heated or perspires, it is from heat that water is produced.

4. "The water willed, 'I shall multiply and be born.' It created aliment. Therefore wherever and whenever rain falls, much aliment is produced; verily it is from water that aliment is produced.

That won't hold good, for if there be no proof extant of the existence of a being before creation, the same will apply to that of a non-being at the same time. It may be argued that the meaning of a word being the image it conveys to the mind, how can you have a meaning in the words "a non-being alone existed without a second," and if there be no meaning in the words they become absurd. But there is no harm in this expression, the object being only the exclusion of being, for being implies the image of existence, and the expression "one alone without a second" and "existed" are its epithets, and by the addition of a negation to the word *being* all that was indicated by it is excluded.

Would it thence follow that whatever we see is false, as the impression of snake produced by a rope? No. Truth alone being conceived in different forms, we assert that such a substance as falsehood never and nowhere exists.

3. The object of this chapter is to show that a knowledge of

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[1] *Lit.*, He saw. The expression *aikshata*, 'seeing,' in the case of inanimate heat and water is metaphorical, says Sañkara.

[2] That which burns, digests, gives light and is red. According to S'añkara, it is presumed that the Intelligence first created space, then wind and then heat, as described in the Taittiriya Upanishad.

[3] The word *ap* in Sanskrit is always used in the plural, but for the sake of consistency we have here retained the singular form.

SECTION III.

1. "Verily of all these living objects there are three sources, viz., oviparous, viviparous, and sprouting objects.[1]

2. "That Deity willed: entering these three objects (*devatás*) in the form of life[2] (jívatma) I shall be manifest in various names and forms.

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the whole of the Védas proves worthless, unless accompanied by a knowledge of the Deity.

7. It is improper to speak ill of one's tutors, but the dread of being sent back to his tutors, makes Swetaketu surmise that they knew not the subject mooted.

2. (It may be said that) it would not appear consistent for a divine omniscient deity intelligently to wish to enter a created body, the receptacle of innumerable evils, and undergo the fruits thereof. (Nor is it consistent that,) being independent, (he should cease to be so) by amalgamation with a subordinate. (In reply) I admit that it would not be consistent if the Deity were to enter (a body) and undergo the sufferings individually, without any transformation. But such is not the case. How so? Because of the words "in the form of life (Jivátmá)." Jiva (life) is but the reflection of the Supreme Deity. It is produced by its relation to intelligence (Buddhi) and other subtle elements, like the image of the sun in water or of a man in a looking-glass. The relation to Buddhi of that Deity of inscrutable and endless power and the reflection of his intelligence have for their instrumental cause the ignorance of his true nature; and from them proceed the feelings of "I am happy," "I am suffering." "I am ignorant," &c. Entering into mundane objects in the form of a reflection, that Deity in his own self is not involved in any

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[1] The commentator explains why the oviparous and other creations are made the sources instead of eggs, wombs and seeds, by observing that the eggs, &c., cannot come to existence unless they proceed from their parents, and hence the true sources are the parents and not their issue.

[2] The form he had conceived.—SANKARA.

3 "'I shall convert each of these three sources into a trinary form.'[1] That Deity entering the three elements (devatas) in the form of life manifested them with (due) names and forms.

4. "Them did he convert into trinary forms. Learn from me, my child, how these three elements each became a trinary form.

SECTION IV.

1. "The redness of Agni is due to heat, its whiteness to water, and its darkness to earth; hence Agni ceases to be Agni.[2] It is nothing but a word; it is an effect and is nominal. Its three forms are alone true.

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corporeal pleasure or pain. As a human being or the sun be entering a mirror or water in the form of a reflection, to esynod acquire the defects of the reflecting surface, so is the case with the Deity. Thus in the Kaṭha Upanishad, "as the sun, although the eye of the whole world, yet is not affected by the defects of the (observing) eye or of external causes, so the Soul as the inner Soul of all being is not affected by mundane causes, because it is beyond them." Chap. V. verse 11. "Like unto space it pervades all and is eternal." Again in the Vájasaneya Upanishad: "He seems as if reflecting as if moving."[3]

(It may be argued that) if life (*jiva*) is nothing but a word, it is then false, and what has it to do with this or a future world?

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[1] *i. e.*, each to be divided into two parts and one of them to be subdivided into two parts, which are to be mixed with the halves of the other two, so that each trinary form will include half of one and a quarter of each of the two other elements.—SANKARA.

[2] The commentator explains this by a very appropriate illustration. He says cloth is an aggregate of threads; remove them, and the cloth ceases to be. So Agni is an aggregate of its three qualities, which taken away it is no longer existent.

[3] This verse does not occur in the Vájasaneya Upanishad.

2. "The redness of the sun is due to heat, its whiteness to water, and its darkness to earth. Hence the sun ceases to be the sun. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

3. "The redness of the moon is due to heat, its whiteness to water, and its darkness to earth. Hence the moon ceases to be the moon. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

4. "The redness of lightning is due to heat, its whiteness to water, and its darkness to earth. Hence the lightning ceases to be lightning. It is nothing but a word ; it is an effect and is nominal. Its three forms are alone true.

5. "Verily, knowing this the great house-holders and knowers of the Védas (srotrias) of yore said, 'From this day none of us shall talk of anything of which he has not heard, nor considered, nor known ; for of a truth, hence he has learnt (every thing.)'

6. "Whatever appeared to them red, they knew to be due to heat ; whatever appeared to them white, they knew to be the form of water ; and whatever appeared dark, they attributed to the earth.

But there is no harm in that : truth being its essence, it is taken as truth. All objects in their varied names and forms are true when associated with the Truthful Soul, and false when separated therefrom. All transformations owe their origin to words, they are nominal, and the maxim is perfectly true in the case of life. The saying is "as is the Deity so is the offering" (*i. e.*, the life itself being but a mere reflection, its relation to the fruits of action cannot be more substantial.) Hence in maintaining the reality of all actions and mutations in relation to the Soul and their unreality when disassociated therefrom the Tárkikas cannot attribute any fault.

7. "Verily whatever appeared to be inscrutable they took to be a union of these three elements (devátás). Now of a truth learn from me, my child, how every object (devatá) becomes threefold in living beings.

Section V.

1. "Aliment when consumed becomes threefold: the gross particles become excrement, the middling ones flesh, and the fine ones the mind.

2. "Water when drunk becomes threefold: the gross particles becomes urine, the middling ones blood, and the fine ones respiration (práṇa).

3. "Heat, when consumed,[1] becomes threefold: the gross particles become bones, the middling ones marrow, and the fine ones speech.

4. "The mind, my child, is (the result of) aliment, the práṇa is (that of) water, and speech (is that of) heat." "Will it please my Lord to explain this again unto me." "Be it so, my child."

Section VI.

1. "My child, when curd is churned, its fine particles which rise upwards, form butter.

2. "Thus, my child, when food is consumed, the fine particles, which rise upwards, form the mind.

3. "Again, my child, when water is drunk, the fine particles which ascend upwards, form the práṇa.

4. "My child, when heat[1] is consumed, the fine particles, which rise upwards, form speech.

[1] The commentator observes that by heat heat-producing articles such as oil and butter are meant.

5. "(Hence) verily the mind is aliment, the práṇa water, and the speech heat." "Will it please my Lord to explain this again unto me?" "Be it so, my child."

Section VII.

1. "Man, my child, is sixteen-fold.[1] Let him not eat for fifteen days, but let him drink according to his desire, for life is formed of water, and if it be sustained thereby it will not leave him."

2. Verily he (Swetaketu) did not eat for fifteen days. Then did he repair to the tutor and enquire, "Sir, what shall I repeat now?" (The father said,) "Do you, my child, repeat the Rig, Yajur and Sáma hymns." He replied, "Sir, of a truth none of them occurs (now) to my memory."

3. Unto him said the tutor, "My child, when a large fire leaves a small remnant, insignificant as (the spark of) the fire-fly, it cannot consume much (fuel, if the same be at once heaped over it); so of your sixteen parts only one now remains, and therefore you remember not the Védas. Do you go and eat (first) what is meet,

4. "And then will you learn from me." Verily, he ate, and then repaired to his tutor.

5. "O my child, as a small remnant, insignificant as (the spark of) the fire-fly, of a large fire invigorated with little bits of hay or straw becomes powerful and able to consume much,

6. "Even so when the last single remnant of thy sixteen

[1] The commentator does not explain what is meant by the epithet sixteen-fold. The text of the Prasna, however, leaves no doubt as to what is here alluded to.—*Vide* Roer's translation, p. 140.

parts is invigorated with food, you are enabled to understand the Védas. Verily, the mind, my child, is made of food, the práṇa of water, and the speech of heat." Of a truth he understood—verily he understood this.

Section VIII.

1. Uddálaka, son of Aruṇa, unto his son Swetaketu said, "Learn from me, my child, the nature of sleep. When man assumes the epithet 'sleeping' he identifies himself with the Universal Soul (*sat*, truth) he attains his self (swa), therefore he is said to be swapiti ('sleeping'); for then he attains his self.[1]

2. "A bird tied to a string after flying towards the sides and finding no place of rest, at last has recourse to the spot to which it is tied. Even so the mind, my child, after roaming towards all sides and failing to obtain a resting-place, at last takes the shelter of the Soul (práṇa). Verily the mind has the Soul for its tie-rope.

3. "Learn from me, my child, the nature of hunger and thirst. When man assumes the epithet 'hungry' (As'is'ishati) verily water then carries down the food, (through his gullet). Those who lead cattle are called *gona'ya*, those who lead horses are called *aswana'ya*, those who lead men are *purushana'ya*; accordingly water (which leads down food) is called *asana'ya*. Thereof this (body) is a product. Think not, O child, that it has proceeded without a cause."

4. (What is its cause, enquired Swetaketu). "Where can be its cause (answered his father) except in aliment? Thus, my

[1] A play on the word *swa* "self" and *swapa* "to sleep." Analogues like unto this occur very frequently in the Upanishads. Sleep and death are here taken as synonimous.

child, you should know water to be the cause of the product aliment. Thus again heat is the cause of the product water; and of that product heat Truth is the cause. Hence verily, my child, all the varied objects of the universe have the Truth for their origin.

5. "When man assumes the epithet 'thirsty,' it is heat that carries down the drink through his gullet. Those who lead cattle are called *ganaya*, those who lead horses are called *aswanaya*, those who lead men are called *purushanaya*; and accordingly heat is called udanaya (carrier of water); thereof this (body) is the product. Think not, my child, that it has proceeded without a cause."

6. "What is its cause?" (enquired Swetaketu). "What can be its cause but water?" (replied his father.) "Thus, my child, you should know heat to be the cause of the product water, and of that heat know Truth to be the cause. Hence verily, my child, all these varied objects of the universe have the Truth for their origin, sustenance and end. How each of these three objects becomes threefold in man has been already described. When man departs (this life) his speech merges into the mind; the mind merges into life; the life into heat, and the heat into the Supreme Deity. This is its abstract form.

7. "All this universe has the (Supreme) Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Swetaketu."

"Will it please my Lord to explain this farther unto me?" "Be it so, my child:" replied the tutor.

SECTION IX.

1. "As the bees, my child, intent upon making honey, collect the essence of various trees from different quarters and reduce them to one uniform fluid,

2. "Which no longer retains the idea of its having belonged to different trees; so, my child, created beings, when dead, know not that they have attained the Truth.[1]

3. "They are born again in the form in which they lived before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

4. "That particle which is the Soul of all this is Truth; it is the universal Soul. O Swetaketu, thou art that." "Will it please, my Lord, to explain it again unto me?" "Be it so, my child," replied he.

Section X.

1. "These rivers, my child, proceed from the East towards the West, thence from the ocean (they rise in the form of vapour and dropping again they flow towards the South and) merge into the ocean. Here as they do not remember what they were;[2]

2. "Even so all these created beings, having proceeded from the Truth, know not that they have issued therefrom. They therefore become of the form they had before, whether that be of a tiger, a lion, a wolf, a bear, a worm, an insect, a gnat, or a musquito.

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4. "Men having slept in their homes repair to a distant village and there remember that they have come away from their houses; but created beings do not remember that they have come away from the Truth; Why so:—this is the question which the father is to explain.

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1 *Satisampadya*, "merging in truth."

2 Lit., that I am this, I am this.

3. "That particle which is the Soul of all this is Truth; it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain it (once) again unto me (how beings, after attaining, during sleep and after death, the one Universal Soul, do not lose their identity?"). "Be it so, my child," replied he.

Section XI.

1. "My child, were one to strike once on the root of yonder wide-spreading tree, it would discharge (a little of its) sap: struck over on the middle the tree would (still) discharge its sap, and so would it if it were struck once on the top. Pervaded by life it would continue to draw the humours (of the earth) and thrive.

2. "(But) thereof when life forsakes one of the branches, it dries up. When a second is forsaken, it dries up. When a third is forsaken, it too dries up; and when the entire tree is forsaken by life, the whole dries up. Verily, know my pupil," continued he,

3. "When this (body) is forsaken by life it dies, but the life dies not. That particle which is the soul of this (body) is Truth; it is the Universal Soul. O Swetaketu, Thou art that."

"Will it please my Lord to explain it once again unto me" (how the creation proceedeth from the invisible Truth which has neither name nor form and is mere existence?)" "Be it so, my child," said the father.

Section XII.

1. "Bring me a fruit of the Nyágrodhal tree." "Here it

[1] Here the *Ficus indica* is evidently meant, although the word is also applied to the *Mimosa albida*, and the *Solviniaicarculta*.

is, my Lord," said the pupil. "Break it." "It is broken, my Lord." "What do you perceive in it?" "Some very small seeds, my Lord." "Will you, dear, break one of them?" "Here, I have broken it, my Lord." "What do you perceive in it?" "Nothing, my Lord."

2. Unto him said the father, "Where, my child, you perceive nothing, there dwells invisibly a mighty Nyágrodha.

3. "Mind it, my child, that particle which is the soul of all, that is Truth—it is the Universal Soul. O Swetaketu, Thou art that."

"Will it please my Lord to explain it once again (how, since the creation proceeds from the Truth, it does not attain permanence—truthfulness?") "Be it so, my child," said the father.

SECTION XIII.

1. "Dissolve this salt in that water, and appear before me to-morrow morning." He did so. Unto him said (the father), "My child, find out the salt that you put in that water last night." The salt, having been dissolved, could not be made out. (Unto Swetaketu said his father,) "Child,

2. "Do you taste a little from the top of that water." The child did so. After a while the father enquired,) "How tastes it?" "It is saltish," (said Swetaketu.) "Try a little from the middle." (He did so. The father then enquired;) "How is it?" "It is saltish," (replied the son). "Taste a little from the bottom," (ordered he. The son did so.) The (father then enquired,) "How is it?" "It is saltish." "If so (throwing it away) wash your mouth and grieve not." Verily he did so, (and said to his father,) "The salt that I put in the water exists for ever; (though I perceive it not by my eyes, it

is felt by my tongue)." (Unto him) said (his father,) " Verily, such is the case with the Truth, my child. Though you perceive it not, it nevertheless pervades this (body).

3. "That particle which is the soul of all this is Truth ; it is the Universal Soul. O Swetaketu, Thou art that."

" Will it please my Lord to explain farther (how, like the salt, which though invisible is still perceptible by the tongue, can the Soul, the cause of the world, unperceivable by the organs of perception, be grasped by the mind—the Soul by not attaining which, I am unblest, and by attaining which I am blest ; and what means exist for its attainment ?) " " Be it so, my child," replied (the father.)

Section XIV.

1. "O my child, in the world when a man with blind-folded eyes is carried away from Gandhara[1] and left in a lonely place, he makes the East and the North and the West resound by crying, 'I have been brought here blind-folded. I am here left blind-folded.'

2. " Thereupon (some kind-hearted man) unties the fold on his eyes and says, 'This is the way to Gandhara ; proceed thou by this way.' The sensible man proceeds from village to village, enquiring the way, and reaches at last the (province) of Gandhara. Even thus a man who has a duly qualified teacher learns (his way) and thus remains liberated (from all worldly ties) till he attains (the Truth—Moksha).

3. " That particle which is the soul of all this is Truth—it is the Universal Soul. O Swetaketu, thou art that."

[1] This word is used in the plural in the Sanskrit text.

"Will it please my Lord to explain farther (by example, how one attains the Truth)?" "Be it so my child," replied (the father.)

Section XV.

1. "My child, when a man is laid up with a mortal illness, his relations surround him to render him service and enquire, 'Do you recognise me, do you recognise me?' He recognises them until his speech merges into his mind, his mind merges into his life, his life merges into heat, and the heat into the Supreme Deity.

2. "When his speech is merged into his mind, and his mind is merged into his life, his life is merged into heat, and heat into the Supreme Deity, he recognises them not.

3. "That particle which is the soul of all this is Truth—it is the Universal Soul. O Swetaketu, thou art that."

"Will it please my Lord to explain farther (by an example, why the ignorant, after death should return to this world, while the liberated does not, although the dead and the liberated seem equally to attain the truth)?" "Be it so, my child," replied (the father).

Section XVI.

1. "O my child, when a man (suspected of theft,) is brought with his hands tied up and told, 'Thou hast stolen.' (He denies. The magistrate thereupon orders,) 'Let the hatchet be heated for him.'[1] If he should happen to be the author of the theft, and seek to protect himself in untruth, he, the upholder

[1] Adverting to the ordeal by fire.

of untruth, enveloping his soul in an untruth, grasps the heated blade and is burnt as well as punished.

2. "While, if he happened not to be the author of the theft, and be desirous of making himself truthful, he, the upholder of truth, enveloping his soul in truth, grasps the heated blade which burns him not, and liberates himself (from his fetters).

3. "Even as he, (by the intervention of truth,) escapes from the heated blade, so all this has truth for its soul; it is the Truth;—it is the Universal Soul. O Swetaketu, thou art that."

Thus verily was he instructed—thus was he instructed.

SEVENTH CHAPTER.

SECTION I.

1. Om! Of a truth Nárada repaired to Sanatkumára. He said, "Deign to give me instruction, O Lord." Unto him said the other, "Relate unto me what you know, I shall then teach you what is beyond."

2. He replied "O Lord, I have read the Rig Véda, the Yajur Véda, the Sáma Véda, fourth the Atharva Véda, fifth the Itihása and Puráṇa.[1]

[1] The words Itihása and Puráṇa occur twice in this Upanishad, first in the 3rd chapter (section IV. verse I. ante p. 53) in connection with the Atharva Angirasa hymns, and as the fourth from the Rig Véda, or next in order after the Sáma Véda, and here as the fifth or immediately after the Atharva Véda. But Sañkara does not explain them further than by calling them the fifth Véda पञ्चम वेदं | In commenting upon the phrase *Vedánám Véda* he adds "of the Vedas or of the five including the Bhárata." (वेदानां भारतपञ्चमानां) which would imply that the Bhárata, by virtue of its being an Itihása, was a Véda. The Bhágavat Puráṇa has the same idea. In the 4th chapter of the first book of that work there is a passage which says, "Vyása, having rescued the four Vedas, Rig, Yajur, Sáma and Atharva, relates the Itihása and Puráṇa which form the fifth Veda." ऋग्यजुः सामाथवर्ण्या वेदाश्चत्वार उद्धृता : | इतिहासपुराणंचपंचमो वेद उच्यते | This is however opposed to the interpretation given by Sankara in the Brihad A'ranyaka Upanishad (Chap. IV. Verse). There he states that Itihása alludes to such passage in the Védas as advert to anecdotes, such as the anecdotes of Urvasi, Pururavá, &c., and such expressions as 'the gods and the demons fought of yore;' and the Puráṇa relates to ancient historical references, such as, 'the world did not exist before, &c.' Mádhaváchárya has this apparent contradiction by observing that the words Itihása and Puráṇa are common terms and apply to all works which contain historical narratives. He says that "like the six Añgas the Puránas, &c., are adapted to give a knowledge of the Védas and are therefore worthy objects of study. Thus in Yájnavalkya 'the Puráṇa, Nyaya Mimánsa, Dharm s'astra and the Védángas,' in all fourteen, are Védas, the receptacles of learning and virtue. Again 'the Véda is made manifest through the agency of the Itihása and Puráṇa.' Further, 'The concise Véda dreads the two,' (Itihásá and Puráṇa lest they should misrepresent it). It has been elsewhere said by him: 'The anecdotes of Harishchandra, Nachiketá and others related in the

grammar,[1] rituals, the science of numbers,[2] physics,[3] chronology,[4] logic, polity,[5] technology[6], the sciences cognate to the Védas,[7] the science of spirits,[8] archery,[9] astronomy, the science of antidotes,[10] and the fine arts.[11] All these have I read, O Lord.

Aitareya, Taittireya, Káthaka and other Sákhás, which are calculated to develope the knowledge of virtue and Brahma, have been made clear in the Itihásas. The accounts given in the Upanishads of creation, preservation and destruction have been developed in the Puránas like the Brahmya, Vaishnava, &c." and therefore they are eulogistically called Védas.

This view of the meaning of the words Itihása and Purána is supported by the Buddhists, who style all their narrative works Puránas, and reckon the Biography of Sákya as the Purána *par exellence*.

षडङ्गवत पुराणादीनामपि वेदार्थज्ञानोपयोगं दृष्ट्वा विद्यास्थानत्वं याज्ञवल्क्येन स्मर्य्यते ।

पुराणन्यायमीमांसा धर्म्म शास्त्राङ्गमिश्रिता: ।
वेदा: स्थानानि विद्यानां धर्म्मस्य च चतुर्दशेति ॥
इतिहासपुराणाभ्यां वेदं समुपबृंहयेदिति ।

बिभेत्यल्पश्रुताद्वेदो मामयं प्रहरेदिति । अन्यत्रापि स्मर्य्यते । ऐतरेय-तैत्तिरीय-काठकादिशाखासूक्तानि हरिश्चन्द्रनाचिकेताद्युपाख्यानानि धर्म्मब्रह्मावबोधयुक्तानि तेषु तेष्वितिहासग्रन्थेषु स्पष्टीकृतानि । उपनिषदुक्ता: सृष्टिस्थितिलयादयो ब्राह्म-वैष्णवादिपुराणेषु स्पष्टीकृता: ।

1 In the original this word is expressed by the phrase *Védánám Véda*, because, says SANKARA, the Védas are understood by its aid.

2 *Rási*, Arithmetic and Algebra.

3 *Dalva*, the science which treats of accidental physical occurrences.

4 *Nidhi*, the science which regulates the division of time into mahákála, kála, &c.

5 *Vákovákyam*, *Ekáyanam*. It is worthy of note that at the time when this Upanishad was composed the words now most in use to indicate logic and polity—*tarka s'ástra* and *nitis'ástra*, were unknown or not current.

6 *Déva Vidya*—Nirukta, " glossarial explanation of obscure terms especially those occuring in the Védas."—WILSON.

7 *Brahma Vidya*. Articulation, ceremonials and prosody.

8 *Bhuta Vidya*.

9 *Khetra Vidya*.

10 *Sarpa Vidya*.

11 *Dévajana Vidya*, the sciences of making essences of dancing, singing music, architecture, painting, &c., (s'ilpa.)—SANKARA.

3. "Thus do I know, Sir, the Mantras or words only, and not the spirit (thereof). I have heard that the worldly-afflicted can find relief through men like unto your lordship. Even I am, O Lord, in grief. Pray relieve me from my affliction." Unto him said Sanatkumára, "All that you have learnt is nominal.

4. "The names only of the Rig Véda, the Yajur Véda, the Sáma Véda, fourth the Atharva Véda, fifth the Itihása and Puráṇa, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Védas, the science of spirits, archery, astronomy, the science of antidotes, and the fine arts,—these are names only that you have adored.

5. "(Hear from me what is the reward of him) who adores the name (itself) as Brahma. He who believes the name itself to be Brahma the moment he acquires that name becomes able to perform whatever he desires." "Is there anything, O Lord, greater than a name?" "There is something greater than a name." "Will it please my Lord to explain that unto me?"

Section II.

1. "Verily Speech is greater than a name. Speech points out the Rig Véda, so does it indicate the Yajur Véda, the Sáma Véda, fourth the Atharva Véda, fifth the Itihása and Puráṇa, grammar, ritual, the sciences of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Védas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts, the heaven, the earth, the air, the sky, light, gods, men, beasts, birds, grasses, trees, carnivorous animals, worms, insects, ants, virtue, vice, truth, untruth, propriety, impropriety,

gratefulness, and ungratefulness ; Speech indicates all these. Do you therefore adore Speech?

2. "(Hear from me what is the reward of him) who adores Speech as Brahma. He who adores Speech as Brahma, the moment he attains the regions[1] of Speech, he becomes able to perform whatever he desires." "Is there anything, O Lord, greater than Speech?" "There is something even greater than Speech." "Will it please my Lord to explain that unto me?"

Section III.

1. "Verily Mind is greater than Speech. When two myrobalans[2] or two plums, or two *haritaki*[3] fruit are held in the closed fist, they are therein inclosed, so are Name and Speech included in the mind. When one wishes in his mind to study the mantras he does it ; when he wishes to perform works he does them ; when he wishes for children or cattle he has them ; when he wishes for this region or that, he has it ; the Mind is life, the Mind is regions, the Mind is Brahma. Do ye adore the Mind.

2. "(Hear from me what is the reward of him), who adores the Mind as Brahma. He who adores the Mind as Brahma, the moment he attains the regions of the Mind becomes able to perform whatever he desires." "Is there any thing, O Lord, greater than the Mind?" "There is something even greater than the Mind." "Will it please my Lord to explain that unto me?"

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[1] It is intended to imply that every object of adoration leads to a special region after death.

[2] *Phylanthus emblica.*

[3] *Terminalia Chebula.*

SECTION IV.

1. "Verily Will[1] is even greater than the Mind. When one wills he desires; next he articulates speech in a name; in that name mantras identify themselves; and in the mantras abide all ritual works.

2. "Of a truth those (works) have an only support in Will; they have the Will for their soul; they abide in the Will. The heaven and the earth are united (as by will)[2] the air and the sky are united (as by will); water and heat are united (as by will). By their union the year is formed. By the formation (sañklriptyai), of the year aliment is produced (sañkalpate). By the production (sañkalriptai) of aliment, animated, creatures are produced (sañkalpante). By the production (sañklriptyai) of mantras ritual works are produced (sañkalpante). By the production (sañklriptyai) of ritual works (their) fruition *is* produced (sañkalpante). By the production (sañklriptye) of fruition the earth is produced (sañkalpate). Even thus is Will (sañkalpa). Do thou adore Will.

3. "He who adores the Will as Brahma abides permanently and without pain, in the permanent, renowned and painless regions of Will. He who adores Will as Brahma, the

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[1] "Sañkalpa," says Sañkara, "is the power which, after determining what is fit and what is not fit to be done, impels the mind to do that which should be done." It is the same as *determining reason* of Leibnitz, and the *activity* of the French philosophers. We have used will as its equivalent with reference to Dr. Read's definition of the word as given in his Essays on the Active Powers (Essay II. Chap. I.) He says: "Every man is conscious of a power to determine in things which he conceives to depend upon his determination; to this power we give the name of will. By the intellect we know or understand, by the sensitivity we feel as desire, and by the will determine to do or not to do, to do this or do that."

[2] There is a play upon the word *Sankalpa*, from the verb *Sanklopip* "to unite," which cannot be preserved in the translation.

moment he obtains the regions of Will, becomes able to perform whatever he desires."

"Is there, O Lord, anything greater than Will?" "There is something even greater than Will." "Will it please my Lord to explain that unto me?"

Section V.

1. Verily Sensitivity is[1] even greater than Will. When one feels, he wills, next he desires, he then articulates speech, which merges into a name, in that name the mantras identify themselves, and in the mantras abide all ritual works.

2. "Of a truth those works have an only support in Sensitivity; they have Sensitivity for their soul; they abide in Sensitivity. Therefore were one well versed in many S'ástras to be without Sensitivity, people would say with reference to him, 'Whatever he knows is nothing, for he knows not (what is) Sensitivity.' While all wish to hear him who with a little knowledge (of the S'ástras) possesses Sensitivity. Verily Sensitivity is the one source of all these; Sensitivity is the soul; Sensitivity is the stand-point *(pratistha')*. Do thou adore Sensitivity.

3. "He who adores Sensitivity as Brahma, abides permanently with renown and painlessness in permanent, painless

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[1] The word in the original is *chitta*, from *chit* to think or reflect. Sankara defines it as "the nature of thinkingness, that which has the knowledge of the present time, and which has the power of knowing the use of the past and the future." चित्तं चेतयितृत्वं प्राप्तकालानुरूपबोधवत्त्वं अतीतानागतविषयप्रयोजननिरूपणसामर्थ्यञ्च. A'nandagiri adds that it is that faculty which gives the knowledge relating to objects at its proper times, such as this object is thus obtained, and of concluding from a knowledge of the gratification derived by eating at some past time the effect of eating in future.

and renowned regions. He who adores Sensitivity as Brahma, the moment he obtains the regions of Sensitivity, becomes able to perform whatever he desires." "Is there, O Lord, anything greater than Sensitivity?" "There is something even greater than Sensitivity." "Will it please my Lord to explain that unto me?"

SECTION VI.

1. "Verily Reflection is even greater than Sensitivity. The earth abides as if in Reflection;[1] the sky abides as if in Reflection; the heaven abides as if in Reflection; the water abides as if in Reflection; the mountains abide as if in Reflection, even gods and men abide as if in Reflection. Therefore those who attain greatness among men become as it were partakers of Reflection. So do those who are unmindful, quarrelsome, cruel and slanderous, become as it were partakers of Reflection. Do thou adore Reflection.

इदं वस्त्वेवं प्राप्तमिति प्राप्तकालवस्तुनो वस्त्वनुगोधि चेतनाख्यो वृत्तिविशेषस्तद्वत्वं चित्तमित्यर्थः अतीतं भोजनतृप्तिसाधनं दृष्टं भोजनत्वात् । आगामिनोऽपि तस्य तदेव प्रयोजनमिति निरूपणसामर्थ्यं चित्तमिति. We use sensitivity as its equivalent, that word being "now used as a general term to denote the capacity of feeling as distinguished from intellect and will. It includes sensations both external and internal, whether derived from contemplating outward and material objects, or relations and ideas, desires, affections, passions. It also includes the sentiments of the sublime and beautiful, the moral sentiment and the religious sentiment, and in short, every modification of feeling of which we are susceptible."—FLEMING'S Vocabulary, *voce*, Sensitivity.

[1] The word in the original is ध्यान. *dhyána* from *dhyai* "to meditate" and consequently to be in a state of repose. The phrase *dhyáyati* (remains) *iva* (like) *prithivi* (the earth) therefore means, the earth remains as if in repose; but the original has a play on the word *dhyáyá*, which it is desirable should be indicated in the translation.

2. "*Listen what is the reward of him* who adores Reflection as Brahma. He who adores Reflection as Brahma, the moment he attains the regions of Reflection, becomes able to perform whatever he desires?" "Is there, O Lord, anything greater than this Reflection?" "There is something even greater than this Reflection." "Will it please my Lord to explain that unto me?"

Section VII.

1. "Verily Knowledge[1] is even greater than Reflection From Knowledge men know the Rig Véda, the Yajur Véda, the Samá Véda, fourth the Atharva, fifth the Itihása and Purána, grammar, rituals, the science of numbers, physics, chronology, logic, polity, technology, the sciences cognate to the Védas, the science of spirits, archery, astronomy, the science of antidotes, the fine arts,[2] the heaven, the earth, the air, the sky, the water, light, the gods, men, birds, grasses and trees, wild beasts, as also worms, insects, and ants, virtue, vice, truth, untruth, the honest and the dishonest, him who knoweth the heart as well as him who knoweth it not, aliment, humours, and this region and that:—all these are known through Knowledge. Do thou adore Knowledge.

2. "He who adores Knowledge as Brahma, abides in wisdom in the regions of Knowledge.[3] He who adores Knowledge as Brahma, the moment he attains the regions of Knowledge, becomes able to achieve whatever he desires." "Is there, O Lord,

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1 Vijnána or the cognition of the meaning of the Sástras.—Sankara.

2 *Vide* note to page 601.

3 Regions of jñána and vijnána.

anything greater than Knowledge?" "There is something yet greater than Knowledge." "Will it please my Lord to explain that unto me?"

SECTION VIII.

1. "Verily Power is even greater than Knowledge. Even a single powerful man can make a hundred men of Knowledge tremble. When one becomes powerful he rises; rising he becomes subservient (to his tutors);[1] subserving he becomes their favourite companion.[2] From being a favourite companion he becomes well taught, well informed, docile, intelligent, able to act, and full of knowledge. Of a truth the earth is supported by power; the ethereal space, the heaven, mountains, men and gods, beasts and birds, grasses and trees, wild animals, as also worms, insects, ants and even the world, are supported[3] by power. Do thou adore Power.

2. "*Listen what is the reward of him* who adores Power as Brahma. He who adores Power as Brahma, the moment he attains the regions of Power, becomes able to perform whatever he desires." "Is there anything, O Lord, superior to Power?" "There is something yet greater than Power." "Will it please my Lord to explain that unto me?"

SECTION IX.

1. "Verily Aliment is even greater than Power; for were one to fast for ten nights he would be unable to see, unable to

[1] In the Sanskrit original the phrase "by power" is repeated after every object named.

[2] उपसत्ता "companion, intimate and favourite;" समिपगोऽन्तरङ्गः प्रियो-भवति says Sankara.

[3] द्रष्टा *drashtá* आचार्य्यस्यात्मभ्य चोपदेष्टु गुरोर्दृष्टी भवति ।

hear, unable to think, unable to consider, unable to act, and unable to acquire knowledge. While by consuming Aliment he is enabled to see, to hear, to think, to consider, to act and to acquire knowledge. Do thou adore Aliment.

2. "He who adores Aliment as Brahma, acquires regions replete with food and drink. He who adores Aliment as Brahma, the moment he attains the regions of Aliment, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Aliment?" "Yes, there is something yet greater than Aliment." "Will it please my Lord to explain that unto me?"

SECTION X.

1. "Verily Water is even greater than Aliment; for were seasonable rain not to fall, all animals would become wretched from a dread of Aliment being scantily produced; while the fall of seasonable rain cheers up all living beings by offering the prospect of food in plenty. Water is the first form of all these; even of this earth, of the sky, of the heaven, of mountains, men and beasts, of birds, grasses and trees, of wild animals, worms, insects, and ants, Water is the first form (archtype). Do thou adore water.

2. "He who adores Water as Brahma attains all that can be desired and is contented. He who adores water as Brahma, the moment he attains the region of water, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than water?" "Yes, there is something yet greater than water." "Will it please my Lord to explain that unto me?"

SECTION XI.

1. "Verily Heat is even greater than Water. Of a truth

through the medium of the air it heats the sky, then do men say, 'It is warm, it is hot, it will rain.' Thus is Water created after the manifestation of Heat. When thunder-claps roar with the high-flying and tortuous lightning, mankind proclaim, 'It flashes, it thunders, it will rain.' Thus is Water created after the manifestation of Heat. Do thou adore Heat.

2. "He who adores Heat as Brahma abides with splendour in regions devoid of darkness and replete with heat and light. He who adores Heat as Brahma, the moment he attains the regions of Heat, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Heat?" "Yes, there is something yet greater than Heat?" "Will it please my Lord to explain that unto me?"

SECTION XII.

1. "Verily Space[1] is even greater than Heat. Of a truth, both the sun and the moon (exist) in space, and so do the lightning, the stars and heat. *Men* speak through Space, hear through Space, and rehear through Space; they delight in Space and delight not in Space; they are born in Space and merge into Space. Do ye adore Space?

2. "He who adores Space as Brahma abides in radiant and etherial regions of mighty extent, where exists no pain or disease. He who adores the Space as Brahma, the moment he attains the regions of Space, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Space?" "Yes, there is something yet greater than Space." "Will it please my Lord to explain that unto me?"

[1] A'kás'a.—"Space" or "æther."

Section XIII.

1. "Verily Memory is even greater than Space. Were there to be many (people present) and not remembered, they would not be heard, or thought of, or known. But when they are remembered they are heard, thought of and known. Through memory a father recognises his children and a master his cattle. Do ye adore Memory?

2. "*Listen, what is the reward of him* who adores Memory as Brahma. He who adores Memory as Brahma, the moment he attains the regions of Memory, becomes able to achieve whatever he desires." "Is there anything, O Lord, greater than Memory?" "Yes, there is something yet greater than Memory." "Will it please my Lord to explain that unto me?"

Section XIV.

1. "Verily Hope is even greater than Memory. Of a truth through the nourishment of Hope, Memory recites mantras, performs ceremonial works, desires children and cattle, and longs for this region and that.[1] Do ye adore Hope?

2 "He who adores Hope as Brahma has all his desires fulfilled through Hope. His blessings become infallible who adores Hope as Brahma. The moment he attains the regions of Hope he becomes able to perform whatever he desires." "Is there anything, O Lord, greater than Hope?" "Yes, there is something even greater than Hope." "Will it please my Lord to explain that unto me?"

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[1] *i. e.*, for Supremacy on Earth and in Heaven.

Section XV.

1. "Verily Prâṇa[1] is even greater than Hope. Of a truth as the spokes of a wheel are all attached to the nave so are all things attached to Prâṇa. The vital air moves through Prâṇa ;[2] Prâṇa gives vitality, it gives animation to animals ; Prâṇa is father, Prâṇa is mother, Prâṇa is brother, Prâṇa is sister, Prâṇa is tutor, Prâṇa Brâhmaṇa.

2 "Were one (therefore) to say anything offensive to his father, or mother, or brother, or sister, or tutor, or a Brâhmaṇa, people would turn round and say unto him, 'Shame unto thee, thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brâhmaṇacide.'

3. "But when one thrusts a poker into the side of those (people) when they are dead (and placed on the funeral pyre[3]) people do not call him 'Thou art a parricide, thou art a matricide, thou art a fratricide, thou art a sorroricide, thou art a magisterocide, thou art a Brâhmaṇacide.'

4. "Verily Prâṇa for certain is all these. He (who knows the Prâṇa) observing, thinking and knowing them (the re-

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[1] The word prâṇa has been variously translated in the preceding pages as "life," "soul" or the "vital air," according to the context of the passages in which it has occurred with the words preceding and following it. Here reference is, no doubt, made to vitality or life, but as the value of the discussion depends in a great measure upon the meaning we attach to this word, we prefer to insert it bodily rather than run the risk of misinterpreting our author by using an English equivalent of doubtful import. According to the sense we attach to this word the Upanishad becomes a supporter of the different doctrines of animism, organicism, dynamicism and the like.

[2] Lit., Prâṇa moves by Prâṇa.

[3] Adverting to the practice of facilitating the cremation of dead bodies by stirring the fire and altering the position of the limbs with a poker. The argument of the text is, that life is the object of relationship and not the material body.

lations) thus (*i. e.*, to be what they are) becomes an *Ativa'di*.[1] Were one to ask him, 'Art thou an ativádi?' he replies, 'I am an ativádi,' and does not suppress the fact."

Section XVI.

(Nárada was satisfied by this instruction and remained silent; but Sanatkumára, finding him to be a worthy pupil, continued,) "He is really an *ativa'di* who can with true knowledge say, "I am he." O Lord (said Nárada), I wish to become an *ativa'di* through truth." (Sanatkumára replied) "Truth therefore is worthy of enquiry." (Nárada returned) "Truth, O Lord, is sought by me."

Section XVII.

1. (Sanatkumára said,) "When one knows (the truth) he speaks the truth; the ignorant does not speak the truth; the conscient alone speaks the truth; knowledge *(Vijna'na)* therefore is worthy of enquiry." "That knowledge, O Lord," (said Nárada) "is sought by me."

Section XVIII.

1. (Sanatkumára said) "When one has zeal[2] to learn he knoweth the truth; he who is unwilling does not know the truth; the zealous alone knoweth the truth; zeal therefore is worthy of enquiry." "That zeal, O Lord," (said Nárada) "is sought by me."

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[1] *i. e.*, one who, having exceeded the several objects enumerated from "name" (section I.) to "hope," say "life is the cause of all things;" "life is everything."

[2] Mati मति an ardent desire for any object of thought मन्तव्यविषये आदर: ।

Section XIX.

1. "When one has faith[1] he is zealous; the faithless is not possessed of zeal; the faithful alone is zealous; faith therefore is worthy of enquiry." "That faith, O Lord," (said Nárada) "is sought by me."

Section XX.

1. "When one has reverence[2] he acquires faith; the irreverent is not possessed of faith; the reverent alone is possessed of faith; reverence therefore is worthy of enquiry." "That reverence, O Lord," (said Nárada) "is sought by me."

Section XXI.

"When one can control his passions he possesses reverence The man of rampant passions can never have reverence; the quiet alone can have reverence; Quietude therefore is worthy of enquiry." "That Quietude, O Lord," (said Nárada) "is sought by me."

Section XXII.

"When one wishes for Felicity he acquires quietude; he who has no such wish, acquires not quietude; the anxious for Felicity alone acquires quietude; Felicity therefore is worthy of enquiry." "That Felicity, O Lord," (said Nárada) "is sought by me."

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[1] Sraddhá श्रद्धा belief in the existence of the truth आस्तिक्यबुद्धि ।

[2] Nishthá निष्ठा respectful attention to the service of tutors, गुरुशुश्रूषा दिस्तत्परत्वं ।

Section XXIII.

"That which is Immensity[1] is felicity, there is no felicity in Exiguity; Immensity alone is felicity; Immensity therefore is worthy of enquiry." "That Immensity, O Lord," (said Nárada) "is sought by me."

Section XXIV.

1. "That, into which none can see, of which none can hear, and which none can know, is Immensity. That into which one other can see, of which another can hear, and which another can know, is Exiguity. Verily, that which is Immensity is immortal and that which is Exiguity is mortal." Where doth that Immensity abide, my Lord?" (enquired Nárada). "It abideth in its own glory, or (if you enquire where is that glory, I say) it doth not abide in its glory.

2. "Cattle and horses are said to be (emblems of) glory, so are elephants, gold, servants, wife and extensive fields: I allude not to them: I say," continued he, "independent objects[2] can alone abide in each other."

Section XXV.

1. "Verily that Immensity *extends* from below, it *extends* from above, it *extends* from behind, it *extends* from before, it *extends* from the south, it *extends* from the north—of a truth it is all this." Next it is egoistically defined: "Verily I *extend* from below, I *extend* from above, I *extend* from behind, I

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[1] The word bhumá भूमा "great without limit" निरतिसयबहु, in the original Sanskrit, is in the masculine gender. For obvious reasons we have made it neuter.

[2] Lit., unlike can abide in unlike.

extend from before, I *extend* from the south, I *extend* from the north—of a truth I am all this."

2. Next it is psychically defined: "Verily the Soul *extends* from below, the Soul *extends* from above, the Soul *extends* from behind, the Soul *extends* from before, the Soul *extends* from the south, the Soul *extends* from the north—of a truth the Soul is all this. He, who is aware of this, seeing the Soul thus, thinking it thus, and knowing it thus, becomes (even in this life) *one* whose entire devotion is to the Soul, whose recreation is in the Soul, whose helpmate is the Soul, and whose felicity is the Soul. (In after life) he becomes self-resplendent. He is able to accomplish whatever he desires in all the regions of the universe. Those who believe otherwise, having others for their masters, go to perishable regions. For them nothing is accomplished in any of the regions of the universe.

SECTION XXVI.

1. "For him who thus seeth, thus believeth, and thus knoweth, the vital airs proceed from the Soul; desire proceeds from the Soul; memory proceeds from the Soul; space proceeds from the Soul; heat proceeds from the Soul; water proceeds from the Soul; birth and death proceed from the Soul; aliment proceeds from the Soul; power proceeds from the Soul; knowledge proceeds from the Soul; reflection proceeds from the Soul; sensitivity proceeds from the Soul; will proceeds from the Soul; the mind proceeds from the Soul; speech proceeds from the Soul; names proceed from the Soul; mantras proceed from the Soul; sacrifices proceed from the Soul—verily all these proceed from the Soul.

2. "Thereof is the verse 'that man who knoweth this[1] confronts not death nor disease, nor doth he meet with pain and suffering. He observes every thing, and attains every thing in every way.' He is one (before creation), he becomes trifid, he becomes pentafid, he becomes septafid, he becomes nonafid ; he becomes divided into eleven—into a hundred parts ; he becomes ten and one ; he becomes a thousand ; he becomes twenty.[2] By the purity of his aliment he becomes purified in his nature ; by the purification of his nature he verily gets memory; and by the attainment of memory all the attachments of his body are severed." Thus unto him whose passions were overcome did Lord Sanatkumára, explain what is beyond darkness. Hence is this (portion of the Upanishad) called his section—hence is it called his section.

[1] Lit., observer.

[2] The commentator explains the object of these numerals to be to indicate the susceptibility of the Soul to assume innumerable forms.

EIGHTH CHAPTER.

SECTION I.

1. Hari, Om! Now, within this habitation of Brahma (the human body *Brahmapura*) *there is* a small lotus-like chamber, and within it a minute vacuity (antarákás'a[1]). That which is within the vacuity is worthy of search; that, verily, should be inquired after.

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1. Although it has been shewn in the sixth and seventh chapters that Brahma is independent of all distinctions of quarters, space and time, that it is "truth (sat) alone without a second," and that it is indicated by the phrase, "The soul is all this;" yet for the edification of men of weak minds, whose understandings cannot easily contemplate an object having no distinctions of quarters, space and the like, and yet who cannot obtain their salvation without making that Brahma the object of their adoration (परमार्थ विषय); a spot in the lotus-like heart is to be pointed out. Besides, although the Soul is without qualities and can be indicated by the single epithet "truth only," yet for the good of men of weak minds, who cannot comprehend other than human qualities, the Brahma is to be described as possessed of truth, desire, and the like qualities. Further, although the knowers of Brahma generally abstract themselves from women and such other objects, yet as the desire for worldly enjoyments, cherished by the indulgence of many transmigrations, is not to be easily subdued, the particular practices of Brahmacharya, &c., are to be inculcated.

Again, although to the believer in the unity of the Soul, there can be no such distinctions as those of the goer, going and the place to go, for from those distinctions of ignorance, proceed the ideas of origin, existence, and end; and all such accidents subside in his own self, like the lightning in the sky, the wind

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[1] *i. e.*, Brahma called akás'a or space. It is said elsewhere "his name is ákás'a, &c." The word is intended to imply that he is, like space, incorporeal and all-pervading.

2. Were (his pupils) to ask him (who makes the preceding remark), "Since within this habitation of Brahma, there is lotus-like chamber, and within it a minute vacuity, what is within it, that is worthy of search? that verily should be enquired after?"

3. He would say, "Verily as *extensive* is space, so is the vacuity within the heart. Both the earth and the heaven exist within it. Both Agni, and Váyu, both the sun and the moon, as also lightning and the stars, and whatever *else* exist in this (universe) as well as what do not—all exist within this vacuity."

4. Were (his pupils) to ask him (who thus respond), "If within this habitation of Brahma are lodged all these objects, all these created objects and all these human desires, when (the body) wasteth and dies, which for certain it does, what remains behind?"

5. He says, "The diseases of the body can never reduce it to decrepitude, nor the slaughter of the body effect its destruction. This habitation of Brahma is verily an everlasting truth. In it dwell all human desires. It is the Soul, it is far from all vice, it is not subject to death; it is immortal and above affliction. It is neither afflicted by hunger nor thirst. Truthful is its wish; and truth is its resolve. As (evanescently) pass away the rewards of the subjects who become obedient to what is ordained (by kings) and obtain according to their wish—this or this—a province or a field,—

(*in space*) and heat in the burnt fuel, yet for those whose intellect is affected by the ideas of goer, going, &c., and, who adore the Brahma possessed of qualities and represented by a spot in the heart, a translation through the meridional artery (bazelar artery?) is to be pointed out in this chapter.

6. "As this region, obtained through works, runs to waste (or passes away) and that region, which may be obtained through virtue, passes away,—so do they who live without knowing the Soul. For them all these truthful desires become unfruitful in every region. For them who live with a knowledge of the Soul all truthful desires become fruitful in all regions.

SECTION II.

1. "Should he desire the region of Pitṛi,[1] he attains it with glory, for verily the moment he wishes it, the Pitṛis receive him with welcome.

2. "Next, should he desire the region of Mátṛi,[2] he attains it with glory, for verily the moment he wishes it, the Mátṛis receive him with welcome.

3. "Next, should he desire the region of Bhrátṛi,[3] he attains it with glory, for verily the moment he wishes it, the Bhrátṛis receive him with welcome.

4. "Next, should he desire the region of Swasṛi,[4] he attains it with glory, for verily the moment he wishes it, the Swasṛis receive him with welcome.

5. "Next, should he desire the region of Sakhá,[5] he attains it with glory, for verily the moment he wishes it, the Sakhás receive him with welcome.

6. "Next, should he desire the region of Gandhamálya,[6] he attains it with glory, for verily the moment he wishes it, the Gandhamályas receive him with welcome.

7. "Next, should he desire the region of Annapána,[7] he

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1 Father. 2 Mother. 3 Brother. 4 Sister. 5 Friends. 6 Essence and garland. 7 Food and drink.

attains it with glory, for verily the moment he wishes it, the Annapánas receive him with welcome.

8. "Next, should he desire the region of Gítabáditra,[1] he attains it with glory, for verily the moment he wishes it, the Gítabáditras receive him with welcome.

9. "Next, should he desire the region of Strí,[2] he attains it with glory, for verily the moment he wishes it, the Stris receive him with welcome.

10. "Whatever country he desires, whatever he desires, he attains it with glory, for verily the moment he wishes it, it abideth for him.

Section III.

1. "They, the truthful desires, are enveloped in untruth. Of those truthful objects there is a false covering. He who is translated from this (world) to that, is never again beheld in this world.

2. "Whatever man desires and gets not, whether it be, such (of his relatives, and friends,) as are alive, or such as are dead, or whatever else it be (be it food, raiment or drink); all those might be obtained within this (vacuity in the heart); therein dwell those truthful desires, which have untruth for their envelope. As those who are ignorant of the nature of (mineral) beds might pass repeatedly over an undiscovered mine of gold and find it not, so do mankind daily retire to this vacuity (in their sleep) and yet being misled by untruth, they find not this Brahmaloka.

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[1] Song and music. [2] Women.

3. "Verily that Soul (átmá) abideth in the heart! Of a truth its epithet is *hridyayam*.[1] Therefore he who knows it daily retires to the region of svarga (heaven) in his heart.

4. "He who has confidence in this, rising from this body and attaining a noble body of light, abides in his own form. This is the (description of the) Soul." He (the narrator in reply to his pupils) continued: "That Soul is deathless; it is devoid of fear; it is Brahma. Of this Brahma the (proper) name is *satya* (truth).

5. Verily (that Brahma is indicated by) these three syllables सतीय *Satiya*. Thereof the syllable *s* स implies immortality; the syllable *ti* ती earthliness, and the syllable *y* य is a particle which joins the other two, and since it joins the two it means restraint of passions. He who knows this attains the region of Svarga."

Section IV.

1-2.[2] Now, that which is the Soul (átmá) is a bridge; it is a support for the preservation of all these worlds from destruction. This bridge cannot be crossed by day nor by night, nor by disease, nor by death, nor grief, nor virtue, nor vice. All defects depart herefrom. This region of Brahma is devoid of vice. Crossing this bridge the blind cease to be blind, the wounded cease to be wounded, the afflicted cease to be afflicted. Hence verily on crossing this bridge nights become days. For certainly ever-refulgent is the region of Brahma.

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[1] Lit., "this is the heart."

[2] Dr. Roer's text does not mark the end of the first verse, and I have no MS. accessible to help me—probably the first verse ends at the phrase, "is devoid of vice."

3. For him verily exists this Brahma-loka, who can attain it through Brahmacharya. His desires are satisfied in every region.

Section V.

1. Now, that which is called *Yajna*[1] is Brahmacharya. The man who acquires a knowledge of the Brahma-loka through Brahmacharya, attains the region of Brahma. That which is called *Ishta*[2] is Brahmacharya. Through Brahmacharya is that Soul attained which is *Ishta*.

2. Now that which is called *Sátra'yana*[3] is Brahmacharya. By Brahmacharya doth one serve his own self (A'tmá). That which is called *Mauna* is Brahmacharya. Through Brahmacharya is that Soul known and meditated upon.

3. Now that which is called *Ana'saka'yanam* (fasting) is Brahmacharya. That soul is not destroyed which is known through Brahmacharya. That which is called *Aranya'yana*[4] is Brahmacharya. *Ara* means an "ocean" and *nya* means an ocean; and these two oceans abide in the region of Brahma. In that third heaven from this there are a delightful tank full of gruel, an *a'swatha* tree from which exudes nectar, and a place of gold built by Brahma and named *Apara'jita*.[5] They belong to Brahma.

4. For them is reserved this region of Brahma who know through Brahmacharya the two oceans *ara* and *nya*. Their desires are accomplished in all regions.

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[1] Yajna, the offering of burnt sacrifice.

[2] Ishta, adoration.

[3] Satráyana, feeding hermits and the poor.

[4] *Aranyayana*, dwelling in forests for religious purposes.

[5] That which cannot be attained except through Brahmacharya.

Section VI.

1. Now, the arteries of the heart exist steeped in a brown etherial fluid,—yea in a white, a blue, a yellow, a red etherial fluid. Verily the Sun exists as brown, as white, as blue, as yellow, as red.

2. As a main road with a village at each end, meets both this and that,[1] so do the rays of the sun meet both this region and that. From that sun they spread. They enter these arteries. Thence they spread. They enter the sun.

3. When man is so asleep that all his faculties are devoid of action and his feelings are at rest, he dreams not. Then is he abiding in these arteries. Then can no sin fasten on him. Then is he refulgent in light.

4. Now, when he is diseased and about to die, those around him enquire, "Do you recognise me? do you recognise me?" He recognises them as long as he does not depart from his body.

5. When he quits his body he rises upwards with the aid of the rays aforesaid, resounding *Om*. When his mind ceases to act he attains the sun. That is the way to the region *above*. It is open to the learned, but closed to the ignorant.

6. Thereof is the verse: "There are a hundred and one[2] arteries issuing from the heart; one of them penetrates the crown of the head. The man, who departs this life through that artery, secures immortality.[3] The rest *of the arteries* lead to *various* transitions,—they lead to *various* transitions."

Section VII.

1. "He who is the Soul, who is bereft of sin,—He, who is no

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[1] *i. e.*, both the near and the off village.

[2] In order to imply others, the commentator qualifies the number by adding that they are the principal arteries.

[3] अमृतत्वं The state of deathlessness.

subject to decay, death or repining,—He, who eats not, nor feels the sensation of thirst,—He who is all truthful in his wishes and his resolves,—even He should be sought for and enquired after. He attains all his wishes, he attains all the regions, who, having enquired, knoweth the Soul." Of a truth, thus said Prajápati.

2. Verily, thus knew the Dévas and Asuras. They said, "We shall enquire after that Soul by knowing which all regions as well as all desires may be attained." Then did Indra, among the Dévas, and Virochana among the Asuras, proceed forth, without communicating with each other.[1] Sacrificial fuel in hand[2] both repaired to Prajápati.

3. They lived as Brahmacháris for the period of 32 years, Unto them said Pajápati, "With what intent do you abide here?" They replied, "The learned believe it to be your lordship's saying, 'That the Soul which is without sin, which is not subject to decay, death or repining; which eats not, nor feels the sensation of thirst; and whose wishes and resolves are all-truthful—even such a Soul should be sought for and enquired after; and that he attains all the regions and all his wishes who, having enquired, knoweth that Soul.' Wishing to know that we abide here."

4. Unto them said Prajápati, "The being that you perceive within the eye[3] is that Soul;" and added "it is Brahma, the deathless and fearless." [The pupils taking him literally and believing the Brahma to be a mere shadow, enquired:] "Which is it, revered Sir, that you allude to, the shadow that

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[1] From a feeling of envy.

[2] Alluding to the custom of Brahmacharya which requires that men should, when going to their tutors, carry some such fuel as are meet for fire sacrifice.

[3] *Lit.*, the male *purusha*. That which the Yogis perceive with their closed eyes and undisturbed and contented mind; adds the commentator.

is seen in water, or that which is perceived in a mirror?" Prajápati returned, "Of a certain it is perceived in both."

Section VIII.

1. (Prajápati said), "Go and view yourselves in that panful of water, and should you fail to know the Soul, enquire of me." They beheld themselves in a panful of water. Unto them said Prajápati, "What do ye behold?" They replied, "We behold *ourselves* in this, Sir, pictures of ourselves to the very hair and nails."

2. Unto them said Prajápati, "Go, and having cleaned your persons and adorned yourselves with costly ornaments and rich clothing, behold yourselves in that panful of water." They, having cleansed their persons and put on costly ornaments, and rich clothing, beheld themselves in a panful of water. Of them enquired Prajápati, "What do you perceive?"

3. They two replied: "Sir, as we are well adorned, well-dressed and cleanly, so do we behold ourselves in this, well-adorned, well-dressed and cleanly." He said, "That is Brahma, the deathless, and fearless." They two went away satisfied.

4. Prajápati, observing them, said, "Since these two are going away without attaining or knowing the Truth, this instruction will be for the defeat of the Dévas and Asuras." He, Virochana, with a feeling of satisfaction, repaired to the Asuras, and unto them imparted this instruction: "Self alone is adorable; in this (world) self alone should be served; by adoring and serving one's self both this and the other world may be attained."

5. Therefore thenceforward the Asuras give no alms, have no faith in good works, and officiate at no sacrifice; hence are

they called Asuras. This is their Upanishad (canon). Their dead are besmeared with aromatics and adorned with ornaments and costly raiments, and they think that thereby they will overcome this region and that.

Section IX.

1. Now Indra, without going to the Dévas, felt frightened, (saying,) "Verily, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when (the body) is well-dressed, and clean when the body is clean. Again it becomes blind when the body is blind, defective when the body is defective,[1] and mutilated when the body is mutilated. Further, on the destruction of this body it is destroyed. I can see no good in this."

2. Therefore, with sacrificial fuel in hand he returned. Unto him said Prajápati, "You went away with Virochana, perfectly satisfied. O Maghavan: what do you wish by returning back?" He replied, "Since of a truth, O Lord, this (shadow) becomes well adorned when the body is well-adorned, and well-dressed when the body is well-dressed, and clean when the body is clean; again it becomes blind when the body is blind, and defective when the body is defective, and mutilated when the body is mutilated; further, on the destruction of this body it is destroyed. I can see no good in this."

3 "Even so it is, Maghavan," said (Prajápati) and continued, "I shall again explain it unto you. Do you abide here for another thirty-two years." He there dwelt for another thirty-two years. Unto him said (Prajápati):

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[1] Lit., having a flow of humours from the eyes or nose.

Section X.

1. "That which enjoys in a dream the feeling of being gratified by the attainment of a coveted object,[1] is the Soul:" and continued, "it is deathless and fearless; it is Brahma." Verily he (Indra) went away satisfied, but before he reached the Dévas he felt frightened (saying), "Verily, this feeler of dreams becomes not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated it is not affected by the defects of the body;

2. "Nor destroyed by the destruction of the body, nor mutilated by its mutilation: it feels as if it is being destroyed, driven away, put to grief and to weeping. Verily, I can see no good in this."

3. Therefore with sacrificial fuel in hand he returned. Unto him said Prajápati, "You went away satisfied, O Maghavan. What do you wish in returning back?" He replied, "Since it (the soul you have pointed out) becomes not blind when the body is deprived of its eyes, and remains unmutilated when the body is mutilated, it is not affected by the defects of the body;

"Nor destroyed by the destruction of the body, nor mutilated by its mutilation;—since it feels as if it is being beaten, driven away, put to grief and to weeping, I see no good in it." "Even so it is, Maghavan," said (Prajápati) and continued, "I shall again explain it unto you. Do you abide here for another thirty-two years." He dwelt there for another thirty-two years. Unto him said (Prajápati):

Section XI.

1. "That in which retiring, the sleeper is completely at rest

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[1] Lit., lives subserved. महीयमान चरति; Lives feeling the enjoyment of the dream that he is being subserved by his wife, servants, &c. महीयमान पूज्यमान चरति स्वप्नभोगान् अनुभवति।

and knows no dreaming, is the Soul," and continued, "It is deathless, and fearless: It is Brahma." Verily, he (Indra) went away satisfied, but before he reached the Dévas he felt frightened, (saying), "Verily, it then knows not itself that I am this; nor does it know these elements thus (*i. e.*, as they are); it seems to be altogether destroyed for the time. I can see no good in this."

2. Therefore with sacrificial fire in hand he returned. Unto him said Prajápati, "You went away satisfied, O Maghavan, what do you wish in returning back?" He replied, "It, (the soul you have pointed out,) knows not its own self that I am this nor does it know these elements thus (*i. e.*, as they are); it seems altogether destroyed for the time. I can see no good in this."

3. "Even so it is," replied Prajápati (and continued): "I shall again explain unto you this Soul, but nothing beside it. Do you abide here for five years more." He dwelt there for five years more; he completed a hnudred and one yéars. Therefore do good people say, Maghavan dwelt with Prajápati for a hundred and one years as a Brahmachárin. Prajápati said unto him;

Section XII.

1. "Of a truth this body is mortal, O Maghavan! It is subject to death. Yet is it a resting-place of the immortal and unembodied Soul. When thus embodied, it is verily subject to desirable and repulsive objects. To the embodied there is no release from susceptibility to desirable and repulsive objects. Verily the unembodied never comes in on tact with desirable and repulsive objects.

2. "Unembodied are the wind and the clouds, the lightning and the thunder. They are all without body. Issuing forth from yonder sky by the attainment of the great (solar) heat, they assume their respective forms.

3. "Even like unto them, man, issuing[1] forth from his body by the attainment of the Great Light, assumes his own genuine form. He is (then) the best of men. He then lords it with eating and playing, and enjoying with woman, or equipages, or relatives, without thinking of the body. Even as cattle are attached to an equipage, so is the Soul (Práṇa) attached to the body.

4. "Now, within those spaces (A'kás'a orbits) are the eyes, and the eyes are intended for the observation of the Being who dwell within the eyes. He who willeth 'I shall smell' is the Soul (A'tmá,) wishing to inhale odours. Now, he who willeth 'I shall speak' is the Soul, wishing to articulate speech. Now, he who willeth 'I shall hear' is the Soul, wishing to hear sounds.

5. "Now, he who willeth 'I shall think' is the Soul thereof. The mind is the celestial eye, observing all objects of desire. By the aid of the mental celestial eye the Soul enjoys them all.

6. "Now, because the Dévas adored that Soul in the region of Brahma, therefore they obtained all regions, and all their desires were fulfilled. He attains all regions and obtains all his desires, who, having duly enquired, knows the Soul." Thus said Pajápati, verily thus said Prajápati.

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1 The issue here is metaphorical. It implies that the intelligent comes to a consciousness of his soul being distinct from his body, and in no way dependent upon it, and thus knowing it not to be his self he enjoys the pleasures of his world without thinking of the body, *i. e.*, without feeling attached to it. Nor are such pleasures prejudicial to his intelligence inasmuch as he is conscious of their true nature.

SECTION XIII.

1. "From blackness I attain multicolor, from multicolor I attain blackness. Like unto the horse which shakes off all dust from its coat, or the moon which escapes from the mouth of Ráhu, I shall purify my body, and, becoming free (by the aid of dhyána), attain, verily attain—the uncreate Brahmaloka."[1]

SECTION XIV.

1. "Verily that which is known as Ákása[2] is made of name and form. That which is beyond the two (name and form) is Brahma; It is immortal: It is the universal Soul. I shall attain the audience chamber of Prajápati. I shall attain the glory of Bráhmaṇa. I shall attain the glory of kings (Kshatrias), I shall attain the glory of Vaisyas; I desire all glory; I desire the glory of the glorious; I shall not enter again, no, I shall not enter the white toothless all devouring slippery objects."

SECTION XV.

1. Verily this was related by Brahmá to Prajápati, by Prajápati to Manu, and by Manu to mankind. Having studied the Véda in the house of a tutor, and having paid to the Guru what is his due, one should dwell with his family in a healthy country, reading the Védas, bringing up virtuous sons and

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[1] The commentator explains that *syáma* blackness means the all-pervading Brahma, by acquiring a knowledge of which through dhyána, we attain the region of Brahmá (sabara) and there we attain the nature of Brahma ब्रह्मभावं ।

[2] Lit., space, but intended here to mean the Universal Soul which, like space, is illimitable and undefinable.

[3] The womb.

pupils, devoting himself with all his senses to the Universal Soul, and injuring no created being. Having lived thus as long as life lasts, he attains the Brahmaloka Thence he never returns, verily thence he never returns.

THE END

INTRODUCTION.

THIS short Upanishad is composed for the purpose of exalting the knowledge of the supreme spirit above every other object of human aspiration. It appears to address the last advice of a teacher to his disciples, after the course of their instruction is completed, or to embody the sum total of human wisdom in a few words for those who have attained it.

There are, according to the Vájasanéya Sanhitá Upanishad, two roads which may be followed by man, the one is knowledge of Brahma, the other action in accordance with the precepts of the Védas. Those who are able to understand the nature of Brahma, should consider every thing, the greatest as well as the smallest, as god; for them every thing else should be annihilated by the idea of god, and they should renounce every desire of any worldly object. If he is known in his own nature, as the one, infinite, unchangeable, incorporeal, alwise, holy, all-supporting and self-existent spirit, who is in every thing and yet not defined by it, who is above the apprehension of the senses and the mind, if he is beheld in all beings, and all beings are beheld in him,—then the highest aim of man is attained; there is no longer any grief or delusion.

On the other hand, those who cannot elevate their thoughts to the perfection of his nature, should perform the works enjoined by the Védas. This may be done in a threefold manner, either by the practice of works alone, or the attainment of knowledge alone, that is to say, of the inferior knowledge of Brahma, when he is represented by worldly qualities or individual deities; or, lastly, by the practice of work together with knowledge of the latter kind.

By the practice of any of those duties man will acquire after death a state of happiness; but as he accomplishes his

whole duty only by practising both knowledge (the inferior knowledge) and works, so he obtains thereby after death higher and higher worlds and the objects of his worldly desires, and at the same time becomes prepared for the reception of the most exalted knowledge. However, all that he obtains compared with the effect of the knowledge of Brahma, is ignorance, transient and unsatisfactory ; for in Brahma alone are absolute knowledge and bliss.

This Upanishad which bears also the title, I's'ávásyam, from its two first words, has been translated by Sir William Jones (Posthumous Works, Vol. VI.) and after him by Ram Mohun Roy, Paley, and by an anonymous author in the Tattwabodhini Pattriká (vol. I., pp. 339-45.)

THE ISA UPANISHAD

OF THE

Vajasaneyi Sanhita.

1.[1] Whatever exist in this world, is to be enveloped by (the thought of) God (the Ruler).[2] By renouncing[3] it (the world), thou shalt save (thy soul).[4] Do not covet the riches of any one.

2. Performing sacred works,[5] let a man desire to live a hundred years. If thou thus (desirest), O man, there is no other manner, in which thou art not tainted by work.

3. To the godless[6] worlds covered with gloomy darkness,[7]

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[1] The first Mantra, according to S'ankara, is addressed to those who strive for the knowledge of Brahma, or for their eternal emancipation, while the second gives advice to those who cannot yet liberate themselves from the bonds of the world; or, as A'nanda briefly expresses it, the first Mantra lays down the rule for knowledge, the second for works.

[2] "I's'", the supreme ruler, the supreme soul, independent of all relations to the world. The whole world is to be considered under the idea of the soul, under the idea, that I, who am the same with the supreme soul, am the world, which in itself is unreal and gets only reality, when considered under the notion of the soul.

[3] S'ankara takes "tyakténa" not as participle, but as noun instead of "tyagéna" (by renunciation); the sense, however, seems preferable, if it is treated as participle.

[4] If the world is abandoned, nothing is left but the soul, and as the world is transient and unreal, there exists then no desire of any thing whatsoever.

[5] The works, enjoined by the Védas, as the Agnihótra and other rites. Here are meant works which are to be done at certain prescribed periods; or, as it has been explained, works, the performance of which does not procure any special fruit, but the omission of which produces sin.

[6] Godless are here the worlds of the gods, and they are called godless, because, in comparison with the state of the supreme soul, also the most exalted worlds of the gods are godless.

[7] Darkness is ignorance.

go all the people, when departing (from this world) who are slayers of their souls.[1]

4. He (the soul)[2] does not move, is swifter than the mind ;[3] not the gods (the senses) did obtain him, he was gone before standing he outstrips all the other (gods, senses), how fast they run. Within him the Ruler of the atmosphere[4] upholds the vital actions.

5. He moves, he does not move ; he is far, and also near ; he is within this all, he is out of this all.[5]

6. Whoever beholds all beings in the soul alone, and the soul in all beings,[6] does hence not look down (on any creature).

7. When a man knows, that all beings are even the soul, when he beholds the unity (of the soul), then there is no delusion, no grief.

8. He is all pervading, brilliant, without body, invulnerable, without muscles, pure, untainted by sin ; he is alwise, the Ruler

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[1] The slayers of their souls are such as are ignorant about the nature of them. They kill the same, because they do not obtain their immortal and unchangeable nature. On this account they assume one worldly form after another.

[2] In this Mantra the soul is described under opposite qualities, which yet form no contradiction, as the one set belongs to the soul, if considered in its own absolute nature, and the other is ascribed to it, if considered in its relation to the world.

[3] "Swifter than the mind," swifter than what is the swiftest, the thoughts of the mind, because the soul is either not comprehended by the mind, and has therefore escaped it, or where the mind arrives, there is already the soul, has arrived already before, and the mind can never be in advance of it.

[4] Mátaris'wá (the ruler of the atmosphere) is explained by S'ankara "mátari, antarikshé s'wasati, gacchatîti váyu:" he who moves in the mother, the atmosphere, that is to say, the wind, which in accordance to him is here the upholder of the whole world (the Sútrátma), Hiranyagarbha, the universal soul. A'pas, literally waters, are here the actions of the living creatures, or the burning, heating, shining, and raining of the fire and the sun.

[5] *Vide* Bh. G. 13, 15.

[6] *Vide* a similar passage in Bh. G. 6, 30. Vide also Manu S. 12, 125.

of the mind, above all beings, and self-existent. He distributed according to their nature the things for everlasting years.[1]

9. Those who worship ignorance,[2] enter into gloomy darkness, into still greater darkness those who are devoted to knowledge.

10. They say, different is the effect of knowledge, different the effect of ignorance; thus we heard from the sages who explained (both) to us. (Vid. Tal. U. 13.)

11. Whoever knows both, knowledge and ignorance, together, overcomes death by ignorance, and enjoys immortality by knowledge.

12. Those who worship uncreated nature,[3] enter into gloomy darkness, into still greater darkness those who are devoted to created nature.

13. They say, different is the effect from (worshipping) uncreated nature, different from (worshipping) created nature.[4] This we heard from the sages, who explained (both) to us.[5]

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[1] The years, says S'ankara, mean here the Prajápatis (the creators) who are called years.

[2] Ignorance, avidyá, means here Védaic work, if it is done alone without the knowledge of the worship of the gods, or of Brahma, considered under worldly attributes. Vidyá, knowledge, is here inferior knowledge, not the knowledge of the absolute Brahma, but of Brahma, thought under relative attributes; it is opposed to the highest knowledge, because it is also connected with works. The effect of either is:—By works alone the world of the Pitris, the forefathers, is obtained; by knowledge (the inferior knowledge) the world of the gods. Both, however, the inferior knowledge and works, are to be practised by man; if both are performed, then by work death, that is to say, natural work and knowledge, is abandoned, and by knowledge the state of a deity obtained.

[3] Uncreated nature, asambhuti, nature which has no cause, the same with avyakta, unmanifested nature.

[4] Whoever worships Brahma in his effects, in any of the created substances, gets superhuman power (of eight kinds), whoever worships him as uncreated nature, becomes dissolved into the same.—S'.

[5] This verse, although with some alterations, occurs Tal. U. 1, 3.

14. Whoever knows both, created nature and destruction[1] together, overcomes death by destruction, and enjoys immortality by created nature.

15. To me whose duty is truth, open, O Pushan, the entrance to the truth concealed by the brilliant disk,[2] in order to behold (thee.)

16. O Pushan, Rishi thou alone, O dispenser of justice, (Yama) O sun, offspring of Prajápati, disperse thy rays (and) collect thy light; let me see thy most auspicious form; (for) the same soul (which is in thee), am I.

17. Let my vital spark obtain the immortal air; then let this body be consumed to ashes. Om! O my mind, remember, remember (thy) acts, remember, O mind, remember, remember thy acts.

18. Guide us, O Agni, by the road of bliss to enjoyment, (guide us) O god, who knowest all acts. Destroy our crooked sin, that we may offer thee our best salutations.[3]

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[1] That is to say, uncreated nature, into which every thing is dissolved.

[2] Brahma, here expressed as "the truth;" is considered especially to abide in the disk of the sun. Pushan, the nourisher, is another name for the deity of the sun.

[3] The nine last Mantras (9 to 18) do not any longer describe the nature of the knowledge of Brahma and its effects, but the effects, resulting from the practice of Védaic works and the devotion towards God, when he is imperfectly comprehended under attributes which belong to him only in his relation to the world. The concluding prayer (15 to 18) must therefore be considered to be spoken at the time of his death by a person, who throughout his life has diligently performed the sacred works, enjoined by the Védas; for he justly has to remember his works, by which alone he can hope to obtain a comparative state of bliss in a next world, while the true knower of Brahma has only attained his knowledge by recounting all works, together with their effects.

INTRODUCTION.

THE Muṇḍaka Upanishad[1] contains three parts (Muṇḍakas), each of which is subdivided into two sections (Khaṇḍas). The first defines the science of Brahma and that of the Védas ; the second gives a sketch of the science of Brahma, *i. e.*, it describes Brahma in his own nature and in his relation to the world, and explains the means by which a knowledge of him is obtained ; the third describes these means more fully, and shows the results of this knowledge, which, however, are also adverted to in the former parts.

There are two sciences, according to the first Muṇḍak, the lesser and the highest. The former is founded on the four Védas and the six Védángas (accent, ritual, grammar, glossary, prosody and astronomy) ; the latter refers to Brahma, that being who is incomprehensible to the organs of action and intellect, without qualities, all-pervading, and likewise the author of the elements. The creation, proceeding from him is subject to him, part of him, and as much a necessary effect arising from him as the web which the spider casts out and draws in,—the plants on the earth, or hairs on the body. Then follows the order of creation. From Brahma is

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[1] Vide Weber's *Ind. Stud.* vol. 1. pp. 279-80, where he says : "Mahdek (with Anquetil) Muṇḍaka pp. 375-94... This Upanishad is translated from the original..... by Windischmann, (1698—1706,) who thus briefly and exactly gives its contents :—'Two sciences, the higher and the lesser—the illuminating and glorifying sacrificial fire—the observance of rites and knowledge—the greatness of the universal soul—the grief at the chains of man and the joy at his liberation—the perfection in Brahma' .... The name of Muṇḍaka is evidently to be explained by the root muṇḍ 'to shave,' *viz.*, he that comprehends the doctrine of this Upanishad, is shaved, that is to say, liberated, from all error and ignorance. A similar name of another Upanishad is Kshuriká, 'the razor.'" An English translation of this Upanishad is given in the Tattvabodhiní Pattriká, vol. I. pp. 356—60 ; and Dr. Weber has commented on it in his *Ind. Stud.* vol. 1. pp. 270—298.

produced food, (which, according to S'ankara, is the unmanifested state of the individual souls, but may as well mean the same as the "unmanifested one" in the Kaṭha,) and from food, life (Hiraṇyagarbha), mind, existence (the five elements), the worlds, works and immortality.

1. The inferior science refers to works, enjoined by the Mantras. Those works are offerings to the gods, which must be performed with faith, and according to the appointed time and manner. If man performs them, he obtains the Brahma-world or heavenly bliss; if he does not perform them, he is deprived of the worlds of happiness. The Upanishad evinces here a high opinion of ceremonies, and even a superstitious zeal in the description of the sacrificial fires, the pouring out of the melted butter, and the seven tongues or flames of the fire. However, this is merely affectation; for it is subsequently acknowledged, that these rites, their performers, and the worlds, which are the results of these rites and other human actions, are transient, and that those who think that the performance of rites is the last aim of man, are greatly deceived; they are called fools, ignorant and blind, and the consequence of their belief is, that they are miserable, unhappy, subject to decay and death, and lose heaven again, being born either on the earth, or in worlds yet lower, after the effects of the works by which they gained heaven have ceased. If one has subdued his senses, if he has comprehended that all the worlds are created and finite, and if through this knowledge he renounces the world, he is a competent student of the science of Brahma.

2. It is considered that the object of the highest science is Brahma. The exposition which follows differs little from that at the commencement of the first Muṇḍaka. (v. 6.) Brahma, from whom the individual souls issue like sparks from fire, is a spirit, all-pervading, without cause, unchangeable, not to be compre-

bended in any finite forms, and without attributes. From him are produced life, mind, all the organs, ether, air, light, water and earth. He is the inner soul of all beings (the Virát). The description of that which arises out of Brahma, is then given without apparent order, and in conclusion it is enjoined that all is spirit and that by knowing Brahma man becomes liberated.

3. How becomes Brahma manifest, he not being manifest, by any thing else—for all things are manifested by him? The answer is: Brahma is manifest; for he is within ourselves and in fact within all that exists. The principal means of obtaining a knowledge of him is to meditate by the word "Om" on the soul which is to be identified with Brahma. Here it is again repeated (2, 2, 5) that he is the foundation of the heavens, the earth, the atmosphere, the mind and the organs that he is soul alone, and his existence in the body only a form of manifestation of him. The soul is all-wise, omniscient; it is within the heart where it manifests itself as mind and as the ruler of the senses; it manifests all and is all. If a man has a knowledge of the soul, for him work ceases and all doubts disappear. Knowing the infinite Brahma, he becomes identical with him, and his whole existence and mind is devoted to him. Brahma is not comprehended by the senses, nor by devotion or rites and on account of his subtle, and at the same time infinite, nature he passes the understanding of ordinary minds which are always affected by the senses; but he is comprehended by intellect purified through knowledge and meditation. This knowledge is not the effect of reading or understanding the Védas, but is gained when the meaning of the Védánta is understood and when, together with the renunciation of the world, there is concentration (Yoga) of the intellect.

4. The effect of such a knowledge is complete liberation. Then the soul retires from the world; it concentrates all its

parts within itself and becomes identical with Brahma; like rivers, when flowing into the sea, become one and the same with it. He who knows Brahma, becomes Brahma.

The similarity between the Kaṭha, Prasna and Muṇḍaka, not only in mode of exposition but also in the images and in whole passages is very striking; more especially is this the case between the Muṇḍaka and Kaṭha and between the Muṇḍaka and Prasna Upanishads. Which of them was the original or what relation they bear to any other sources, it is impossible to decide. This much, however, may be said that the Prasna bears evident marks of compilation; the passages which it has in common with the Muṇḍaka, are in the Prasna not in their proper connection, and there can be hardly a doubt, that its composition is of a later date than that of the Muṇḍaka, and this is confirmed by the fact, that the doctrine of the Prasna is already in a more advanced state, as it makes mention not only of the elements, but also of their rudiments (Máttrá). The second Kaṭha, as has been shown in its introduction, is also rather a compilation than an original work. Such is not the case with the first Kaṭha where ideas and expressions are in perfect harmony and appear to be determined by one and the same leading idea; yet even here the legend, which introduces the philosophical contents, is borrowed from another source, so that of the three I am inclined to assign priority in time to the Muṇḍaka.

The doctrine of the absolute Brahma, of his relation to the world and the individual soul, and of the last aim of man, has nearly reached its consummation in those three Upanishads, at least as regards its extent, not its form. The form, on the contrary, in which it is given, appears generally arbitrary. The doctrine is represented without doubt, and by simple assertion. How we come to this or the other idea, or how any particular idea is the

inevitable result of reflection, is seldom explained, so that the links between our common knowledge and the knowledge of Brahma seem wanting. However, there are such links, and they give us glimpses into the origin and development of the system. To the authors of the Upanishads themselves it must have appeared unnecessary to describe the process which led them to the notion of Brahma, either because they were only the late expositors of a system which originated long before them, or because in the dawn of philosophical thought it is found more easy to give the result of researches than the researches themselves.

The principal link which connects our common knowledge with the notion of Brahma, and which is found in those three Upanishads, and, indeed, more or less clearly exhibited, in all the Upanishads, is the reflection that the world is transient, that it is an effect and must have a cause which is of a heterogeneous nature. If, under the guidance of this thought, we survey our ideas of external things and of ourselves, as they are conceived previous to philosophical reflection, and if at the same time we bear in mind the views of the Upanishads, we may without difficulty reconstruct the chain of thought leading to the notion of Brahma, who is absolute existence, knowledge and bliss. I give here an outline of such an attempt, with a view of showing that the idea of Brahma, which, as represented in the Upanishads often appears without any support, is not a mere production of fancy, but connected with our common ideas, however incapable it may be of becoming the foundation of our knowledge.

1. The idea of infinite existence is taken from external things. These are at first, that is, previous to reflection, believed to exist; but existence soon recedes from them; they show themselves as effects and causes, as produced and producing,

as changed and disappearing. We observe that all external things are composed of a limited number of elements; they change in form and in quality; earth is dissolved into water, water into heat, fire into air, and air into ether, which latter, although itself not perceptible to the senses, is recognised by its quality—sound. There is a corresponding change from ether to air and so on to earth, so that none of these elementary beings is unchangeable and therefore cannot really be said to have any existence. The same is the case with the elements which are termed "subtle," as explained in page 3. It is thought that the body is supported by certain airs, as, for instance, by respiration ; for life is destroyed when they cease to act, showing thereby that the "gross" body depends upon them, and that they themselves are changeable. Subtler than those airs are the senses; for they cannot be perceived like the vital airs ; but, in all of them obtains the same liability to change, and all derive their existence from something else. They are effects indicating a cause. Proceeding then from effects to causes which are again effects, we arive at last, materially speaking, at something which is not effect, *viz.*, indistinguishable matter, but yet, if we reflect, we shall perceive that this also is not an Independent Cause, for it changes ; and the effect of that change is not something else, but itself ; it is therefore after the effect another, and yet the same. Consequently, it cannot be said that those existences connected among each other as causes and effects really exist; for none of them are exempt from change. To break through this circle we must look for an existence which does not change, or depend upon another, and is always the same and likewise the cause of those changeable existences. This must be something which cannot be perceived by any sense and is without the attributes

found in objects which are perceptible. Here every change ceases; here the mind can rest; here that faith may find root which we seek in vain among the fleeting things of the world.

2. We proceed to the idea of Brahma as Absolute Knowledge. We claim a knowledge of external as well as of internal objects. This knowledge appears at first well defined; it is the knowledge by which our actions are regulated, and by which we maintain our very existence in conflict with other existences. But, then, knowledge is transient; as it is produced in one moment, it disappears in another, and the things of which it is a knowledge, are also transient; it is therefore a transient knowledge of transient things. And this defect cannot be avoided, as we find the same change in our whole experience. If we proceed from external to internal things, the difference, if any, is not great. There are first our senses; but they have relation to something else; they know nothing by themselves, and above all, they depend even for their knowledge upon the mind, for the latter is an indispensable medium of perception. Is the mind then a Final Cause? Far from it; for mind is also finite, and show its dependence upon something else by the fact, that in deep sleep the mind itself is without manifestation. Our human knowledge, therefore, limited as it is, has but reference to a knowledge which is infinite. Having arrived at this conclusion, if we again reflect on our own nature, we find within us a permanent element to which all the modifications of knowledge refer. It is the self which hears, sees, minds, and knows, which does not disappear with the different acts of knowledge, which is unaltered in all those acts, and without which they were themselves impossible. It is in one word our self, the soul, which, as such is mere knowledge in the abstract, free from any limits, and independent of the objects of knowledge.

3. A practical want leads to the same notion. It is in the nature of man to strive after happiness : but all the happiness which he can gain by his actions is only of limited duration. The enjoyments of the senses are transient, and the senses themselves are worn out by too much enjoyment ; further, sin generally accompanies those enjoyments, and makes man unhappy beyond comparison with the happiness derived from them. Even if the pleasures of this world are enjoyed as much as their nature admits, if they are as intense, as various, and as uninterrupted as possible, yet old age approaches, and with it death. And the enjoyments of heaven are in reality not more enviable than these pleasures of sense ; they are of the same nature, although more unmixed and durable ; moreover, they come to an end ; for they are gained by actions ; and as these latter are finite, their effect must also be finite. In one word, there is necessarily an end to all those enjoyments, and what avails it to strive for pleasures which, we know, cannot satisfy us beyond the moment of enjoyment. It is therefore in the nature of man to look out for an unchangeable happiness, and which must come from a being in which there is no change. If such a being can be found, it is only from him that man can obtain an unalterable happiness, and, if this be so, this being must become the sole object of all his aspirations and actions.

This happiness is not to be obtained from the gods, as described in the Védas ; for they are themselves subject to passion, misery, defeat and destruction, and cannot give what they have not themselves ; it must be sought in the soul which is unchangeable, and if we compare the various degrees of happiness, we find the following facts : that in our search for happiness, among external things we are invariably deceived ; for no external thing remains in our power : the less we

have of external pleasure, the more exempt are we from misery : the happiness which we derive from mental action is infinitely higher; for first, the senses, the instruments of transient happiness and misery, are subdued ; and secondly, in knowledge itself is found a more intense and durable happiness. Happiness, then, appears to be in intimate union with knowledge ; the purer the knowledge, the greater the happiness, and *vice versâ*, and we arrive necessarily at the notion of a hpppiness without bounds, which is found in infinite knowledge.

Here we have arrived at the notion of the infinite Brahma, for,—to combine the results of these reflections,—a finite knowledge must have for its basis infinite knowledge, which latter we have seen to be identical with infinite bliss. Does this differ from infinite existence which we found first, or, to speak in a more modern phrase, are there two absolute natures ! To knowledge must, at all events, be assigned existence, and so to happiness, and the existence extends as far as this knowledge and happiness, that is to say, it is infinite, and therefore the same with them. Further, we arrived at the notion of infinite existence by the thought, that all the material existences must ultimately be based upon something not material, and we called this, in want of a more appropriate name, existence ; now, we have found this in the soul, and can substitute it for the notion of infinite existence. And lastly, we do not find the soul in a sphere different from matter, but in the same ; for within every material being we find soul, and where soul, also matter ; and as the soul shows itself in every respect absolute and independent, while matter is everywhere finite and dependent, we are compelled to consider the soul as the cause upon which the existence of matter, in its various forms, depends. Brahma is therefore the being of infinite existence, knowledge and bliss.

In giving this exposition, it was my intention to show, that the ideas by which the notion of the absolute Brahma is arrived at, are much more connected among themselves and with our common experience than they at first appear. It is not difficult to discover the errors which are inherent in arguments of this kind, and we shall take occasion to expose them when we review the whole system of the Upanishads.

THE MUṆḌAKA UPANISHAD

OF THE ATHARVA VE'DA.

First Mundaka.

FIRST SECTION.

1. Brahmá, the creator of the universe, the preserver of the world, was first[1] produced[2] among the gods. He taught the science of Brahma,[3] the foundation[4] of all sciences, to Atharva, his eldest son.

2. Atharvan revealed of old the science of Brahma, which Brahmá had explained to him, to Angis; he explained it to Satyaváha of the family of Bháradvája, who revealed the science, traditionally obtained by the succession of teachers,[5] to Angiras.[6]

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[1] First,—may also refer to excellence; in this case the version would be "the principal of the gods."

[2] He was produced, that is to say, manifested, by his own act, not as the other creatures in consequence of their virtue or vice.—S'.

[3] S'. remarks that "Brahmavidyá admits of a double explanation; it either denotes the science of Brahma, the science of the absolute spirit, or the science which has been revealed by Brahmá the first-born, and this science is of course the science of Brahma."—The latter interpretation, though etymologically unobjectionable, is hardly admissible, and would owe its origin rather to a mythologist than to a philosopher.

[4] For it is the cause, that all other sciences are manifested.—S'.

[5] "Parávara" means either the science obtained successively, or the supreme and the lesser science.—S'.

[6] Other lists of teachers are given in other Upanishads.

3. The son of S'anaka, the great house-holder, approached, according to the rite, Angiras, asking him:—Who is it, O venerable, by the knowledge of whom this all becomes known ?[1]

4. He said to him :— Two sciences must be known, thus tell us the knowers of Brahma, the highest and the lesser.[2]

5. The lesser comprehends the Rik, the Yajur, the Sáma and the Atharva Védas, accentuation, ritual, grammar, glossary, prosody and astronomy. Again the highest is the science, by which that indestructible (Brahma) is comprehended.

6. He is the invisible,[3] unseizable[4] being, without origin, without distinction,[5] without eye or ear, without hand or foot,[6] the eternal, pervading,[7] omnipresent,[8] subtle, inexhaustible being, whom the sages behold as the source of the elements.

7. As the spider casts out and draws in (its web), as on the earth the annual herbs are produced, as from living man the hairs of the head and body spring forth, so is produced the universe from the indestructible (Brahma).

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[1] Who is the cause of the world, by the knowledge of whom his effect the world, is comprehended.—S'.

[2] The highest is the science of the supreme spirit, the lesser the science whose object is to show the cause of virtue and vice and their consequences. —S'.

S'ankara guards here against a misconception of the answer. At first view it appears that the answer does not agree with the question; for it was aked, who is it, by the knowledge of whom this all becomes known.? And the answer is: Two sciences must be known, &c. This, says S'ankara, is a necessary fault, because the full answer can only be given after the exposition is completed; for it will be shown, that the lesser science is in truth ignorance, it teaches nothing real, and must therefore be rejected.

[3] Invisible,—incomprehensible to the senses of intellect.

[4] Unseizable,—unapproachable to the organs of action.

[5] Without qualities,—by which things are distinguished.

[6] Without the organs of intellect and of action.

[7] In all beings,—from Brahmá to immoveable matter.—S'.

[8] Omnipresent,—like the ether.

8. By devotion[1] is Brahma concentrated, hence food[2] is produced, from food life,[3] mind,[4] existence,[5] the worlds,[6] (works[7] and) from works immortality.[8]

9. From him who is all-wise,[9] omniscient, whose devotion (tapas) has the nature of knowledge,[10] are produced this Brahmá,[11] name, forms and food.

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[1] Tapas (devotion) means here knowledge, (reflection,) the knowledge of the power of creation, preservation and destruction.—S'.

[2] Food, anna, the general unmanifested state of the individual souls in their state of a desire to act.—S'.

[3] Life,—Hiraṇyagarbha, the soul of the world.—S'.

[4] Mind,—manas, which determines, mistakes, doubts and defines.—S'.

[5] Existence,—satya, the five elements.—S'.

[6] The seven worlds.

[7] Performed by man, &c.

[8] Immortality, the effect of works, *viz.*, immortality only comparatively speaking, which continues as long as the effects of the works continue.

[9] Sarvajna (all-wise) means, according to S'ankara, who knows all generally; and Sarvavit, (omniscient) who knows all specially.

[10] That is to say, which is without any effort.—S'.

[11] Hiraṇyagarbha.

SECOND SECTION.

1. This is the truth :[1] The works[2] which the wise beheld (revealed) in the Mantras were in the Trétá Yuga[3] performed in manifold ways. (Therefore) you that desire the proper fruit (of your works) practise them (now) always.—This is your road for (obtaining) the world of your actions.

2. When the bearer of the sacrifice (the fire) is kindled, when the flame flickers, then let (the sacrificer) throw the offerings between the two portions of melted butter. With faith must be offered.[4]

3. By a sacrifice,—which is not accompanied with the rites on the day of the new-moon, or on the day of the full-moon, or every four months, or in the autumnal season, or where no guests are invited, or which is not done in proper time, or which is performed without the rite to the Visvadévas, or against the regulations,—a person is robbed of the seven worlds.

4. The seven flickering tongues of the fire[5] are :—Kálí (the black one), Karálí (the terrific one), Manojavá (swift as

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[1] In the first section the inferior and higher sciences have been defined; the second is intended to show their objects, which are the world and the supreme Brahma; at first the inferior science is described, because, without knowing it, there cannot be a desire to abandon it.—S'.

[2] Fire-offerings.—S'. &c.

[3] Beside this explanation of "Trétáyám" S'ankara gives another, *viz.*, that it means also the triad of agents employed at sacrifices, the Hotar, Adhvaryu, and Udgátar. Dr. Weber mentions a third interpretation, given by Anquetil, (*Ind. St.* vol. i. p. 282)—"Anquetil explains it by: et in quibusque tribus Beid (Védis) illa opera extensa explicata sunt; accordingly the Atharva would, with regard to observances, refer to the three more ancient Védas, while it claimed for itself the Brahma-vidyá; but at the commencement the Atharva-Véda is expressly counted as one of the lesser Vidyas."

[4] The words "s'raddhayá hutam" are not in the text published in the Tattvabodhiní Pattriká.

[5] Vide Pras'na U. 3, 5.

the mind), Sulohitá (the very red one), Sudhúmravarṇá (of purple colour), Sphulinginí (emitting sparks), and the Vis'varup (all-shaped) goddess.

5. Whoever performs works, when those (tongues) are shining, and (performs them) in due time, is taken by the offerings in the form of the rays of the sun, and carried to that (world), where the one lord of the gods[1] abides.[2]

6. "Come, come," thus saying, the resplendent offerings carry the sacrificer by the rays of the sun, honouring him and saluting him with the welcome word: "This is your holy Brahma-world, obtained by your desert."

7. Perishable (and) transient are verily the eighteen supporters[3] of the sacrifice, on whom, it is said, the inferior work depends. The fools who consider this (work) as the highest (objects of man), undergo again even decay and death.

8. In the midst of ignorance, fools, fancying themselves wise and learned, go round and round, oppressed by misery, as blind people led by a blind.[4]

9. Living in various ways in ignorance, youths imagine, we have obtained our end. Because the performers of work from attachment (to the world) are not wise, therefore, suffering unhappiness, they lose heaven, when the fruit of their works has become nought.

10. Fancying oblations and pious gifts[5] (to lead to) the highest (object of man), fools do not know any thing (as the

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[1] Indra, according to S'ankara.

[2] Compare this with Pras'na U. 5, 2—5, where man is carried to different worlds by the Mantras of the Védas.

[3] Namely, sixteen priests, the sacrificer and his wife.—S'.

[4] The same with Kaṭha U. 2, 5, except that the Katha has "dandramyamáná:" for "janghanyamáná."

[5] Ishta, púrta, "oblations, pious gifts," Vide Pras'na U. 1, 9.

cause of the) good. Having enjoyed (the fruit of their works, on the high place of heaven, which (high place) they gained by their actions, they enter (again) this world or one that is lower.[1]

11. Those again who, with subdued senses, with knowledge and the practice of the duties of a mendicant, in the forest follow austerity and faith,[2] go, freed from sin, through (the grace of) the sun[3] (to the place), where abides that immortal spirit[4] of inexhaustible nature.

12. Let the Bráhmaṇa, after he has examined the worlds, gained by works, renounce the world, (by the reflection that) there is nothing that is not created, because it is the effect of work. For the purpose of knowing that (which is not created), he approaches, sacred wood in his hand, a teacher, who knows the Védas and who is solely devoted to Brahma.

13. Let then the wise (teacher) explain to that (pupil) who approached him according to the rite, whose mind is at rest and whose senses are subdued, according to the truth the science of Brahma, by which he knows the indestructible true spirit.

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[1] Vide Kaṭha U. 5, 7.

[2] Faith in Hiraṇyagarbha, the creator.—S'.

[3] By the sun, that is to say, by the northern path. Vide Pras'na U. 1, 9.

[4] Hiraṇyagarbha. The 11th Mantra does not refer to the supreme, but to the inferior Brahma.

Second Mundaka.

FIRST SECTION.

1. This is the truth :[1] As from a blazing fire[2] in thousand ways similar sparks proceed, so, O beloved, are produced living souls of various kinds from the indestructible (Brahma), and they also return to him.

2. He is verily luminous[3] without form, a spirit, he is without and within, without origin,[4] without life, without mind, he is pure[5] and greater than the great indestructible one.[6]

3. From this (Brahma) are produced life,[7] mind, and all the organs, ether, air, light, the water (and) the earth, the support of all.

4 He, whose head is the fire,[8] whose eyes are the moon, and the sun, whose ears the quarters, whose revealed word

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[1] The first Muṇḍaka gives an exposition of the inferior science, the second is intended to describe the science of Brahma.—A'. Both commence with the declaration, that it is truth which they teach; but, enjoins S'ankara, the truth of the highest science is very different from the truth of the lesser; the latter is in fact no truth, but rather ignorance, while the former is truth in the full sense of the word.

[2] Vide Br. A'., 2, 1, 20.

[3] Divya means, according to S'., either "luminous," because he is himself light (or knowledge), or "divi swátmani bhava," produced, existing in heaven that is in his own self, or "heavenly."

[4] In this is implied, that he is not produced, that he does not exist in time, that he does not change, not increase or decrease, and is not liable to destruction.—S'.

[5] Without attributes, identical throughout, mere knowledge.

[6] This is Brahma in his unmanifested state.—S'.

[7] Hiraṇyagarbha.—S'.

[8] The heavens.—S'.

the Védas, whose vital air the mind, whose heart the universe, from whose feet the earth (sprang forth), is the inner soul of all beings.[1]

5. From him[2] is produced the fire whose fuel is the sun ; from the moon[3] Parjanya, (from him) the annual herbs on the earth ; (nourished by them) man emits seed upon the wife ; (thus) many creatures are produced from the spirit.

6. From him (emanated) the Mantras of the Rik, the Sáma and the Yajur Védas, the initiatory rites,[4] the burnt offerings,[5] all the sacrifices,[6] the donations,[7] the year[8] and also the sacrificer, (and) the worlds in which the sun and moon purify.[9]

7. From him also were produced in many ways the gods, the Sádhyas,[10] men, quadrupeds, birds, the vital airs that go forward and descend, rice and barley, devotion, faith, truth, the duties of a Brahma-student and observance.

8. From him proceed the seven senses,[11] the seven flames,[12]

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[1] The Virát.

[2] Heaven, Parjanya, the earth, man and woman, are here represented as five fires.—A'.

[3] The moon, as produced from the fire of heaven.

[4] Díkshâ, according to S'., certain rites, preliminary to the sacrifices themselves, as the taking of kusa-grass, &c.

[5] In which melted butter is offered.

[6] Sacrifices, where animals are fastened to posts, as S'. expresses it, because animals were not always offered at those sacrifices.

[7] Donations of one cow up to the bestowing of the whole property after the sacrifice to the attending priests.—S'.

[8] As part of the time and the rites.—S'.

[9] The rewards of the ignorant and knowing performers, the one to be obtained by the Southern, the other by the Northern path.—Vide Pras'na U. 1, 9.

[10] A kind of gods.

[11] Práṇa is here the term for "senses." That it means here "sense" and not "vital air," is evident from its attribute "seven," which would not agree with vital air. The senses are called seven, because there are seven orifices in the head which lead to them.—S'.

[12] The seven flames, the power of the sense to manifest their respective objects.—S'.

the seven kinds of fuel,[1] the seven sacrifices,[2] these seven places[3] in which the vital airs move that sleep in the cavity (of the heart) and that, always seven, are ordained (for every living being).

9. Thence (proceed) all the seas and mountains; from him proceed the rivers of every kind, thence all the annual herbs, the juice[4] by which, together with the elements, the inner body[5] is upheld.

10. Spirit alone is this all, the works, austerity. Whoever knows this supreme, immortal Brahma as dwelling in the cavity (of the heart), breaks, O gentle youth, the bonds of ignorance.

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[1] The objects of the senses.

[2] The knowledge of those objects.

[3] The places of the senses.

[4] The juice of five kinds, sweet, bitter, &c.

[5] The subtle body, according to the Védánta, consisting of the three sheaths of intellect, of the mind and of life.—Vide p. 3.

SECOND SECTION.

1. (This Brahma[1] is) manifest, near, dwelling verily in the cave,[2] (is) the great goal; on him is founded all that moves, breathes and closes the eyes. This you know as what exists and not exists,[3] as what is to be adored,[4] as what is beyond the knowledge of the creatures,[5] as the greatest.

2. As luminous, as more subtle than what is subtle, on which the worlds are founded and their inhabitants. This (is) the indestructible Brahma, this life, this speech and mind. This is true, this is immortal, this, O gentle one, know as (the aim) to be pierced (by thee).

3. Seizing as his bow the great weapon of the Upanishad, (let man) put (on it) the arrow, sharpened by devotion, attracting with the mind whose thought is fixed upon that (Brahma). Know, O beloved, that indestructible (Brahma) as the aim.

4.[6] The sacred word ("Om") is called the bow, the arrow the soul, and Brahma its aim; he shall be pierced by him whose attention does not swerve. Then he will be of the same nature with him (Brahma), as the arrow (becomes one with the aim when it has pierced it).

5. On him are based the heavens, the earth, the atmosphere, the mind with all the organs. Him ye know as the one soul alone. Dismiss (all) other words; he is the bridge to immortality.

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1 How becomes Brahma, who is without form, an object of knowledge, and which are the means of producing it?—S'.

2 In the heart of all living creatures.

3 According to S'ankara's explanation, the gross and subtle bodies.

4 Or desire.

5 Of common people.

6 This verse explains what is meant by the bow, &c.—S'.

6. Within (the heart), which the arteries enter as the spokes the nave of the wheel, he moves—becoming manifold.[1] You meditate on him by the word "Om." Be welfare to you that you may cross over the sea of darkness.

7. The soul which is all-wise, omniscient, whose glory (is manifested) in the world, is placed in the divine town[2] of Brahma, in the ether (of the heart); it is of the nature of the mind, the ruler of life and of the body, placed in food.[3] The wise, concentrating the heart, behold by the knowledge of him (Brahma) that whose nature appears as bliss, is immortal.

8. The bond of the heart is broken ;[4] all doubts disappear, and his works cease (to bear fruit), when (the being) who is supreme and not supreme,[5] is seen.

9. In the golden (luminous) highest sheath[6] the knowers of the soul know the Brahma who is without spot, without part, who is pure, who is the light of lights.

10. There[7] (as to Brahma) the sun does not manifest, nor the moon and stars, there do not manifest those lightnings, how then should manifest this fire? When he is manifest, all is manifested after him ; by his manifestation this whole (world) becomes manifest.

11. This immortal Brahma is before, Brahma behind, Brahma to the right and to the left, below and above,[8] all-pervading, Brahma is this all, is this infinite (world).

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[1] By the manifold modifications of seeing, hearing, wishing, &c.

[2] The mind, according to S'ankara.

[3] In the nutrimentitious sheath.—S'.

[4] *Vide* Katha 6, 15.

[5] Supreme and not supreme, considered as cause or effect, according to S'ankara's explanation.

[6] In the sheath of intellect.

[7] The same as in Katha 5, 15 ; and in S'wét. U. 6, 12.

[8] *Vide* Pras'na U. 1, 6.

Third Mundaka.

FIRST SECTION.[1]

1. Two birds,[2] always united, of equal name, dwell upon one and the same tree. The one of them enjoys the sweet fruit of the fig-tree, the other looks round as a witness.

2. Dwelling on the same tree (with the supreme soul) the deluded soul (the individual soul), immersed (in the relations of the world), is grieved by the want of power; but when it sees the other, the (long) worshipped ruler as different (from all worldly relations) and his glory, then its grief ceases.

3. When the beholder beholds the golden-coloured author (of the world), the lord, the spirit, the source of Brahmá,[3] then, shaking off virtue and vice, without spot, he obtains the highest identity.[4]

4. "This life[5] shines forth as all the beings;"[6] the wise who thus knows, does not speak of anything else; his sport is in the soul, his love[7] and action are in the soul; he is the greatest among the knowers of Brahma.

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1 S'ankara describes the contents of this section, as follows:—The knowledge, by which the supreme Brahma is obtained, has been explained, and also the concentration, by which he is comprehended. In this section the means which accompany concentration, are described.—According to my opinion, rather all the means by which a knowledge of Brahma is obtained are here set forth.

2 The two first verses occur also in the S'wét. U. 4, 6-7.

3 Or: Brahma, who is also source (of the world).

4 An identity with Brahma, where no distinction remains.

5 The supreme Ruler.—*vide* p. 2.

6 From Brahmá down to inanimate matter.—S'.

7 Sport, according to S'., refers to external, love to internal, actions.

5. The soul must verily be obtained by the constant (practice) of truth, of devotion, of perfect knowledge, (and) of the duty of a Brahma-student. He whom the sinless devotees behold, is verily in the midst of the body, of the nature of light, is pure.

6. Truth conquers alone, not falsehood. By truth is opened the road of the gods, by which the Rishis whose desires are satisfied, proceed, (and) where the supreme abode of real truth (is found).

7. This (being of Brahma) is great, divine, of a nature not to be conceived by thinking, more subtle than what is subtle,[1] it shines in various ways, it is more distant than what *is* distant, and also near in this body; for the beholders it dwells even here in the cave.

8. It is not apprehended by the eye, not by speech, not by the other senses,[2] not by devotion or rites; but he, whose intellect is purified by the light of knowledge, beholds him who is without parts, through meditation.

9. This subtle soul is to be known by thinking, into which life, five-fold[3] divided, entered. The organ of thinking[4] of every creature is pervaded by the senses; that (organ) purified, the soul manifests itself.

10. Purified in intellect, (man) gains that world and those desires which he imagines in his mind.[5] Therefore let a man who is desirous of prosperity worship him who knows the soul.

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[1] Kaṭha U. 2, 20. [2] Kaṭha U. 6, 12. [3] *Vide* Pras. U. 2, 3.

[4] "Chittam," here, according to S'ankara, for "antahkaraṇam," the internal organ of the Védánta.[5] Brih. A'. 1, 4, 15.

SECOND SECTION.

1. He[1] knows this supreme Brahma, the place, founded on which the whole world shines in glory. The wise who, free from desires, adore the man (who thus knows the soul) will not be born again.

2. Whoever fancying forms desires, is by his desires born here and there; (but) for him whose desires are satisfied, and who has recognised the soul, vanish even here all desires.

3. The soul cannot be gained by knowledge (of the Véda,) not by understanding it, not by manifold science. It can be obtained by the soul by which it is desired. His soul reveals its own truth.[2]

4. The soul cannot be obtained by a man without strength, nor by carelessness, nor by devotion, nor by knowledge which is unattended by devotion; but if the wise strives with those supports, then enters the soul the abode of Brahma.

5.[3] When the Rishis who are satisfied with knowledge, who have acquired (the knowledge of) the soul, who are without passion and placid in mind, have obtained him, then wise and with concentrated mind, every where comprehending the all-pervading (soul), they enter it wholly.

6. Those[4] who have ascertained the meaning of the

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[1] He who is purified in intellect.—*vide*, p. 661. v. 10.

[2] Thus I translated in accordance with S'ankara's explanation of this passage; but it appears to me at variance with the strict sense of the words, as he refers the relative "yam" to another subject than its antecedent "téna." I would therefore prefer the following rendering. It (the supreme soul) can be obtained by him (the individual soul) whom it choses; it (the supreme soul) choses as its own the body of him (of the individual soul). The whole verse occurs also in the Katha U. 2, 23.

[3] How is Brahma entered? The answer is:—S'.

[4] This Mantra is taken from the Taitt. A'. x. 12, 3—*vide* Weber's *Ind. Stud.* vol. i., p. 288.

knowledge derived from the Védánta, who by the Yoga which renounces all worldly concerns, are striving (for emancipation) and whose intellects are purified, all those at the time of their final death enjoying the highest immortality in the worlds of Brahma[1] become fully liberated.

7. (Then) the fifteen parts[2] (of the body) enter into their elements, and all the organs into their presiding deities; (then) the actions and the soul, which resembles knowledge,[3] become one in the (being which is) great, inexhaustible (and) all.

8. As the flowing rivers come to their end in the sea, losing name and form,[4] so, liberated from name and form, proceeds the wise to the divine soul, which is greater than the great.

9. Whoever knows this supreme Brahma, becomes even Brahma. In his family there will be none ignorant of Brahma; he overcomes grief, he overcomes sin, he becomes immortal, liberated from the bonds of the cave (heart).

10. This is recorded in the following Rik:—Let (the teacher) communicate this science of Brahma to those who are performers of ceremonies, versed in the Védas and devoted to Brahma, who themselves offer with faith oblations to the one Rishi (the fire), and by whom the observance to bear fire on their heads has been performed according to prescribed rite.

11. The Rishi Angiras communicated this truth before (to the son of S'unaka). Let none read this who has not performed the (fire) rite. Salutation to the great Rishis, salutation to the great Rishis.

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[1] Means the one Brahma, the plural is here used, according to S'., because Brahma, although one, is perceived as manifold.

[2] The fifteen parts, mentioned in the Pras'. U. 6, 4—S'.

[3] The soul under the attribute of intellect, which is produced by ignorance.—S'.

[4] With slight variations in the Pras'na U. 6, 5.

INTRODUCTION.

THE object of the Talavakára Upanishad is simply to define the idea of Brahma as the one absolute spirit, and to show its distinction from the world. It does not attempt to investigate its relation either to the individual soul or spirit, or to the material world, but is satisfied to indicate the existence of those relations. Like the S'wétás'watara Upanishad, it commences with the question, who it is by whose decrees mind, life and the senses are engaged in the performance of their functions. It supposes then, that the necessity of a cause for the existence of finite beings has already been admitted, and moreover, that the cause must be absolute, that is to say, which does not require another cause for its own existence and action. This cause, replies the teacher, is the ear of the ear, the mind of the mind, the speech of speech, the life of life, the eye of the eye, or, as S'ankara expresses it in his commentary to the Brihat A'ranyaka Upanishad, it is the beholding of the beholding, the hearing of the hearing, that is to say, it is the absolute spirit, by whom all those functions are perceived and ordained; at the same time he is the absolute end of all intellectual beings, by the knowledge of whom a state of perfection and immortality is obtained. Hereby is the idea of Brahma fully defined, and it is impossible to determine it in any other manner; for neither the senses nor the mind can approach it. It is, according to the expression of former teachers, different from what is known and beyond what is unknown; it is therefore also beyond teaching, as it could be taught only by an idea of what is known, but the idea of Brahma is infinite. The terms "known" (Vijnáta) and "unknown (avijnáta) denote here the same as those of "manifested" (vyakta)

and "unmanifested" (avyakta), when applied to the world. The manifested is the visible world, which is an effect, and can be perceived by the senses and the mind; the unknown or unmanifested is the invisible world, which is the cause of the former, and can only be apprehended by the mind. Brahma is therefore beyond both, and the absolute cause of both, or he is, in accordance with the first definition, that which cannot be perceived by the senses and the mind, and by which those organs themselves are determined and brought to existence.

Hence it cannot be said of Brahma, that he is well known in the same way as a substance which may be perceived by the senses and clearly defined. It is very little we know of him in his relation to the senses and the deities which superintend them. The idea of him must be again and again considered to separate it from other elements, and on reflection we can only maintain that we have an undefined knowledge of him, or, to express it in the words of the Upanishad, we cannot say, that we know him, nor that we do not know him. Those who fancy that they know Brahma, *viz.*, that they can describe him as any thing which they perceive in nature, or as the material cause of nature or as mind, do in reality not know him; those, on the contrary, who know that they do not know him in this manner, have a knowledge of him. The sense of this part of the Upanishad is somewhat obscure, and admits of a double explanation. The one is: Brahma cannot be comprehended by common knowledge, as he is infinite, and whoever defines him accordingly, has only an inadequate knowledge of him; for the knowledge of the senses or the mind is always finite; it is therefore by a knowledge which is not a knowledge in the common sense of the word, that he must be apprehended, and on this account it may be said, that Brahma is comprehended by those who do not know him, (in

the common sense of knowledge), and not comprehended by those who know him, (in the same sense). The other explanation is: The instrument, by which Brahma is to be comprehended, is intellect; but intellect in its highest flights is yet something created and finite, and it remains therein constantly the difference between knowledge and its object, which cannot be destroyed without destroying intellect itself. Therefore man, while united with his body, does not fully comprehend Brahma; he approaches merely nearer and nearer to this aim, without wholly attaining it, and the sense of the passage "those comprehend him, who do not know him," would be, that those who are aware, that they cannot comprehend Brahma by intellect, know him as well as he may be comprehended by man. Either explanation accords with the spirit of the Upanishads; for they teach, that a knowledge of Brahma is possible, as well that Brahma cannot be fully comprehended by man; and according to them there is not even a contradiction in the admission of both views; for they maintain, that an adequate knowledge of Brahma is only gained at the time when the intellect, which comprehends Brahma in a finite way, has ceased to exist.

In summing up, the Upanishad declares that Brahma is comprehended, when he is known as the nature of every thought, as mere knowledge, whereby the idea of individual existence disappears. By a knowledge of this kind the last aim of man is obtained, while every other idea of Brahma produces great calamity, that is to say, leads again and again from birth to birth, and to the unhappiness inseparable from worldly existence. Hereby the Upanishad, as setting forth the knowledge of Brahma, is concluded; its remaining part illustrates by a narrative the infinite nature of Brahma, and the consequences resulting from a knowledge of him.

The Talavakára Upanishad is commonly called Kéna, from the word Kéna, with which it commences. It is one of the Upanishads in the Atharva collection, and belongs also to the Sáma Véda, where it forms, according to S'ankara, the 9th chapter of the Talavakára school. It is the text of this school, which S'ankara has followed in his explanation. The Sáma text contains four sections, while the Atharva does not appear to have any divisions. Anquetil has translated it under the title of "Kin" (pp. 291-98). Other translations are by Rammohun Roy and after him by Poley. Windischmann rendered it into German. Another German translation after the French of Pauthier is given in the "Magazin fuer die Literatur des Auslandes," 1833, No. 63,[1] and it has been lastly translated into English in the Tattwabodhiní Pattriká (vol. I, p. 349 to 351). Weber has commented on some of its passages in his "Indische Studien" (vol. II. Part 1, pp. 181 to 195).

[1] I owe these last notices to Weber.—(*Ind. St.*, vol. ii, p. 181).

THE

KÉNA OR TALAVAKÁRA UPANISHAD

OF THE SÁMA VÉDA.

FIRST SECTION.

1. (The disciple asks): By whom decreed, (by whom) appointed, does the mind speed (to its work)? By whom ordained does the first[1] life proceed? By whom decreed, is the word pronounced? Which god assigns (their functions to) the eye and ear?[2]

2. (The teacher answers:) He who is the ear of the ear, the mind of the mind, the speech of speech, is verily the life of life, the eye of the eye.[3] The wise who have abandoned (those individual existences) when departing from this world, become immortal.

3. Him (the supreme Brahma) does not approach the eye, or speech, or mind.[4] We do not recognise (Brahma as any thing perceptible; therefore) we do not know how to teach him (his nature to a disciple). It is even different from what is known (from the manifested universe; if you then say, it must

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[1] First life, because it was produced previous to the senses.

[2] Vid. Káṭhaka U., 6. 2—3. Taitt. 2, 8.

[3] And it is he, upon whom all depends, who has called those substances into existence and appointed to them their actions.

[4] A similar passage occurs in the Káṭh. U. 6, 12:—"He cannot be obtained by speech, not by the mind, not by the eye." Muṇḍ:—3, 8. "He is not perceived by the eye, not by speech, not by the other senses, not by austerity, nor by action;" and Taitt. U. 2, 4:—"A person who knows the bliss of Brahma—from which words together with the mind return, without comprehending it."

be the unmanifested universe, no) it is also beyond what is not known (to the senses, it is beyond the unmanifested universe.) Thus we heard from the former (teachers) who explained it to us.[1]

4. Think that which is not manifested by speech, and by which speech is manifested, even as Brahma, and not what is worshipped as this (any individual being which is perceived).

5. Know that which does not think by the mind,[2] and by which they say the mind is thought, even as Brahma, and not what is worshipped as this.

6. Know that which does not see by the eye, and by which they see the eyes, as Brahma, and not what is worshipped as this.

7. Know that which does not hear by the ear, and by which this ear is heard, even as Brahma, and not what is worshipped as this.

8. Know that which does not breathe by breath, and by which breath is breathed, even as Brahma, and not what is worshipped as this.

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1 "Thus," &c., occurs in the Váj. U. 3, 10, where for "púrvéshám" (from the former) "dhiránám (from the sages) is substituted.

2 "The mind," insists S'ankara, is here not to be understood in the common sense of mind, as the internal organ in contra-distinction to the other organs, but as that internal faculty in which both mind and intellect are comprehended.

SECOND SECTION.

1. If thou thinkest,[1] I know well (Brahma), (I say), what thou knowest of the nature of that Brahma, (with reference to the soul) is indeed little (it is indeed little), what thou (knowest) of his

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1 I will give here in substance the remarks of S'ankara on this passage:—A pupil who has attentively followed the exposition which has been given on the nature of Brahma in the first section, is compelled to think, that he perfectly knows Brahma. It is the well-defined meaning of all the writings on the Védánta, that the self or soul of every one who knows, is Brahma. Further, the idea of Brahma is in this Upanishad introduced by the passage: "He who is the ear of the ear;"—and firmly established by the passage: "That which is not manifested by speech, &c." Lastly, the decision of the school of the Védánta is given in the words: "He is even different from what is known, &c." Notwithstanding these apparent reasons, the pupil is wrong in supposing that he has obtained a perfect knowledge of Brahma. Of every thing which may become an object of knowledge, a perfect or definite knowledge is possible; but not so of a thing which cannot become such an object. This is Brahma; for he is the knower, and the knower may well know other things, but not make himself the object of his knowledge, (or if we should render this in modern phraseology: The subject of knowledge, "I who know," can never become its object; for having become object, it ceases to have the nature of subject) in the same way as fire can burn other things, but not itself. (What a contrast to the system of Fichte!) Nor can it be said, that Brahma may be made the object of the knowledge of another; for beside him, none that knows exists.

If here the pupil asks, is the nature of Brahma manifold, as it appears implied in the words of the text: "What thou knowest—is *little*," which conveys the idea of a more or less,—the answer is: In reality there is but one notion of Brahma, as he is without form, colour, &c., but apparently his nature is manifold, which arises from the false notions under which his nature is represented.

If it is further said, the nature of every thing is that, by which it is defined; Brahma is especially defined by consciousness, which does neither refer to the external senses, nor to the internal sense, but

(nature) with reference to the deites; therefore is (Brahma) even to be considered by thee.[1] (The pupil says:) I think he is known (to

merely refers to Brahma; therefore Brahma is consciousness, we admit, that this is true; yet thereby no exact idea of Brahma is obtained; for what we understand by consciousness, knowledge, &c., is only accessible to us by means of the senses or intellect, and expresses therefore not knowledge as it is itself, but as it is reflected by some medium. It is therefore true, what has been said before: He is even different from what is known; he is also beyond what is not known.

1 As the nature of Brahma, with reference to the soul, is unknown to thee, so also his nature with regard to the deities. If this is the case, his infinite nature is much less comprehensible and I therefore think that thou hast yet again to reflect about his being. I quote here Weber's remark on the term mímánsyam. (Vide W.'s Ind. S. vol ii, p. 184.) The verb, "mímáns," and resp. the noun "mímánsá" is frequently used in the S'atapátha Bráhmana and it appears to have been, beside Upanishad, the oldest among the names which at a later time denoted philosophical enquiry as none of the others, *viz.*, Tarka Yoga and Sánkhya occur in the S'atapátha Bráhmana. The latest among them seems to be Sánkhya; (it is moreover formed by a Taddhita derivative), as it is first found in the S'wétás'watara Upanishad, and in the later Upanishads of the Atharvan; Tarka, on the other hand, occurs, although controverted, in the Káṭhaka Upanishad, and the term there probably denotes the same as the later Sánkhya; for, from the later use of this name, we must not infer that this form of speculation (the Sánkhya) took its rise also at a later time. On the contrary, founded upon the principle of dualism (first matter and first spirit) it occurs (although generally combated) already in the Bráhmanas, beside the unitarian principle, and it is even the same philosophy, which, in its exoteric manifestation, is known to us as Buddhism. The technical term of Yoga is first found in the second part of the Káṭhaka (6th vol., 11) and denotes its own unitarian doctrine. The term nyáya is met with in the Muṇḍaka Upanishad, but probably in a spurious passage (vid. Ind. S. i, 281.) The name of Védánta is also found in the Muṇḍaka Upanishad in a passage, which occurs likewise in the Taitt. A. x, 12, 22; and is therefore derived from that Upanishad, or from a common source.

me)[1]—I do not think, I know (him well); but I do not know, that I do not know (him).[2]—Whosoever amongst us knows that (tat) (word): "I do not know, that I do not know him," knows him (tat, Brahma).

3.[3] By him (the knower of Brahma) who thinks that Brahma is not comprehended, Brahma is comprehended; he, who (not knowing Brahma) thinks that Brahma is comprehended, does not know him. (Brahma) is unknown to those who (think to) know him, (and) known to those who do not (think to) know him.[4]

4. If he is known to be the nature of every thought, he is comprehended.[5] (Hence, from this knowledge) (a person) gains

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[1] The answer of the pupil when he has reflected on the words of the teacher is given under the formula: "I do not think, I know (him well), but I do not know, that I do not know (him)." Against this the teacher argues: Then you do not know Brahma; for there is a contradiction when you say, I do not know him well and I know him. If you do not think, you know him well, how can you think you know him? If you, on the other hand, think you know him, why do you not think you know him well? The pupil, however, sharply attacked by the teacher, remains unshaken in his faith. Certain of the declaration of the S'ruti, of the tradition of the schools, and of the assent of his own mind, he repeats the formula.

[2] The Sanscrit text is: "no na vēdēti-vēdá cha." This passage is rendered in accordance with the explanation of S'ankara by the translator in the Tattwabodhini Pattriká (vol. i, p. 349) "It is neither that I know him not, nor is it that I know him," an explanation which is also admissible.

[3] The S'ruti expresses in this verse the same meaning in its own words.—S'.

[4] This may also be translated:—"To those who know Brahma, he is unknown, and known to those who do not know him." S'ankara reminds here that by those who do not know Brahma, not such are meant as are entirely ignorant of him, as they would not have the idea, "we know Brahma," but those who behold him by a supersensual (5. *v.* v.) attribute as by the mind, intellect, &c. The idea, which is produced, is no true knowledge, because it does not agree with the absolute nature of Brahma.

[5] Or also:—"If he, by whom every thought is known, is comprehended, immortality is gained;" or, "If he is comprehended as the knower of every

immortality. (A person) gains power[1] by the soul (by one's own self,) (and) by knowledge immortality.

5. If in this world (a person) knows (the soul), then the true end (of all human aspiration) is (gained); if a person in this world does not know (the soul), there will be great calamity. The wise who discern in all beings (the one nature of Brahma) become immortal, after departing from this world.

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thought." The meaning is, if he is known only as spirit, without any determinate object, whose nature is only to think, to know, if he is known as the beholder of the beholding.

[1] Power, obtained by wealth, &c., does not overcome death, because it is external and transient; the power gained by the knowledge of the soul, is able to overcome death, for it is internal and eternal in itself.

THIRD SECTION.

1. Brahma was once victorious[1] for the sake of the gods. By the victory of Brahma the gods obtained majesty. They reflected: To us belongs this victory, to us belongs this majesty.

2. He knew even that (delusion) of them; he manifested himself to them. They did not know him (and asked each other): Is this (being) worthy of adoration?

3. They spoke to Agni: Játavéda, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so.

4. He (Agni) ran up to him (Brahma).—He (Brahma) said: Who art thou? He answered: I am verily Agni; I am verily Jatávéda.

5. (Brahmá asked him:) What power hast thou, who art of such a nature? (Agni replied:) I can even burn whatsoever there is on earth.

6. He placed a blade of grass before him (saying:) Burn this. Approaching it with all his might, he could not burn it. He thence returned (saying:) I could not ascertain, whether this being is worthy of adoration.

7. Then they spoke to Váyu: Váyu, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so.

8. He (Váyu) ran up to him. He (Brahma) said: Who art thou? He answered: I am verily Váyu, I am verily Mátaris'wa.[2]

9. (Brahmá asked him:) What power hast thou, who art of such a nature? (Váyu replied:) I can even sweep away whatsoever there is on earth.

[1] "Victorious," he defeated the Asuras, when they were fighting for the supremacy with the gods. S'ankara observes, that the following legend is either written for the purpose of illustrating the difficulty of knowing the nature of Brahma by the example of the gods, or for his praise, since by the knowledge of Brahma, Agni and the other gods obtained their power.

[2] "Mátaris'wa, mátari, antarikshé s'wayati iti Mátaris'wá," he sleeps in his mother, in the sky, and is therefore called Mátaris'wa.—S'. (Vid. Is'á U., where the same term occurs.)

10. He placed a blade of grass before him (saying): Sweep away this. Approaching it with all his might, he could not sweep it away. He thence returned (saying): I could not ascertain, whether this being is worthy of adoration.

11. Then they spoke to Indra: Maghavan, do ascertain, whether this being is worthy of adoration. (He replied:) Be it so. He (Indra) ran up to him. He (Brahma) disappeared before him.[1]

12. There in the ether he met with a woman, highly adorned, with Umá, the daughter of Himavat.[2] He asked her: Is this being worthy of adoration?

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[1] As Indra is the most powerful of the gods, Brahma disappeared to show of how little avail his power was to obtain a knowledge of Brahma.

[2] Indra did not return, like Agni and Váyu, but remained in contemplation of that being. Knowledge, in the form of Umá, perceiving his faith in the adorable being, manifested herself to him. "Haimavatim" means either "adorned with gold," or the daughter of Himavat; for as she is constantly together with I's'wara (S'iva), she of course is able to know. Thus far S'ankara in explanation of this passage. His last conjecture appears to be most plausible, if we could persuade ourselves that at the time of the composition of this Upanishad the worship of S'iva had been already existing.

I here quote Dr. Weber's remarks on this passage (I. S. vol. ii., p. 186-90.)

"The exposition in the 3rd and 4th sections points to a time, when instead of the three principal gods, Agni, Váyu and S'urya, who had gradually been considered as the representatives of things divine on the earth, in the atmosphere, and in the heavens, three others were assumed, *viz.*, Agni, Váyu and Indra. The latter are in fact only two, as Indra is essentially the same with Váyu. Of the first triad I have found a great many examples in the two Yajur Védas, of the latter, which is rather a duad, only one (in the Purushasukta of the Rig text). Nor am I able to give a satisfactory explanation of it. On the other hand, the identity of all things divine was already comprehended in Brahma; and it is moreover

the object of this legend to illustrate or inculcate the supremacy of this Brahma over all divine manifestations in time and even over the triad of them. But how to explain the relation of Umá Himavati, who appears here as the mediator between Brahma and the deities? According to S'ankara she is Vidyá (knowledge) which Umár'upini (in the form of Umá) manifests to Indra. The same view is taken by S'áyana who (Taitt. A'. x. 1, 150,) quotes this passage at the explanation of the word Soma. He says there: Himavat—putryá gauryá brahmavidyábhimánirupatwád gauriváchaká kumás'abdo brahmavidyám upalakshyati, ata éva talavakáropanishadi brahmavidyámúrti prastávé brahmavidyámúrti pathyaté bahus'obhamánám umám havimavatím tám haváchéti, tadvishaya tayá Umayá saha vartamánatwát soma: and in the same way ibidem, anuv. 38 (8 Dráv.)—umá brahmavidyá táya saha vartamána soma paramátman; farther, ibid. anuv. 18 Dráv. (22 Andhra)—ambiká jaganmátá párvati tasya bhartre (Ambikápatayé is the reading of the text) tasyá éva brahmavidyátmaka déha umás'abdénochyaté, tasyá swáminé (the text reads Umápatayé, but only in the Drávida, not in that of the Andhras.) This latter is the only passage in Védaic writings, beside the Kéna Upanishad, where I have met directly with the name of Umá; for the "umásaháya of the Kaivalya U. does not belong any more to Védaic writings, and although the commentaries also elsewhere, as Sáyana, in the passages referred to, explain the Soma by Umayá sahita, (for instance, Mahídhara in explanation of Váj. pp. 16, 39, and Bhatta Bh. M. commenting on the corresponding passage of Taitt. S.) yet such a view is undoubtedly no more founded than in the passage, quoted from Sáyána, where the term means simply the juice of the Soma. If then, from what has been said, *viz.*, partly from the agreement among the commentaries, partly from the position which Umá holds here in the Kéna U., the meaning of it as brahmavidyá seems to be pretty well certain, and directly to identify itself with the Saraswatí, the divine word, if we even might be tempted etymologically to connect her with the sacred word "Om," yet there are other points which seem to suggest quite a different view of the original meaning of Umá. First, why is she called Haimavatí? (S'ankara gives two explanations: hémakritábharaṇavatí athavá himavato duhitá). What connection had she with the Himavat? Is it, that the brahmavidyá came first from the Himavat to the Arians who inhabited Madhyadés'a?

That the north of India was distinguished by a greater purity of language, and that people went there to learn the languages (vácham s'ikshitum) and on their return enjoyed more respect and authority, we have seen before from the Kaushitaki Brâhmaṇa (1,153); it would now be quite in order, if this had not been limited to language, but extended to philosophy, and if the knowledge of the one eternal Brahma had been sooner attained in the peaceful valleys of the Himavat than this was possible in Madhyadés'a, where practical life had yet too much hold on the mind. However, such a view of the Umá Haimavatí seems to me very hazardous; for, independent, that in the explanation of the old Indian deities, it appears to be better to refer more closely to their relation to nature than to speculation, we do not know precisely, whether Umá really denotes the brahmavidyá, and moreover, her later relation as the wife of Rudra (in the Taitt. A'.) and resp. of S'iva would be entirely unintelligible. There is now among the names of this latter (the wife of Rudra) a similar one, *viz.*, Pârvatí, to judge from which we ought not to place the accent upon Himavat, but upon mountain, and to this I would add the names of Rudra which we learnt before from the S'atarudriya, *viz.*, giris'a, giris'anta, giris'aya, giritra, in which we traced the origin of the belief, that S'iva was dwelling on the Kailása. It is the tempest which rages within the mountains, and his wife is therefore called properly "Parvatí," "Haimavatí." It is true, it is hence not evident, what is meant by his wife;[1] originally she is perhaps not even his wife, but his sister; for Umá and Ambiká are at a later time evidently the same, and Ambiká is the sister of Rudra (vide. I, 183). This identity with Ambiká suggests to us a new etymology of Umá; for as Ambiká, "mother," seems merely an euphemous

[1] Does she perhaps denote the torrents of rain which are sent forth by Rudra, the storm from the mountains and clouds? And does the name of "Ambiká" bear a direct relation to this? In the same manner Saraswatí, the goddess of rivers and of speech, is called Ambitamá, is addressed by "Amba," and is named "uttamé s'ikharé játá parvatarmúrdhani? According to this, Umá and Saraswatí, Ambiká and Ambitamá, Párvatí and Parvatarmúrdhani would perhaps have the same origin, and their separation had only gradually ensued, so that the destructive power of nature had been centred in the one, and in the other the beneficient harmonious power of song of the flowing waters? We had therefore in the Umá of the Kéna U. and in the Varadá of the Taitt. A'. to see two examples of the original unity of both of them.

flattery to propitiate the cruel goddess (vid. Mahídh. commenting on Váj. S. p. 3,57.) (in the same manner Rudra received the name of S'iva) so it appears also necessary to derive the name of Umá from the root " u" "av" to protect. No doubt, a final vowel before ma gets commonly guṇa, or is prolonged, but sima and hima show that this is not necessary, and the name of Rumá (unless it is to be derived from Ram) is perhaps of a corresponding formation. It remains indeed involved in doubt, in what manner the cruel wife of Rudra appears here in the Kéna U. as the mediator between the supreme Brahma and Indra, unless this Upanishad belongs to a time in which S'iva, her husband, was considered the supreme deity, I'swara, and resp. Brahma, that is, to the time of a sect of S'iva. If this remains questionable, and improbable yet for the first the view must be maintained, that the idea of Umá as brahmavidyá is founded on this sole passage of the Kéna U., unless without any complication the original unity of Umá with Sarasvatí, which we pointed out in the preceding note, is here still transparent.

FOURTH SECTION.

1. She said, it is Brahma; for verily in this victory of Brahma you obtained majesty. Hence (from the word of Umá) he (Indra) even knew Brahma.

2. Therefore verily those gods, Agni, Váyu and Indra, became excellent before the other gods; for they nearest touched that Brahma; they first knew that Brahma.

3. Therefore verily Indra became excellent before the other gods; for he nearest touched that Brahma; he first knew that Brahma.

4. This is a declaration (in illustration) of him, he shone forth like (the splendour) of the lightning;[1] he disappeared like (the twinkling) of the eye. This (is the comparison of Brahma) with reference to the deities.

5. Then (follows a comparison of Brahma) with reference to the soul. The mind approaches, as it were, to this (Brahma); by the mind one recollects him; (by the mind) he is again and again ascertained.

6. He is verily to be adored by that (individual soul). By the name of the adorable he is to be worshipped. All beings pray to him who thus knows that (Brahma).[2]

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[1] The meaning of this, according to S'ankara, may also be, that Brahma, showing for an instant to the gods his nature, disappeared. This verse is intended to compare the nature of Brahma with reference to the superintendence of deties (adhidaivatam), and the sense is, that the perception of Brahma through the sense takes place like lightning, that before it can be said, there is a perception, the perception has already disappeared. The comparison either refers to the instantaneousness of the lightning or to its splendour.

[2] Vid. B. A.' U. 1. ch. 4th Br. 16, where it said: "As every one desires continuance of his place, so verily desire all beings welfare for one who thus knows (because he is the place for all beings).

7. (The pupil speaks :) O venerable, tell the Upanishad.[1] (The teacher answers :) The Upanishad is made known to thee, we have explained to thee the Upanishad, referring to Brahma.

8. (The means) for its obtainment (are): Restraint (of the senses), subduing (of them) and work; the Védas with all their members are its foundation, truth its abode.[2]

9. Whoever knows it (the Upanishad) in such a manner, after having shaken off all sin, abides in the eternal, glorious place of heaven, abides in heaven.

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[1] This request of the disciple is evidently made for the purpose, that no doubt should remain, whether the doctrine taught before contains the whole science of Brahma or not, and the sense is: The knowledge of Brahma is completed by what has been said of him before, there is nothing else that belongs to it, as it is independent of every other knowledge. There are, however, some means, by which the mind gets prepared for the reception of the knowledge of Brahma; but, however necessary they are as means, they are not included in that knowledge as a part of it, nor do they give the foundation to it.

[2] "Restraint," tapas, austerity; "work," all ceremonial ordinances, enjoined by the Védas; the members of the Védas (védánga) are the six sciences by which the understanding and application of the Védas are effected.—*S.*' Vid. a similar passage Taitt. U. I. vol. 9th Anuv.

INTRODUCTION

THE Pras'na, one of the Upanishads in the Atharva collection, is divided, according to S'ankara's text, into six parts (Pras'nà questions), or, according to Dr. Weber's codices, into three Adhyáyas with six Kaṇḍikas.[1]

The first question shows the relation between Prajápati (the Creator) and the creatures, the period of creation and the manner in which Prajápati is to be worshipped. The whole description is mythological and symbolical, and does not contain any defined thought. The creation proceeded from Prajápati, who was desirous of offspring. From his desire and the reflection on the creation a pair sprung forth, *viz.*, that which is without form, matter,[2] the universal food, and that which has form, life, the consumer. As life and matter Prajápati is gradually the sun and the moon, the year in its two halves, *viz.*, when the sun moves to the north and again turns to the south, the lunar month in its dark and light halves, day and night, &c., so that each first member of this series corresponds to life and each second to matter. In fact, Prajápati, though divided, is one and the same, is creator and creature.

While the first question exhibits Prajápati in his general relation to the world, the second shows his relation to the individual bodies.

The body, according to it, is composed of the five gross elements, of the organs of action, the organs of intellect and

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1 *Ind. Stud.*, vol. i., p 439. It is translated by Anquetil (Oupnekhat, vol. ii., pp. 128-57) and by Weber into the German (*Ind. Stud.*, vol. i., pp. 439-45).

2 I use here, as well as in the first Pras'na, the term "matter" not in the sense of the substance which is extended, but in the sense of material, from which any thing may be formed.

the vital airs. By which of them is the body upheld? The answer is, by the principal life, because, when life ceases, all the other organs cease to act. Which then is the principal life? The answer, stripped of its symbolical disguise, is, it is the soul, it is all in all, the gods, the elements, the creatures, the Védas, Prajápati, that is to say, it is the Creator. But, then, this assertion is at variance with what has been said before about the principal life, *viz.*, that it is one of the organs; it is at variance with the third question, where (at its commencement) life, when produced from the soul, is said to have divided itself into the five vital airs, by whose action the functions of the body are upheld. Here life evidently means the general function or power with regard to the vital airs, and is therefore not the soul or Prajápati; for this life is not higher than any of the other function or organs. In which meaning then is the term life adopted here? Not in the meaning of a general function of the vital airs; for this would be in contradiction to the doctrine of all other Upanishads and of the Pras'na itself, since life is a function together with the other functions, and is not produced before the elements, the senses, &c.; we must therefore maintain, that life means here Prajápati, or Hiraṇyagarbha, the first production of Brahma. Yet after this decision, which is inevitable, there remains a surprise, why the creator obtained the name of life, and why he is described also as the life, from which those vital functions proceed, in evident contradiction to the other tenets, which could hardly escape the sagacity of the author of this Upanishad.

For the solution of this difficulty the idea suggests itself, that, antecedent to the time of the Upanishads, a doctrine was held, according to which life (as the general power of the vital functions) was considered as the principle, from which the creation sprung forth, and that, when it gave place to the

doctrine, that all is founded on the soul, the name of life was retained as an equivalent of the creating power.[1] It may then be considered as life, which divided itself into those functions, although not only as life, but also, for instance, as the element which divided itself into five elements, or as organ of intellect which divided itself in a similar manner.

Life again, or Prajápati, according to the third question, is founded on the supreme soul, and enters through the mind into the body. The remaining part of this question gives a specimen of the anatomical and physiological knowledge of the author, and makes an attempt to trace the functions observed in the macrocosm of the human body to the macrocosm of the world.

The fourth question, which is free from mythological embellishments, and contains the substance of the doctrines of this Upanishad, describes, first, the three states of the soul, *viz.*, the state of awaking in which all the organs perform their functions; the state of dream, in which only the mind, the highest among the senses, is awake, while the others have entered it, and apprehends the impressions, which remain from the actual perception of objects in the awaking state; and the state of deep sleep, when all the impressions have disappeared and the mind is mere thought, that is to say, when the mind has entered the soul, so that the soul is the foundation of all. Then follows a statement of the different creations or principles of creation, *viz.*, of the five subtle and gross elements, (earth, water, light, air and ether,)

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1 This view is confirmed by the fact, that in other Upanishads life is a name of Hiranyagarbha, the Creator; for instance, Kaṭha U. 4. 7, (vide also 2 Mund. 1, 3, and 3 M. 1, 4,) and 6, 2, in which latter place, according to S'ankara, it denotes even the supreme Brahma; further, that in the frequent description of the dispute among the organs (Brih. A'. 5, 3. M. 6; 1. K. Chands 7, 1,) life is invariably described as victorious.

the five organs of intellect, the five organs of action with their respective objects, the mind, intellect, self-consciousness, thinking, right and life, and the objects of mind, intellect, &c. At its commencement, it will be observed, this series is made in the inverse order of the creation of the elements ; but there appears no order of dependence, according to which the other parts from the eye to the mind are arranged ; afterwards (*viz.*, from mind to life) the succession appears again regulated by some specific view, but whether so, that the parts are arranged according to their dependence upon each other, or according to their respective excellence, is doubtful. It evidently differs from the order in the Katha Upanishad, in which there was a relation of dependence.

Brahma is then to be conceived in his relation to the world where he is the creator in the way described before, and he is also to be considered independently of the world in his own nature, which is his true conception, and according to which he is without attributes, mere spirit.

Herewith the doctrinal part of the Upanishad is concluded, and the two last questions do not open any new view. The fifth explains the "Om," or the verbal symbol of the knowledge of Brahma in its reference either to the inferior or to the supreme Brahma. If the "Om" is meditated upon in its parts, the knowledge of Brahma is incomplete, and its ultimate result is that man is born again ; if it is meditated upon as a whole, Brahma will be known in his absolute nature, and the effect is liberation from the world and absorption in Brahma.

THE PRAS'NA UPANISHAD

OF THE ATHARVA VE'DA.

First Pras'na.

1. Sukesan, the son of Bharadvája, Satyakáma, the son of S'iva, Gárgya (a descendant from the Garga family), the grandson of Súrya, Kaus'alya, the son of As'vala, Bhárgava (a descendant of the Bhrigu family), the son of Vidarbhi, and Kavandhin, the son of Katya, all these, devoted to Brahma[1] and firm in his worship, being searching for the supreme Brahma, approached, sacred wood in their hands, the adorable Pippaláda, (thinking:—) he will verily explain all this.

2. The Rishi spoke to them:—Pass another year with austerity,[2] the duties of a Brahma-student (and), faith (and then) ask any questions which you like. If we know, we will explain all to you.

3. Then (after the expiration of a year) Kavandhin, the son of Katya, approached (him) asking, whence are these creatures produced?[3]

4. He said to him:—Prajápati[4] was desirous of offspring (Prajákáma). He performed austerity.[5] Having performed

[1] The inferior Brahma; Brahma, not considered in his absolute nature, but in relation to the world.—S'.

[2] Subjugation of the senses.

[3] The drift of the question is, according to S'ankara, what is the fruit of inferior knowledge and of works, either in their conjunction, or separation.

[4] Prajápati (the lord of creatures) —Hiranyagarbha, the soul of all, or the universal soul, distinct from the supreme soul.

[5] Performed austerity means, according to S'ankara, reflected at the commencement of this Kalpa on the knowledge remaining from his former birth, he reflected on the creation of the universe.

austerity, he produced a couple, matter[1] and life[2] (with the intention): They shall in manifold ways produce offspring for me.

5. A'ditya (the sun) is verily life, matter even the moon; matter is this all, *viz.*, what has form,[3] and what is without form.[4] Hence (from this division)[5] what is possessed of form is even matter.

6. Then A'ditya rising penetrates the eastern quarter; therefore he takes up[6] into his rays the creatures in the east. Because he penetrates the southern, the western and the northern quarters, because (he penetrates) below, above, because (he penetrates) the intermediate quarters, because he manifests all, therefore he takes up into his rays all creatures.

7. This life, the soul of all creatures (Vaisvánara), the nature of all,[7] the life, rises as fire (every day making the quarters like himself). This is recorded in the following Mantra of the Rig Véda:—

8. "He (whom the wise know) as the nature of all, as the taker (of all), as omniscient (játavéda), as the supreme support, as the one light,[8] as the performer of austerity, he who sheds a thousand rays, the life, dwelling a hundred-fold (in the creatures), the sun rises."

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[1] Matter, for which the equivalent terms in this Upanishad are the moon—food.—Vide p. 681 second note.

[2] Life identified with fire, the consumer.

[3] What has form, the gross bodies.—S'.

[4] What is without form, the subtle bodies.—S'.

[5] Before the division it was without form; it was then the same with the consumer.

[6] He makes them like himself.

[7] Of all the spheres of the universe.—A'. G.

[8] The eye of all creature.

9. The year (time) is verily Prajápati.[1] It (the year) has two paths, the one to the south, the other to the north.[2] Therefore those who worship it under the idea of work (that is to say as finite) as oblations,[3] and pious gifts,[4] obtain even the sphere of the moon; they return again. Therefore those who are desirous of heaven,[5] and those who are desirous of offspring,[6] obtain the southern path (the moon). This food is verily the path of the forefathers.

10. Again, those who, through austerity,[7] by the performance of the duties of a Brahma-student, by faith, (and) knowledge,[8] comprehend themselves,[9] obtain the sphere of A'ditya,[10] by the northern path. This is verily the support of the creatures, this is immortal, this is without fear,[11] this is the supreme path. From thence none ever returns, for there is this exclusion. Here the following s'loka is recorded :—

11. "Some call him[12] the father,[13] moving with five feet,[14]

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[1] Prajápati, considered as the union of the sun and the moon, of the consumer and the food.—S'.

[2] The annual revolution of the sun six months to the south, and six months to the north.

[3] Oblations (ishta), according to A'nanda, fire-offerings, austerity, speaking of truth, understanding of the Védas, hospitality, oblation to the Vis-vadévas.

[4] Pious gifts (purta), digging tanks or wells, building of temples, giving of food, &c.—A'. G.

[5] Thus I rendered Rishi after S'ankara's explanation.

[6] The house-holders.

[7] The overcoming of the senses.

[8] Whose object is Prajápati.

[9] I am the life, the sun, the foundation of the world.

[10] They obtain the state of Prajápati, the life, the consumer, A'ditya.

[11] It makes immortal and without fear.

[12] A'ditya (the sun) in the form of the year.

[13] As the Creator of all.

[14] The five feet are the five seasons instead of the common number of six; winter (hémanta) and the cold seasons (s'is'ira) being here considered one—S'.

possessed of twelve-fold form,[1] who has abundance of rain, in the place higher than heaven.[2] Others call him all-wise, upon whom, like a chariot, drawn by seven horses, whose wheels have six spokes,[3] (the whole world) is founded."

12. The month is Prajápati,[4] its dark half is even matter,[5] its light half, life (A'ditya, the consumer fire). Therefore[6] these Rishis offer oblations in the light half,[7] others in the other.[8]

13 Day and night are Prajápati; his day is even life, his night even food. Those verily dry up life who by day enjoy love; those who enjoy love by night are considered as fulfilling the duties of a Brahma-student.

14. Food is verily Prajápati; hence the seed; hence are created the creature.

15. Therefore all (the house-holders) who follow that vow of Prajápati (vide v. 13) produce a pair (son and daughter).[9] This world of Brahma[10] will be obtained by those who practise austerity, the duties of a Brahma-student, (and) in whom truth dwells.

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[1] The twelve months.

[2] Heaven means here the atmosphere, and it is therefore the place higher than the atmosphere, or the third heaven. The sun has abundance of rain, as producing it from water.—S'.

[3] Seasons.

[4] That is to say, Prajápati in the form of the year gets his completion by his part, the month. He is the month, considered as before, as a couple.

[5] Food, the moon.

[6] Because they behold in life the nature of all, and without life nothing is seen in the dark half.

[7] Although they do it also in the other.—S'.

[8] In the dark half, although they may actually do it in the other; for they do not see life, and behold only nature in its darkness.—S'.

[9] As the visible effect of fulfilling that law.—S'.

[10] Of the moon, it is called the world of Brahma, because it is a part of Prájapati, Brahma.—S'.

16. That world of Brahma,[1] which is free from dust (decay), will be the share of them in whom there is no crookedness, no lie, no delusion.

[1] The world of A'ditya.

Second Pras'na.

1. Then Bhárgava, the son of Vidarbhi, asked him :—O venerable, how many deities (organs) uphold the creature (the body)? How many (of them) manifest that (greatness of their own)? Who again is among them the greatest?[1]

2. He answered him :—Those deities verily are the ether, the wind, the fire, the water, the earth,[2] speech, mind, eye, and ear[3] (upholding the body). They manifesting (their power), disputed among each other, (saying —) I, even I, uphold this body by my support.

3. To them spoke the principal life :—Be not lost in delusion. I even, five-fold[4] dividing myself, uphold this body by my support.

4. They did not believe. It (the principal life) through pride went out (of the body,) as it were, from above. When it went out, all the others (the senses) went out, and when it remained, all the others remained. As all the bees go out, when their king goes out, and as all remain, when he remains, so also speech, mind, eye, and ear. Satisfied (thereby) they praise life :

5. "This (life) as fire burns, as the sun it (shines), as Parjanya (it rains), as Maghaván (Indra it reigns); it is the

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[1] In the first question life has been set forth as the consumer, as Prajápati. To answer how his nature as Prajápati (as the universal life) or as the consumer is to be comprehended in this body, the second question is commenced.—S'.

[2] The five gross elements, being the foundation of the body.

[3] That is to say, the five senses of intellect and the five organs of action.

[4] Dividing itself into the five airs of respiration, of the ascending and descending airs, and of the airs of circulation and assimilation.

wind, it is the earth, the food, the god (of all the world), all that is and is not,[1] and immortal."[2]

6. As the spokes on the nave, so all (the whole body) is founded on life ; (it is) the Mantras of the Rig, of the Yajus, and of the Sáma Védas, the oblations,[3] the Kshatra and the Brahma.[4]

7. Although Prajápati,[5] thou movest in the womb, thou art born. For the sake of thee, O life, who dwelleth together with the senses, those creatures offer oblations (food).

8. Thou art the principal dispenser (of the offerings) among the gods. Thou art the first food of the fore-fathers ;[6] Thou art also the real object of the Rishis,[7] (and) of the vital functions[8] which are the essence of the members.

9. Thou, O life, art Indra (the supreme god) by (thy) power, thou art Rudra,[9] (thou art) the Preserver. Thou movest in the atmosphere as sun, thou (art) the lord of splendours.

10. When thou (as Parjanya) showerest rain, these creatures inhale life,[10] (then) they rejoice, expecting, there will be food according to (our) wish.

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1 That has form and that is without form.

2 The cause of the continuation of the gods.—S'.

3 Which are to be accomplished by the Mantras.

4 The preserver of all, as it is the Kshatra among men. The Brahma who has to superintend the sacrifices and other ceremonies.—S'. Vide Kath U. 2, 25.

5 The Viráta, the first production of the mundane egg.

6 At the celebration of the Sráddha.

7 Of the senses, Rishi from the root Risha, going, obtaining, because the senses are the producers of knowledge.—A'. G.

8 Angirasa, vide. B. A'. 1st Adh. 3, 4.

9 By the destruction of the world.

10 According to the reading " pránaté." If this is divided into práṇa, té, the rendering would be : Then these thy creatures, O life, rejoice, &c.

11. Thou art a Vrátya,[1] O life, the only Rishi, the consumer,[2] the good lord of the world[3] We are the givers of food ; thou, O Mátaris'va, art our father.[4]

12. Make propitious thy body, which abides in speech, which abides in the ear, which abides in the eye, and which pervades the mind.[5] Do not go out.

13. All that (is here on earth) and all that is in the third heaven, is placed under the sway of life.[6] Like a mother her children, protect us, grant us prosperity and wisdom."

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[1] A Vrátya is a Bráhman, in whose youth the customary observance have been omitted, and who has not been initiated with the holy thread. The sense is : Thou art not initiated, because there was none to perform those rites ; thou art holy by thy own nature.

[2] As fire, which among the Atharvanas is known as the Ekarishi, the one Rishi, the consumer of all sacrifices.

[3] Or the lord of all that exists ; or, if "Vis'vasya" is connected with "attá," the consumer of all, the lord of what exists.

[4] Mátaris'va, the wind. This passage may also be rendered : Thou art the father of Mátaris'va (of the wind).

[5] The body which abides in speech, is the descending air Apána, by which speech is produced ; that which abides in the ear, is the circulating air (Vyána), which abides in the eye, the air that goes forward (Práṇa), which abides in the mind, the equalizing air (Samána), by which determination, &c., is regulated.—A'. G.

[6] Life as the Ruler of all, Prajápati.

Third Pras'na.

1. Then Kausalya, the son of As'vala, asked him[1]:—O venerable, whence is born this life, (when born) how does it enter this body,[2] (when it has entered) how, dividing itself, does it abide, how does it go out (of the body), how does it maintain (its) external[3] relation, and how its relation to itself (to the soul)?

2. He answered him:—Thou askest difficult questions; thou art a great enquirer after Brahma; therefore I will explain to thee (for what thou hast asked).

3. From the soul is born this life. As a shadow (is cast) by man, so this (life) is expanded upon that (Brahma, the cause). By the action of the mind[5] it enters into this body.

4. As a king commands his officers: Govern these or those villages; so ordains life the other vital airs[6] to separate and separate work,—

5. The descending[7] air to the organs of excretion and generation. Life itself[8] abides in the eye and ear, in the mouth

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[1] After it has been determined, that the nature of Prajápati, of the consumer, &c., belongs to life, another question is asked, in order to ascertain the manner in which it should be worshipped.—A'. G.

[2] This means, What for does it assume a body?—S'.

[3] The relation to the elements and deities.

[4] Bramanistha is explained by S'ankara with Brahmavid (a knower of Brahma).

[5] By work which is accomplished through the action of the mind, that is to say, by virtue or vice.—S'. Weber translates "by the will;" but S'ankara's explanation appears to be right, because it is afterwards expressly said that by their actions people obtain different bodies.

[6] S'ankara explains "prâṇan" more generally "organs," but in the following verses, work is assigned only to the vital airs.

[7] The air which takes away urine, &c.

[8] Prâna, life, the air that goes forwards, which is inhaled and exhaled, which regulates the functions of respiration, the closing of the eye, &c.

and nose, but in the midst[1] the equalising air; for it carries (every where) equally what has been offered;[2] from this (air) proceed these seven flames.[3]

6. For the (ether of the) heart is verily that soul. There (arise) the hundred and one (principal) arteries; each of them is a hundred times divided;[4] 72,000 are the branches of every branch artery;[5] within them moves the circulating air.

7. Again, the ascending air (udána),[6] rising, leads through one of them[7] to the holy place by holy work, by sin to the place of sin, by both to the world of man.

8. A'ditya[8] is the external air of respiration; for he rises for the benefit of the air of respiration[9] which is in the eye.[10] The (presiding) deity of the earth[11] arrests[12] the descending air

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1 In the midst of the descending air and the air of respiration, in the navel; it is the air, by which food and drink is digested, and carried equally to all parts of the body for assimilation.

2 "What has been offered," what has been eaten and drunk. This air is here compared with the fire, which consumes the sacrificial food, and equally distributes it among the gods.—S'.

3 Continuing in this comparison, seven flames are ascribed to the equalising air as to the fire. Commencing from the heart, this fire of digestion arises in seven flames, the openings or entrances in the head, *viz*, the eyes, ears, &c.—S'. The seven flames of the fire are mentioned in Mund. Up. I, 2,4.

4 10,100.

5 727,200,000. The whole number of arteries would therefore be 727,210,201. A'nanda, who gives the total, has in the fifth place instead of a 6, evidently by the mistake of a copyist.

6 The ascending air rises from the sole of the foot to the crown of the head.

7 The Susumna, the coronal artery.

8 As the presiding deity.

9 In its relation to the soul.—S'.

10 He benefits the eye by giving it light to perceive colours.—S'.

11 Fire.

12 It arrests or attracts it, and according to S'ankara, it is owing to this attraction, that the body is prevented from falling down, in consequence of heaviness, or from going upwards by the opposite power.

of man. The other (air) which is between[1] (heaven and earth) is the equalising air. The wind (the common, external air) is the circulating air.

9. The ascending air is splendour ;[2] therefore, when his splendour[3] is subdued, (man obtains) another body together with his senses, which have entered the mind.

10. With the understanding[4] (the individual soul) enters life (Prâṇa).[5] Life, united with splendour,[6] together with the soul, leads it (the soul) to its appointed world.[7]

11. The offering of him who, thus knowing, knows life, does not perish, (and after death) he becomes immortal ; here the following memorial verse (is recorded) :—

12. " Whoever knows the origin,[8] the entrance,[9] the locality[10] and the five-fold power of life,[11] enjoys immortality : whoever knows this, enjoys immortality."

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[1] A'kás'a, according to S'., is the air which is between heaven and earth, and distinct from the ether which pervades all the spheres of creation. Thereby it corresponds to the equalising air, which is also in the midst of the air which descends and the air which goes forward.

[2] Splendour is here the external splendour in general, and therefore distinct from the splendour of the sun, which is special.—S'.

[3] His vigour at the time of his death.

[4] With the particular disposition of the understanding, or mind, the result of his life which a man has at the time of his death.—S'.

[5] The principal life, that is to say, the principal life continues at the time of death, when all the other organs have ceased to perform their functions ; for people say, he breathes, he lives.—S'.

[6] With the ascending air.

[7] In consequence of its good or bad acts.

[8] Of life from the supreme soul.

[9] Of life into the body, by the effect of virtue or vice in a former life.

[10] In the different parts of the body.

[11] Namely, its descending power in the organs of excretion and generation, the power of respiration in the eye and ear, the equalising power, the power of digesting and assimilating in the navel, the circulating power in the heart and blood-vessels, and the ascending power in the Sushumna; or coronal artery, together with the presiding deities of those powers, *viz.*, the sun, the fire the ether (in the sense above determined), the wind and splendour.—A'.G.

Fourth Prasna.

1. Then Gárgya, the grandson of Súrya, asked[1] him :— O venerable, which (organs) sleep[2] in the body? Which are awake therein?[3] Which among them is the god (the organ) who sees the dreams?[4] Whose is that happiness?[5] Upon whom are all (those organs) founded?

2. He answered him :—As all the rays of the sun, when setting, become one in that disc of light, and as they are dispersed when he again and again rises, so this all (produced by the organs and their objects) becomes one in the highest god (sense), in the mind (at the time of sleep).[6] Therefore,[7] at that time the soul (Purusha) does not hear, nor see, nor smell, nor taste, nor touch; it does not speak, nor take, nor enjoy itself, nor evacuate, nor move; it even sleeps, it is said.

3. (While the organs are at rest,) the fires of the vital airs[8]

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[1] In the first three questions the object of the inferior knowledge, the world, as manifested, as being in the connection of cause and effect, as transient, &c., has been treated. In the following questions the nature of the soul is to be explained as being independent of cause, proof, incapable of becoming an object of the mind or the senses, as blissful, unchangeable, indestructible, true, and to be comprehended by the highest knowledge.—S'.

[2] Rest from their functions.

[3] Perform, when awake, their functions.

[4] The subtle objects, which the soul perceives, when the senses are at rest.

[5] The happiness of profound sleep.

[6] While they are sent forth from the mind to perform their functions in the time of awaking.

[7] Because they have become one, and cease from their work.

[8] In this and the next verse the vital airs are compared with the five fires of the householder. They are—1. The gárhapatya (the household) fire. This is to be kept burning for the whole life of the householder, and the other fires are to be lighted by it. It is placed to the south-west. 2. Dákshinágni, the southern fire, by which the offerings to the gods of the fore-fathers are performed. 3. The áhavanníya fire, by which (sacrifice?) is offered to all the deities. Its place is to the east. 4. The sabhyágni, by which secondary offer-

are awake in this town.[1] The ascending air is the household fire, because the air of respiration (Práṇa), which is (like the fire by which is) offered, is taken (praṇíyate) from the (ascending air, as the sacrificial fire is taken from) the household fire, which is therefore called Praṇayana (from which is taken); the circulating air is the (southern) fire, by which the sacrificial food is prepared;[2]

4. Inspiration and expiration are the two oblations, the air, which distributes them equally, is the equalising air.[3] The mind is the sacrificer; the fruit of the sacrifice is even the ascending air; it leads the sacrificer day by day to Brahma.[4]

5. Then[5] that god (the[6] mind) enjoys in dream power. Whatever is seen, he sees again,[7] he hears again all the objects that have been heard, he enjoys, again and again, what has been enjoyed (by him) in other countries and places. What is visible

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ings, connected with the former, are performed. It is placed to the north-east; and 5. The avasatyagni, by which offerings are made to the Visvédévas, and the daily meals prepared. It is placed to the north-west.

[1] The body, compared to a town of eleven (or nine) gates, on account of its eleven openings. Vide Katha U. 5, 1.

[2] Because it issues from the heart through the gate of the artery to the right (dakhina).

[3] Like the Hotar, who takes the two oblations to the sacrificial fire. Therefore, says S'ankara, the wise is even in sleep performing the fire-offerings, that is to say, he is never without work, which, however, he adds, is only said in his praise; for in reality there is no distinction in this respect, between him and any other man, as in every one the same functions take place.

[4] To heaven.—S'.

[5] When all the senses are asleep, and the vital airs awake for the preservation of the body.

[6] The mind, having collected all the senses into its own self, like the sun the rays.

[7] It sees in dream again what has been seen in the time of awaking by impressions that remain.

(in the present birth) and invisible (in another birth), what is heard and not heard, what is enjoyed and not enjoyed,[1] all is beheld, all is beheld by the one who is all.

6. When he becomes overwhelmed with light,[2] then that god (the mind) does not see the dreams ;[3] at that time rises that happiness (of deep sleep) in the body.

7. As the birds, O beloved one, repair to a tree to dwell there, so indeed this all repairs to the supreme soul,—

8. (Viz.,) The earth and the subtle elements (mátrá) of earth, water and the subtle elements of water, the light and the subtle elements of light, the air and the subtle elements of air, the ether and the subtle elements of ether,[4] the eye and what is visible, the ear and what is audible, the smell and the objects of smell, the taste and what is tastable, the skin and what is touchable, speech and what is speakable, the hands and what is seizable, the organs of generation and what is enjoyable, the after and what may be evacuated, the feet and what is moveable,[5] the mind and what is an object of the mind, intellect and what is an object of intellect,[6] self-consciousness and what is an object of self-consciousness,[7] thinking (chitta) and what is an

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1 S'ankara has here as a part of the text "Shadcha, ashacha," which he explains, what is true and what is an illusion.

2 With thought, when all impressions have disappeared.

3 Because the gate of seeing is closed by splendour, there is no especial thought; or because all has become one and the same thinking, no especial thought is perceived; this answers the state which is called profound sleep.—S'.

4 That is to say, the gross and the subtle elements.

5 The organs of intellect and action and their objects.

6 Intellect, whose nature is to determine, to ascertain.—S'.

7 The internal organ, considered as self-consciousness.—S'.

object of thinking, light[1] and all that may be illuminated, life and all that is to be supported.[2]

9. For he is the beholder, the toucher, the hearer, the smeller, the taster, the minder, the intelligent, the agent, the being whose nature is knowledge, the spirit (Purusha).[3] He is founded on the supreme, indestructible soul.

10. The supreme, indestructible (being) is obtained. Whoever, O beloved one, knows this (being) which is without shadow, without body, without colour, which is shining,[4] indestructible,—becomes omniscient, all. Here applies this Sloka :—

11. "Whoever, O beloved one, knows the indestructible (soul), on which (the being) whose nature is knowledge, and together with all the gods[5] the vital airs and the elements are founded, gets omniscient, penetrates all."

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[1] The internal organ considered as thinking.—S'.

[2] Light (téjas), the same word, as used above for the element of light, is explained by S'ankara to mean the subtle cuticle, which, beside the special organ, is the cause of perception. But why should this be mentioned here? It rather refers to the internal organ, of which mind, intellect, self-conscenciousness and thinking are parts.

[3] He is Purusha, says S'., because he fills out all the said sphere, which are combinations of cause and effect.

[4] Without any differences.

[5] Agni, &c., according to S'ankara, but more probably the senses, as no mention has been made before of the gods.

Fifth Prasna.

1. Then asked him[1] Satyakáma, the son of S'iva :—Which of the worlds gains he who among men has unceasingly (tad)[2] meditated on the word "Om" until his departure from life?

2. He said to him :—O Satyakáma, the supreme and the inferior Brahma are both the word "Om."[3] Hence the wise follows by this support one of the two.

3. If he meditates upon one letter,[4] being enlightened thereby, he is quickly born on the earth. Him carry the Mantras of the Rig[5] to the world of man. There, devoted to austerity, the duties of a Brahma-student (and) faith, he enjoys greatness.

4. Again, if he meditates in his mind on two letters (A, U,)[6] he is elevated by the Mantras of the Yajur to the atmosphere; he (obtains)[7] the world of the moon. Having enjoyed power in the world of the moon, he returns again (to the world of man.)

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[1] This question is intended to determine the rule for the meditation on the word "Om," by which the inferior and supreme Brahma are obtained.—S'.

The fourth question having set forth, how the competent enquirer obtains the unchangeable Brahma, by the knowledge of the meaning of the great sentence (tat-tvam, Brahma-individual soul) after the determination of the terms, the fifth question is designed to explain the meditation on the word "Om" for the obtainment of Brahma by an enquirer, who is not yet perfect, and has not yet thoroughly subdued his senses.—A'. G.

[2] "Tad" is here to be taken as an adverb, and means "in such a wonderful manner." —A'. G.

[3] Vide Kaṭha U. 2, 16.'

[4] According to S'ankara, if he meditates on the first (A) of the three letters (A, U, M) of which the word Om (=AUM) is composed, but it appears to be more reasonable to explain it by any of the letters (either, A, U, or M), as one letter has no preference to the other; for if one knows, for instance U, without knowing the A, his knowledge is not advanced, and if it is necessary to know A before the knowledge of U, the knowledge of U is a result from the knowledge of A.—We learn from A'nanda Giri that different interpretations were made already at his time.

[5] The A, the first letter of Om, is like the Rig Véda.—S'.

[6] Or, according to S'ankara, on the second letter (U).

[7] After his death.

5. Who again meditates by three letters, by the word "Om," on the supreme soul, is produced in light, in the sun.[1] As the snake is liberated from the skin, so gets he liberated from sin. He is elevated by the Mantras of the Sáma to the world of Brahma (Hiranyagarbha). (There) beholds the soul, which is greater than the great totality of the individual souls, and which is pervading (all) bodies. Here the following two memorial verses are recorded :—

6. "There are three letters, (A, U, M), subject to death, designed (for the meditation of the soul), they are designed (either) connected among themselves, (or each) designed for (meditation on) a special object. When the external, internal, and intermediate actions,[2] are fully directed (to their objects), then the wise does not tremble.

[1] After these words, Weber in his translation adds, "and having enjoyed there power, he returns again. Who again meditates on the supreme spirit by the whole word of Om. (that is to say) by its three parts and a half, he is by the Atharvan produced in the highest splendour." .....And in a foot-note he says : "Thus runs the text in I with Anquetil, and in A (of the first hand-writing).....It is very difficult to decide the question, whether these words were originally part of the text, or have been added afterwards. At any rate in an Upanishad of the Atharva, when the Ve'das are mentioned, we naturally look out for the Atharvan itself. Moreover, the sound 'Om' is commonly represented in the Upanishads three and a half Ma'tras (beside a +u+m the vindu). Lastly, the two verses, quoted at the conclusion, in which the three Mátras, as the three Védas, are mentioned, might be assigned as the reason that the preceding sentence was dropped at a later time. On the other hand, from the very same reason it might be argued that this sentence did not precede ; and, further, against its genuineness it may be alleged that (1. 10,) Pippaláda expressly mentions the S'uryaloka as the place from which no return takes place, and that, in the same work, no direct contradiction in doctrine must be presumed. I am therefore inclined to consider this passage as a later addition of those who were reluctant to miss the mentioning of the half mátrá and of the Atharvan." I also consider the addition spurious on the grounds adduced by Dr. Weber, and moreover, because I do not find any sufficient reason, why S'ankara should have omitted it.

[2] The three actions of the Yoga meditation on the soul in the state of awaking, dreaming, and profound sleep, corresponding to the Vis'va and

7. The wise obtains by the Mantras of the Rig this (world of man), by the Mantras of the Yajur the atmosphere (the moon), by the Mantras of the Sáma that which the sages know (as the world of Brahma), (he obtains) this (threefold world) by the word "Om" as means (and) even the highest (Brahma) who is without strife, without decay, without death and without fear."

Vais'vánara, the Hiraṇyagarbha and Taijasa, and to the Prájna and I's'varátma.—S'. Anquetil refers it to three kinds of pronunciations, viz., the loud pronunciation, the pronunciation which is made mentally, and that which is muttered.

Sixth Pras'na.

1. Then asked him Sukés'a, the son of Bharadvája :—O Venerable, Hiranyagarbha, a prince of Kosala, came (once) to me and asked this question : Knowest thou, O Bháradvája, the spirit of sixteen parts? I said to the youth :—I do not know him. If I knew him, why should I not tell thee? Whoever tells what is not true, dries verily up together with his root ; therefore I cannot tell what is not true. Having in silence ascended his car, he went away. I ask thee about him, where does abide that spirit?

2. He said to him :—O gentle (youth) in this internal body[1] abides the spirit, in whom these sixteen parts are produced.

3. He[2] reflected :—Who is it, by whose departure (from the body) I shall depart, and by whose staying, I shall stay?

4. He created life,[3] from life faith,[4] the ether, the air, the light, the waters, the earth,[5] organ,[6] mind, food,[7] vigour,[8] austerity, Mantras, works, the worlds (the effect of works), and upon the world's name.

5. As the flowing, sea-going rivers,[9] when they have reached the sea, are annihilated, as their names and forms perish,

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1 In the ether of the heart.

The supreme soul.

3 Life, Hiranyagarbha, the foundation of the organs of all the living creatures.—S'.

4 Faith the cause, that all living beings enter upon works for their welfare. Thus explains S'. "faith;" in this sense it would be hardly a principle of production, and more probably corresponds to "intellect."

5 That is to say, the five gross elements.

6 The five organs of intellect and the five organs of action.

7 For the preservation of the creatures.—S'.

8 To undertake works.—S'.

9 The same comparison occurs in 3 Mund. 2, 8.

and only the name of sea remains, so the sixteen parts of the witness (soul) which are going to the soul (as the rivers to the sea), when they have reached the soul, are annihilated, their names and forms perish and only the name of soul remains ; it is (then) without parts, it is immortal. Here follows this memorial verse :—

6. "Let man know the spirit, who ought to be known, in whom the (sixteen) parts abide, as the spokes in the nave (of the wheel), in order that death may not pain you."

7. He (Pippaláda) said to them (to his disciples) :—Thus far I know the supreme Brahma, there is nothing higher than him.

8. They honoured him and spoke :—Thou art our father who carries us over the infinite ocean of our ignorance.—Salutation to the supreme Rishis, Salutation to the supreme Rishis.

INTRODUCTION.

THE contents of the Mándukya Upanishad,[1] divested of their abstruse phraseology, are as follows. Brahma, the soul or spirit, comprehends all things, both objects of perception and those which perception cannot reach. Brahma, or the soul, has four modes of existence, the waking state, the state of dreaming, the state of profound sleep, and a fourth state different from any of the former. In the waking state the soul through the senses is in actual contact with the material world of sense; in the state of dreams, it is conscious through the mind of the impressions which remain of the former state; in profound sleep no desire, no thought, is left, all impressions have become one, and only knowledge and bliss remain. It is in this state, that Brahma becomes creator, that all things proceed from him, and are again absorbed in him. In the fourth state Brahma returns to his absolute and infinite nature, having no relation to aught else.

The word "Om" is the verbal representative of Brahma, and the means by which the idea of Brahma is conceived. The parts of which it consists, *viz.*, the letters A, U and M, correspond with the different modes of existence of Brahma: thus A with his complete manifestation (the waking state), U with his internal manifestation (the state of dreams), and M with his existence when not manifested (profound sleep), or when all effects, the whole universe, have not proceeded beyond their final cause. The word "Om," its separate parts having disappeared, as soon as pronounced, corresponds to Brahma in his absolute and infinite nature.

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1 This Upanishad is translated by Dr. Weber in his "*Ind. Studien*," vol. ii., pp. 107-9. Vide also his remarks on it l. c. pp. 100-7.

By meditation on "Om" in its last form man becomes identical with Brahma.

From the form in which it is represented, I think, that the Mándukya is one of the latest among those Upanishads which exhibit the infinite spirit in its primitive notion, unmixed with sectarian views. There is here no enquiry of any kind; the system is complete, and described in terms which indicate the absence of all doubt or uncertainty as to its truth. The introduction of many of the technical terms of the Védánta, with no other object than that of making as complete an enumeration of the names as possible, indicates that this Upanishad is taken from various sources, and that it addresses itself more to a blind disciple than to an intelligent enquirer. How far it is wanting in the spirit of research, is shown by the high veneration in which the word "Om" is held. It is represented not as a means, or as the best means of comprehending Brahma, but as identical with him, proving thereby, that truth was sought rather by meditation on symbols than on the ideas to which they referred. The only trace of a more profound mode of thought is found in the order in which the modes of Brahma's existence are described; for the commencement is made with the mode or state, in which reflection first rises, and it is concluded with the last result to which that reflection has attained.

THE MÁṆḌUKYA UPANISHAD

OF THE ATHARVA VE'DA.

1. "Om" this is immortal. Its explanation is this all; what was, what is, and what will be, all is verily the word "Om;"[1] and everything else which is beyond the threefold time[2] is also verily the word "Om."

2. For this all (represented by "Om") is Brahma; this soul is Brahma. This soul has four conditions.[3]

3. The first condition is Vaisvánara,[4] whose place is in the waking state, whose knowledge are external[5] objects, who has seven members,[6] who has nineteen mouths,[7] (and) who enjoys the gross (objects).

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[1] According to S'ankara's explanation the rendering would be as follows: "Om" this sound (or immortal) is this all. Its explanation (should be known). What was, what is, and will be, all is verily the word "Om."

[2] The avyakta (unmanifested), &c.—S'.

[3] Literally is four-footed.

[4] Vis'vánara, vis'vésám naránám anékadhá nayanát (from his ruling in manifold ways all men) yadva vis'vas'chásau naras'cha (or from his being all and man.)—S'.

[5] A knowledge different from his self.

[6] The seven members are: His head the heavens, his eye the sun, his breathing the wind, his centre the ether, his place for urine the water, his feet the earth, and his mouth fire.—S'. Anquetil gives the five senses, mind, and intellect as his seven members.—Weber's *Ind. Stud.* vol. ii. 107.

[7] According to S'. the nineteen doors of perception, *viz.* the five organs of intellect, the five organs of action, the five vital airs, mind, intellect, self-consciousness and chittam. According to Anquetil the sixteen kalá and the three guna, and by the sixteen kalá he means the five elements, the five senses, the five organs of action and the mind.

4. His second condition is Taijasa,[1] whose place is in drema whose knowledge are the internal objects,[2] who has seven members, nineteen mouths (and) enjoys the subtle-(objects).[3]

5. When the sleeper desires no desires, sees no dream, this is sound sleep. His third condition is Prájna[4] (who completely knows) who has become one, whose knowledge is uniform alone,[5] whose nature is like bliss,[6] who enjoys bliss, and whose mouth is knowledge.[7]

6. He (the Prájna) is the lord of all; he is omniscient, he is the internal ruler; he is the source of all; for he is the origin and destruction of (all) beings.

7. They think the fourth him, whose knowledge are not

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[1] He is called Taijasa, because his object is a knowledge without objects, whose nature is mere manifestation.—S'.

[2] The impressions remaining in the mind which, independent of the senses, are perceived in dream.—S'.

[3] The above impressions.

[4] Prájna (sarvavishayajnátrítam asya éva iti Prájna:) who has a knowledge of every object, according to S'.; the derivation of the commentator of the Védánta Sára (Ramakris'hna Tírtha), on the other hand, is práyenájna: prájna, prájna is a person who is nearly ignorant. (V. S. p. 58.) In the present Upanishad, however, Prájna has the sense which S'. ascribes to it.

[5] Through want of discernment, says S'., because a true uniformity cannot exist in that state. Prajnághana is in the Védánta Sára (p. 98) explained by Prajnánaikarasa, the one nature of knowledge.

[6] Not bliss, but like bliss, because it is not eternal.—S'.

[7] Chétomukha it is called, because conscience (chétas) is the door (mukha) to understand the dream, &c., or conscience, characterised by intellect, is his door to enter the state of dream, &c.—S'. And A'nanda G. adds, "there would be no such things as dream and the waking state independent of the state of profound sleep, because they are the effects of the latter."

Neither of these explanations appears to me here called for, but chétomukha to be taken rather in its literal sense "whose mouth is knowledge," in accordance with the expression in the third and fourth Mantras "unavins'atimukha" (who has nineteen mouths).

internal objects, nor internal, nor both,[1] who has not uniform knowledge,[2] who is not intelligent and not unintelligent,[3] who is invisible, imperceptible, unseizable,[4] incapable of proof, beyond thought, not to be defined, whose only proof is the belief in the soul,[5] in whom all the spheres[6] have ceased, who is tranquil,[7] blissful, and without duality.[8]

8. This soul depends upon the word "Om," which depends upon its parts.[9] The conditions (of the soul) are parts (of the "Om"), these parts conditions. (Those parts are) the letters A, U, and M.

9. Vais'vánara, who abides in the waking state, is the letter A, the first part, (either) from pervading[10] (aptéh), or from its being the first (letter).[11] He verily obtains all desires and is the first who thus knows.

10. Taijasa who abides in dream, is the letter U, the second part, from its being more elevated[12] or from its being in the

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1 Whose knowledge are not internal objects, nor internal, nor both successively, prohibits to think Brahma as Taijasa, as Vis'va, and as being in the state between waking and dream.—S'.

2 Prohibitory of profound sleep.—S'.

3 The first denies that Brahma knows at once all objects, the second, that he is without consciousness.—S''.

4 Beyond the reach of the external organs.—S'.

5 Or; who is to be obtained by the belief, that in the three states the same soul exists.—S'.

6 Denies the absence in Brahma of any of the attributes belonging to the waking state, to dream, and sound sleep.—S'.

7 Free from change.—S'.

8 Without distinction.—S'.

9 Parts, (mátra) a mátra is a short vowel or syllabic instant.

10 A'pte : for vyápte : pervading ; for all the words are pervaded by the letter A as the world by Vais'vánara.—S'.

11 As A is the first of letters, so Vais'va'nara the first of creatures.—S'.

12 Ut-karshat, more elevated than the letter A, as Taijasa is more elevated than Vais'va'nara.—S'.

midst.[1] He verily elevates the continuance of knowledge, and becomes the like (to friend and foe) and has no descendant ignorant of Brahma who thus knows.

11. Prájna (the perfect wise) who abides in deep sleep, is the letter M, the third part, from its being a measure (mitéh[2]), or from its being of one and the same nature.[3] He verily measures this all and becomes of the same nature[4] who thus knows.

12. (The "Om") which is without part is the fourth (condition of Brahma) which is imperceptible in which all the spheres have ceased, which is blissful (and) without duality. The "Om," thus (meditated upon) is soul alone. He enters with his soul the soul, who thus knows, who thus knows.

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[1] Of the letters A and M, as Taijasa is between Vis'va and Vaiśvánara.

[2] Because Taijasa and Vis'va are measured by the Prájna, by their entering and leaving the state of destruction and birth, as barley is measured by a Prastha (a small kind of measure).—S'.

[3] As at the end of pronouncing "Om" the A and U become one with the M., so Vis'va and Taijasa with the Prájna.—S',

[4] With the author of the world.—S'.

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